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THE

LIVES

OF

SAINTS

COLLECTED FROM

Authentick Records

OF

CHURCH HISTORY.

With a full ACCOUNT of the other

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

VOLUME II.

LONDON:
Printed for THOMAS MEIGHAN, in *Drury-Lane,*

MDCCXXIX.

MVSEVM
BRITAN
NICVM

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Advertiſement.

THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

AN

Alphabetical TABLE

OF THE

Saints in *April*,

And other *Feſtivals* of that Month.

	Day
A	
ADALBERT, *Biſhop of* Prague,	23
Agape, *and her Companions, Martyrs.*	1
Agnes, *of* Monte Pulciano,	20
Alexander, *Martyr at* Lions,	22
Alphage, *Archbiſhop of* Canterbury, *and Martyr*,	19
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Anicetus, *Pope*,	17
Anſelm, *Archbiſhop of* Canterbury,	21
Anthimus, *&c. Martyrs*,	25
Apollonius, *Martyr*,	18
Apphian, *Martyr*,	8
Apphraates,	7
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Bademus, *Martyr*,	9
C	
Caius, *Pope*,	22
Catharine *of* Sienna,	30
Celeſtin, *Pope*,	6
Cletus, *Pope*,	26
D	
Denis, *Biſhop of* Corinth,	8
Didymus, *Martyr*,	28
E	
Edeſius, *Martyr*,	8
Egbert,	24
Epipodius, *Martyr*,	22
Erkenwald, *Biſhop of* London,	30
Ethelburg,	*ibid.*
Eutychius, *Patriarch of* Conſtantinople,	6
F	
Frances *of* Paula,	2
Fructuoſus, *Biſhop of* Brague,	16
G	

	Day
G	
George, *Martyr*,	23
H	
Hegeſippus,	7
Hermenigild, *Martyr*,	13
I	
Iſidore, *Biſhop of* Seville,	4
Juſtin, *Martyr*,	13
Julius I, *Pope*,	12
L	
Lambert, *Archbiſhop of* Lions,	14
Leo, the great,	11
Leo IX, *Pope*,	19
M	
Macarius, *Biſhop*,	10
Mark, *Evangeliſt*,	25
Marcellinus, *Biſhop of* Embrun,	20
Marcellinus, *Pope*,	26
Mary *of* Cleophas,	9
Mary *of* Egypt,	2
Maximus, *Martyr*,	11
Melito, *Biſhop of* Sardis,	1
Mellitus, *Biſhop of* London,	24
N	
Nicetas, *Abbot*,	3
P	
Perfectus, *Martyr*,	18
Paſchaſius (Rathbert)	26
Paternus, *Biſhop of* Vennes,	15
Phæbadius,	25
Peter, *Martyr*,	29
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R	
Richard, *Biſhop of* Chicheſter,	3
Robert, *Abbot of* Moleſme,	29
S	
Sabas, *Martyr*,	12
Stephen Harding, *Abbot*,	17
Soter, *Pope*,	22
T	
Theodora, *Martyr*,	28
Tiburtius, *Martyr*,	14
V	
Valerian, *Martyr*,	14
Vincent Ferrerius,	5
Vitalis *and* Valeria, *Martyr*,	28
Z	
Zoſimus,	2

An ACCOUNT

Of the AUTHORITIES made Uſe of in this

WORK.

VOLUME Second.

APRIL.

I. THE Acts of St. *Agape* and her Companions, from which we have tranſcribed the Account of their Martyrdom, were publiſhed by Cardinal *Baronius Annal.* A. 304, n. 4, and in his Notes on the *Roman* Martyrologe, *April* the third; where they are declared to be pure, and ſuch as were written by the Officers of the Court in which they were tried. *Dom. Ruinart* as publiſh'd the ſame Piece in his curious Collection, and exerted himſelf ſtrenuoſly in it's Defence.

The Life of St. *Melito* is taken from *Euſeb. Eccl. Hiſt.* b. 4. c. 13. 26. St. *Jerom*'s Treatiſe *of Eccleſiaſtical Writers*, c. 24.

II. Our Account of St. *Francis* of *Paula* is drawn from his Life, as written by one of his Diſciples four Years before his Deceaſe, and ſeveral other Pieces compoſed ſince, which bear the ſame Title.

The Life of St. *Mary* of *Egypt* has been uſually attributed to St. *Sophronius* Biſhop of *Jeruſalem*, who died after the Middle of the VII Century; but ſome learned and judicious Writers have maintain'd that it is the Work of one who lived not long after the Saint. The ſecond Council of *Nice* quotes this Piece in Confirmation of the Veneration of holy Images; and St. *John Damaſcene* makes the ſame Uſe of it in his third Book *of Images*.

III. *Theoſterictus*, a Diſciple of St. *Nicetas*, was his Hiſtorian, and ſpeaks of the Facts which he relates as if he had all the Evidence of them that Senſe could give him.

The Life of S. *Richard*, written by an anonymous Author ſoon after his Deceaſe, is to be ſeen in the Collection made by our Countryman *Capgrave*; another Piece with the ſame Title was written by *Ralph* an *Engliſh Dominican*, who had been the Saint's Confeſſor.

IV. All we know of S. *Iſidore* is taken from St. *Ildefonſus* Biſhop of *Toledo*'s Treatiſe of *Illuſtrious Men*; the Preface to the Saint's Works by *Braulio* Biſhop of *Saragoſſa* his Diſciple; and *Baronius*, An. 636.

IV. St. *Plato*'s Life was written by St. *Theodore* the *Studite* his Nephew, Diſciple, and the Companion of his Sufferings.

V. The Life of St. *Vincentius Ferrerius* was originally penn'd by *Peter Ranzano* a *Dominican* of *Sicily*, afterwards Biſhop of *Lucera* in the Kingdom of *Naples*, in which all the Particulars by us recorded may be found by thoſe who will conſult *Henſchenius*, one of thoſe employ'd in continuing *Bollandus*'s Collection.

VI. The Life of St. *Eutychius* in *Greek* is the Work of *Euſtathius*, a Prieſt of *Conſtantinople*, who had lived under his Roof, and wanted no Materials neceſſary for that Work.

The Hiſtory of Pope *Celeſtine* is collected from his Decretal Epiſtles; from thoſe of St. *Auguſtin*, 192, 200, *Edit. Bened.* and the Acts of the Councils of *Rome*, and *Epheſus* held in his Time.

VII. What we know of St. *Hegeſippus* is taken from *Euſeb.* b. 2. c. 23. b. 4. c. 22. and St. *Jerom*, *Of Eccleſiaſtical Writers*, c. 22.

The Life of St. *Aphraates* is taken out of *Theodoret*'s *Philotheus*, ch. 8. and his Eccleſiaſtical Hiſtory, b. 4. c. 24.

VIII. Our Account of St. *Dionyſius* of *Corinth* is drawn from *Euſebius*, b. 4. c. 21, 22, 23. St. *Jerom*, *Of Eccleſiaſtical Writers*, c. 27; and Ep. 84.

The Martyrdom of St. *Apphian* is recorded in *Euſebius*'s Book *Of the Martyrs of Paleſtine*, c. 4. and that of St. *Edeſius* in the 5th.

IX. The Life of St. *Mary* of *Cleophas* is compoſed out of the Writings of the Evangeliſts, and Commentators.

The Acts of St. *Bademus*, written originally in *Greek* by one of his Monks, are receiv'd as true and authentick.

X. An Account of S. *Macarius* after his Arrival in *Flanders* was drawn up by a Monk of *Ghent*, who there ſpeaks on his own Knowledge. What was wanting in this Piece was ſupplied by Materials procured from the Eaſt, which were thrown together by the Direction of *Sigerius* Abbot of S. *Bavon*'s fifty five Years after the Saint's Deceaſe.

XI. The Hiſtory of *Leo the Great* is gather'd from that holy Pope's Epiſtles, and the Acts of the Conncils held in his Pontificate.

XII. Our Account of Pope *Julius* I is taken from St. *Athan.* 2. Apol. *Socrat.* b. 2. c. 2. *Sozomen*, b. 3. c. 5, 6, 8. and *Theodoret*, b. 2. c. 3, 6.

The Epiſtle from the Church of *Gotthia* to that of *Cappadocia*, and all Chriſtians, which was propably penn'd by *Aſcholius* Biſhop of *Theſſalonica*, then among the *Goths*, is univerſally receiv'd as a genuine and moſt valuable Piece. Thoſe who are deſirous of ſeeing the Reaſons for ſuppoſing the Piece here mention'd written by *Aſcholius* may read the laſt Paragraph of *Dom. Ruinart*'s Preface to it, p. 600. *Edit. Amſterdam*, A. D. 1713.

XIII. The Life of St. *Hermenigildus* is extracted from St. *Gregory* the *the Great*'s Dialogues b. 3. c. 31. and *Gregory of Tours*, b. 5. c. 39; and b. 9. c. 16.

St. *Juſtin*'s Life may be gather'd from his own Writings, and particularly his Dialogue with *Trypho*. His Martyrdom is mention'd by *Euſebius* b.

The

4. c. 16. *Baronius* in his Notes on the *Roman* Martyrologe affirms that the Acts, from which we takes the Account of his Death, were tranſcribed from the publick Records; while others ſuppoſe them written in Court by ſome Chriſtians who attended his Trial. *Father Papebrochius* has endeavour'd to prove the Acts before us belong'd to another Saint of the ſame Name; but *Dom. Ruinart* having ſolidly refuted his Arguments, that learned Jeſuit was candid enough to own his Miſtake, and explain himſelf on the Subject more at large.

XIV. The Acts of St. *Tiburtius* and his Companions Martyrs, are included in thoſe of St. *Cecily*, which are antient.

St. *Lambert*'s Hiſtory is to be found in *the Acts of the Bened. Saints*, Vol. 3. part 2; and the Life of St. *Anſbert* his Succeſſor written by a cotemporary Author.

XV. St. *Peternus*'s Life, as produced by *Capgrave*, is antient; but the Author's Name unknown.

XVI. The Life of St. *Fructuoſus*, compoſed by a good Hand ſoon after his Death may be ſeen among the *Benedictin* Saints, with *Dom. Mabillon's* Remarks.

XVII. *Euſebius* gives us an Account of the Interview between Pope *Anicetus* and St. *Polycarp*, b. 5. c. 24. The Chronology of his Pontificate being a Queſtion of more Curioſity than real Uſe, our Readers are referred for Satisfaction in that Point to *Monſieur de Tillemont* Vol. 2.

XVIII. St. *Apollonius* is mention'd by St. *Jerom* in his Treatiſe *Of Eccleſiaſtical Writers*, c. 4. We have no Particulars of his Life and Sufferings but what we find in *Euſebius*, b. 5. c. 21; where that Hiſtorian refers his Readers to his *Collection of antient Martyrs*, for his Reply to the Judge, and Defence before the Senate. But this valuable Piece was never yet diſcover'd, nor do we find any Quotations from it in antient Writers.

The Life of St. *Perfectus* is to be found in the Account of the Martyrs of *Corduba* written by St. *Eulogius*, who ſuffer'd for the Faith in the ſame Perſecution.

XIX. The Life of St. *Leo* IX Pope, was penn'd by *Wibert*, his Archdeacon when he was Biſhop of *Toul*, and publiſh'd firſt by Father *Sirmond* in 1625.

St. *Alphage*'s Life, compos'd by *Oſborn* an *Engliſh* Monk about ſixty Years after his Deceaſe, has been well receiv'd in the World.

XX. The Life of St. *Marcellinus*, written by an anonymous Author, is allow'd to be antient, but its Date is not yet fix'd.

Our Account of St. *Agnes* is taken from that left us by *Raymond* of *Capua*, Director of the Monaſtery of *Proceno*, above thirty Years after the Saint's Deceaſe, and compoſed from the Teſtimonies of four Nuns of that Houſe, who had been her Scholars.

XXI. St. *Anſelm*'s Life, written by *Eadmer*, who was perſonally acquainted with that holy Prelate, may be ſeen before his Works. The Author has been deſervedly eſteem'd one of the moſt exact and faithful Writers of our Nation.

XXII. Our Account of St. *Soter* is taken from *Euſebius*, *Hiſt. Eccl.* b. 4. c. 23; and other Writers, who have given the Catalogue and Hiſtory of the Popes.

The Acts of St. *Sebaſtian*, the antient Pontificals, and *Pagi*'s Criticiſms on *Baronius*'s Annals were our Guides in compiling the Hiſtory of St. *Caius*.

The Martyrdom of St. *Epipodius* and St. *Alexander*, as deſcribed in their Acts, may be depended on as a Piece generally received, which has been thought the Work of a Father of the fourth or fifth Century. And we have ſome Light into their Story from the forty ninth Homily attributed to *Euſebius* Biſhop of *Emeſa*, commonly ſuppoſed to be written by *Eucherius* Biſhop of *Lyons*.

XXIII. The different Opinions concerning the Place of St. *George*'s Martyrdom, and an Account of Churches raiſed in his Honour, may be ſeen in *Baronius on the Martyrologe*, and *Monſieur de Tillemont* Tom. 5.

The Life of St. *Adalbert* was compoſed about three Years after his Deceaſe by a Monk who had been an Eye-Witneſs of his Actions for ſome Time, and learnt other Particulars from good Hands, and therefore deſerves Credit.

XXIV. The Life of St. *Mellitus* is to be ſeen in the two firſt Books of *Bede*'s Hiſtory, and *Mabillon*'s Acts of the *Benedictin* Saints.

The ſame Hiſtorians have left us an Account of St. *Egbert*; the latter in the Piece already quoted, the former in his third, fourth, and fifth Books.

XXV. The Acts of St. *Mark*, ſo far as they regard his Apoſtolical Labours at *Alexandria*, are antient; but our moſt conſiderable Materials for his Life are taken from *Euſebius*, *Eccl. Hiſt.* b. 2, c. 15, 16; his *Demonſtration of the Goſpel*, b. 5, 6; St. *Jerom*, *Of Eccleſiaſtical Writers*, c. 8; his hundred and fiftieth Epiſtle; *Tertullian*, againſt *Marcion*, b. 4, c. 5; and St. *Epiphanius*, *Hereſy* 51*ſt*, ch. 6.

Our Account of St. *Phebadius* is taken from the ſecond Book of *Suplicius Severus*'s Church Hiſtory; thoſe Authors who have written of the Council of *Rimini*; and St. *Jerom*'s Treatiſe, *Of Eccleſiaſtical Writers*, c. 108.

XXVI. Our Readers may find all that concerns St. *Cletus* or *Anacletus* in *Euſebius*, b. 3, c. 2, 4, *&c.* St. *Jerom*, *Of Eccleſiaſtical Writers*, c. 15; *Epiphanius*, *Hereſy* 27*th*, ch. 6; *Baronius*, anno 69; and *Tillemont*, in his Remarks on St. *Clement*'s Life.

St. *Marcellinus* is mention'd by St. *Auguſtin*, in his Book againſt *Petilian*, c. 16; and *Theodoret*, b. 2, c. 2.

Paſchaſius's great Modeſty prompted him to forbid the writing his Life under ſevere Penalties; but as this Prohibition extended only to his own Diſciples, the learned Father *Sirmond* has drawn an Account of the Saint from his Writings, and other good Authorities; which was done in a more copious Manner by *Mabillon* in the firſt and ſecond Parts of his *fourth Benedictin Age*.

XXVII. The Hiſtory of St. *Anthimus* and his Companions in Martyrdom is to be found in *Lactantius*'s Treatiſe *Of the Death of the Perſecutors*; and *Euſebius*'s Eccleſiaſtical Hiſtory, b. 8, c. 4, 6.

Our Account of St. *Anaſtaſius*'s Life is taken from St. *Jerom*'s Epiſtle to *Demetrius*, and the Life of St. *Marcella*, compoſed by that Father.

XXVIII. What

XXVIII. What we have ſaid of St. *Vitalis* is taken from the moſt probable Account of that Saint, as collected and delivered by the learned and accurate *Monſieur de Tillemont.*

The Acts of St. *Didymus* and St. *Theodora* are beautiful and authentick; Father *Ruinart* has publiſh'd them in *Latin*, and is of Opinion that the holy Virgin and Martyr, mention'd by St. *Ambroſe* in his 2 Book *Of Virgins*, c. 4. is *Theodora*; Cardinal *Baronius*, in his Notes of the *Roman* Martyrologe, was of the ſame Opinion, but changed his Mind when he wrote his Annals. The Reaſons which the learned Monk lately mention'd alledges for his Aſſertion ſeem'd ſo concluſive, that we have taken the Liberty of proceeding on their Authority, and giving an Account of St. *Theodora*'s Martyrdom, as deliver'd by St. *Ambroſe*, which is not related in her Acts.

XXIX. St. *Peter*'s Life was written originally by Father *Thomas Lentino*, a *Dominican*, cotemporary with the Saint; and conſiderably augmented by *Ambroſe Faëgio* of the ſame Order in the ſixteenth Century.

Guy, Abbot of *Moleſme*, the immediate Succeſſor of St. *Robert*, was his firſt Hiſtorian; which enabled a Monk of the ſame Houſe to compoſe another Account of his Life an hundred Years after the Saint's Death.

XXX. The Life of St. *Catharine* of *Sienna* was written by *Raymond of Capua*, who had the Direction of her Conſcience, and became afterwards General of the *Dominicans.*

The Hiſtory of St. *Erkenwald* is taken from *Bede*, b. 4, c. 6; and that of his pious Foundation from *Dugdale*'s *Monaſticon*, Vol. 1. p. 79.

M A Y.

I. THE Hiſtory of St. *Philip* and St. *James* is taken from the Goſpel, and *Euſebius*, b. 2, 23, b. 3, c. 31, 39; b. 4, c. 15; and *Joſephus*'s *Antiquities*, b. 20, c. 8.

II. The Life of the great St. *Athanaſius* may be gather'd from his own Writings, thoſe of the Hiſtorians of the IV Age, and his Panegyrick made by St. *Gregory Nazianzen. Dom. Bernard de Montfaucon* has digeſted his Hiſtory into Annals, which may be ſeen in his Edition of the Saint's Works.

III. The Diſcovery of the Croſs, on which our Saviour died is recorded by *Rufinus*, Hiſtory b. 1. c. 7, 8. *Socrates*, b. 1. c. 17. *Sozomen*, b. 23. c. 1. *Theodoret.* b. 1. c. 18, and other Authors of the IV. and V Centuries. What regards the Feſtival is treated at large by Hiſtorians of later Ages.

IV. The Life of St. *Monica* is taken from St. *Auguſtin*'s Confeſſions, and makes a conſiderable Part of that excellent Book.

V. The Life of Pope *Pius* V, written in ſix Books by *Gabutius*, was publiſh'd in the Year 1605, and has the Reputation of a compleat Piece.

VI. St. *John*'s Martyrdom is recorded by *Tertullian*, in his Treatiſe *of Preſcription*, c. 36. and St. *Jerom* in c. 14. of his firſt Book againſt *Jovinian.*

All we know of St. *Edbert* is contain'd in the Life of St. *Cuthbert* his Predeceſſor, written by venerable *Bede*; and the Church Hiſtory by the ſame Hand b. 4, c. 19.

The

The Life of St. *John Damaſcen* in *Greek* is attributed to *John* Patriarch of *Jeruſalem*, probably the IV of that Name.

VII. The Hiſtory of St. *Staniſlaus* was compoſed almoſt four hundred Years after his Death by *Dugloſs*, a Man of great Reputation for Learning and Probity, who made uſe of the beſt Materials he could find, and copied ſeveral Things from Hiſtorians, who wrote before his Time.

Venerable *Bede*, Diſciple to St. *John* of *Beverly*, has left us great Part of his Life in b. 5. of his Church Hiſtory of this Iſland.

VIII. The Life of St. *Peter*, Archbiſhop of *Tarantaiſe*, was compoſed by *Geofrey*, an Abbot in the Dioceſe of *Geneva*, about ten Years after the Deceaſe of that holy Prelate; for which Taſk he was well qualified by his Intimacy with the Saint.

IX. St. *Gregory Nazianzen* has given us ſeveral Particulars relating to himſelf in a large Poem; the reſt are collected from his own Orations and Epiſtles; *Socrates*, b. 4, c. 26; *Sozomen*, b. 6, c. 17; and other Hiſtorians.

X. The Life of St. *Anthoninus*, Biſhop of *Florence*, was originally written by *Francis Caſtiglione*, Canon of St. *Laurence*'s in that City.

All that can ſafely be depended on in regard to St. *Gordian* and St. *Epimachus* may be ſeen in *Euſebius*, b. 6, c. 41.

XI. Our Account of St. *Mamert* is taken from two Letters written by Pope *Hilary*, and a Homily on the Rogation-Days compoſed by *Avitus*, who was baptized by the Saint, and afterwards became Biſhop of *Vienne*.

XII. What we have ſaid of St. *Flavia Domitilla* is taken from *Euſebius*, b. 1, c. 19; and St. *Jerom*'s Account of St. *Paula*, Ep. 27.

The little we know of St. *Nereus* and St. *Achilleus* is taken out of their Acts, in which ſome diſcerning Perſons pretend to diſcover manifeſt Falſities. Thoſe of St. *Pancratius* are allow'd a better Character, but are defective; ſo that much the greateſt Part of his Hiſtory is taken from St. *Gregory* of *Tours*, *Of the Glory of Martyrs*, b. 1, c. 39; St. *Gregory the Great*'s twenty ſeventh Homily on St. *John*, and the eighteenth Epiſtle of his third Book. What relates to the Church of this Iſland is found in Sir *Henry Spelman*'s Collection of Councils; and *Bede*'s Hiſtory, b. 3, c. 29.

Our Account of St. *Epiphanius* is drawn from *Socrates*, b. 6; *Sozomen*, b. 6, c. 32; and ſeveral Chapters of the ſeventh and eighth Books of the ſame Hiſtorian; St. *Jerom*, Ep. 61 to *Pammachius*; the Lives of St. *Paula* and St. *Marcella*, compoſed by the ſame holy Father; and the Works of our Saint.

XIII. The Hiſtory of St. *John the Silent* was written in an exact and methodical Manner by *Cyril*, a Monk, during the Saint's Life-time.

XIV. The Life of St. *Boniface*, Martyr, is certainly a very ancient Piece, but has not eſcap'd the Cenſure of ſome bold Criticks.

Our Account of St. *Pachomius* is taken from his Hiſtory, drawn up by a Monk of *Tabenna*, who lived with the Saint's Diſciples, and has the Reputation of being authentick.

XV. The Acts of St. *Peter*, and his Companions, are univerſally allow'd to be genuine, and ſuppoſed to be taken from the publick Regiſter of the

Pce

Place where they ſuffer'd, or written by an Eye-Witneſs of their Behaviour in Court and at the Place of Execution. *Dom. Ruinart* has given us this valuable Piece, reviſed by ſeveral Manuſcripts.

XVI. The Life of St. *Ubaldus*, which we have follow'd in our Account of that holy Prelate, was penn'd by *Theobald*, who ſucceeded him in the See of *Eugubium*.

St. *Margaret* of *Cortona*'s Life is the Work of Father *de Bevegna*, her Confeſſor; it was written originally in *Italian*, and has been ſince tranſlanted into *Latin* by *Bollandus*.

XVII. The Materials of St. *Poſſidius*'s Hiſtory are to be found in the Acts of the *African* Councils, and ſeveral of St. *Auguſtin*'s Writings, *viz.* Ep. 254 *old Edition*, or 104 *Bened Edit.* his Treatiſe *againſt Creſconius*, b. 3, c. 45; and his *City of God*, as quoted in our Account of the Saint.

XVIII. What we have ſaid of St. *Venantius* is taken from the Acts of his Martydom, which Cardinal *Baronius*, in his Notes on the *Roman* Martyrologe, owns want much Correction.

Our Account of St. *Theodotus* and his Companions in Martyrdom is taken from a Piece firſt publiſh'd in *Greek*, with a new *Latin* Verſion by Father *Papebroch*; that learned Jeſuit's Tranſlation may be found in *Ruinart*'s Collection. It was written by *Nilus*, who ſpeaks on his own Knowledge, and all modern Hiſtorians ſet a great Value on it.

XIX. The Life of St. *Peter Celeſtine* was written in Verſe by *James Gaëtan* Cardinal of St. *George*, which begins with his Promotion to the holy See. As that Cardinal was frequently employ'd by our Saintin Church Affairs, and converſed freely with him, he was well qualified for the Undertaking. The *Celeſtins* at *Paris* engaged *Peter D'Ailly*, Archbiſhop of *Cambray*, to write an exact and particular Account of the holy Pope from his Birth to his Death, which he perform'd in Proſe, being firniſh'd with good Materials for that Work.

All we know of St. *Pudentiana* is taken from the Acts of *Praxedes* her Siſter.

The Life of St. *Dunſtan* was firſt written by a cotemporary Monk, by ſome thought to be *Bridferth. Adalard*, a *Flemiſh* Monk, wrote another Piece under the ſame Name about twenty Years after, which ſeems to be only an Abridgment of the former. About ninty Years after the Saint's Death *Oſbern* a Monk, and Chanter of the Cathedral of *Canterbury*, one of the beſt Writers of his Time, drew up his Hiſtory in a more elegant Manner, and more at large.

XX. St. *Bernardin*'s Life was firſt written by *Barnabas* of *Sienna*, ten Months after his Deceaſe, who aſſures his Readers that he relates ſeveral Things on his own Knowlege. The ſame was perform'd by *Maffei Veggio*, who had frequently heard the Saint preach, and had ſeveral Opportunities of ſeeing and converſing with him.

XXI. The Sufferings of the Martyrs and Confeſſors under the *Arians* are recorded by St. *Athanaſius* in ſeveral Parts of his Writings, *viz.* *His Letter*

the

to the Solitaries; his firſt Oration againſt the *Arians*; his Diſcourſe *Of Flight*: his *Apology*, &c. and St. *Jerom*'s Life of St. *Hilarion*.

XXII. The Acts of St. *Julia*'s Martyrdom are reckon'd genuine, and may be ſeen in *Dom. Ruinart*'s Supplement to the Hiſtory of the *Vandal* Perſecution, written by *Victor* Biſhop of *Vita*.

XXIII. The firſt Account we have of St. *Guibert* is in the Chronicle of *Gemblours*, written about fifty Years after his Death. *Sigebert*, a celebrated Author, who died in the Beginning of the XII Century compoſed the Saint's Life from good Materials.

XXIV. The little we know of St. *Vincent* of *Lerins* is taken from his own Piece *againſt Hereſies*: two Epiſtles of *Eucherius* of *Lyons*, viz. that to *Hilary in Commendation of a ſolitary Life*; and that to *Solonius*: to which may be added thoſe Hiſtorians who have had Occaſion to ſpeak of the Errors charged on him.

XXV. The Life of St. *Mary Magdalen* of *Pazzi* was written in *Italian* by *Vincent Puccini*, her Confeſſor; and *Virgilius Cepari* a Jeſuit, who had likewiſe the Direction of her Conſcience.

The Acts of Pope *Urban* I are ſufficiently ſpoken of in our Account of that Saint.

St. *Adhelm*'s Life, written in the XII Century by *William* of *Malmesbury*, is univerſally allow'd to be a Piece of good Credit.

XXVI. The Life of St. *Philip Neri* was digeſted into Annals by *Anthony Galloni* one of his Diſciples, the Year after that Saint's Death. *Jerom Barnaby* General of the *Oratorians* ſome Time after compoſed a large Account of the holy Founder of that Order; and what we have related of him is taken from thoſe two Authors.

The Life and Miſſion of St. *Auguſtin* Archbiſhop of *Canterbury* are recorded by *Bede*, *Hiſtory* b. 1, 2. and others who have undertaken to write the Eccleſiaſtical Hiſtory of this Iſland.

XXVII. Our Account of St. *John* I Pope is taken from *Anaſtaſius*, the Library Keeper's Life of Count *Marcellinus*; St. *Gregory the Great*'s Dialogues, and *Baronius*'s Annals, *anno* 525.

Venerable Bede's Life is collected from ſome of his own Pieces: a Letter written by *Cuthbert* his Diſciple containing the Circumſtances of his laſt Sickneſs and Death: *Turgot* of *Durham*'s Hiſtory, compoſed toward the Cloſe of the XI Century; and *William* of *Malmesbury*. The Paſſage in Mr. *Wood*'s Hiſtory referr'd to in the Concluſion of our Account may be ſeen b. 2. p. 61.

XXVIII. The Life of St. *German* Biſhop of *Paris* is the Work of *Fortunatus* a Prieſt, and afterwards Biſhop of *Poitiers*, who was intimate with the Saint; what is wanting in that Piece is ſupplied from *Gregory* of *Tours*, b. 4. c. 26, 46.

XXIX. What we have related of St. *Maximin* Biſhop of *Treves* is taken from St. *Athanaſius*'s *firſt Apology*; the Fragments of St. *Hilary*: *Socrates*, b. 2. c. 17: *Sozomen* b. 3. c. 11. and the Hiſtory of the Councils.

XXX. Our

XXX. Our Account of Pope *Felix* is taken from *Euſebius*, b. 7. c. 30. *the Acts of the* Council of *Epheſus*; and *Baronius*'s *Annals*, *anno* 275.

XXXI. What we have ſaid of St. *Petronilla* is drawn from her Acts, mention'd in our Account of that holy Virgin; and the *Roman* Martyrologe.

JUNE.

I. THE Life of S. *Pamphilus* was written by *Euſebius*, his Diſciple and Friend in three Books; of which we have only a ſmall Fragment remaining, firſt publiſhed in his Name by Father *Papebroch* from the *French* Kings's Library. To which we have added what the ſame Hiſtorian ſays of him, b. 7. c. laſt; his Account of the Martyrs of *Paleſtine* c. 7, 11. St. *Jerom*, *of Illuſtrious Men*, c. 75. and *Photius*'s *Library*, *Book* 118.

II. Our Readers will find a ſufficient Account of the Acts of the Martyrs, of *Lyons* together with that excellent Piece in our Collection; the Paſſage referr'd to from St. *Gregory* of *Tours* may be ſeen in his Treatiſe *Of the Glory of Martyrs* c. 49.

Our Account of S. *Marcellinus* and S. *Peter* is taken from a Poem written in their Honour by Pope *Damaſus*; which is the twelfth in his Collection; St. *Gregory the Great*'s ſixth Homily on the Goſpel for the third *Sunday* of *Advent*; and *Eginhart*'s Hiſtory of the Tranſlation of the holy Martyrs Relicks.

All we know certainly of St. *Eraſmus* is taken from St. *Gregory the Great* Ep. 8. b. 1; the Conjectures about the Time of his Martyrdom are founded in his Acts.

III. What concerns S. *Clotilda* may be ſeen in S. *Gregory* of *Tours*'s *Hiſtory* b. 2. c. 28, 29, *&c.* in ſeveral Chapters of his third Book. *Fregedarius*, c. 17, 18, 19; *The Acts of the Franks*, by an anonymous Author, c. 11; *Aimonius*, b. 1. c. 13, 14; and the other *French* Hiſtorians.

IV. The Acts of St. *Quirinus*'s Martyrdom, written ſoon after his Death, are univerſally reckon'd authentick and valuable; our Account of the Saint is extracted from that Piece, and *Prudentius*'s ſeventh Hymn of *the Crowns* beſtow'd on Martyrs.

V. The Life of St. *Boniface* was written by St. *Willibald* ſoon after his Deceaſe, and by *Otho*, a Monk about the Beginning of the twelfth Age, who has enlarged and improved on his Original; both which Pieces are reckon'd very valuable.

VI. St. *Norbert*'s Life is the Work of a Regular Canon of his Order, undertaken at the Requeſt, and perform'd by the Direction of *Hugh*, the Saint's firſt Diſciple and Succeſſor; whatever Pieces have appear'd under the ſame Title are but ſo many Copies or Extracts of this Work.

Our Account of St. *Philip*, one of the firſt Deacons, is taken from the *Acts of the Apoſtles*.

VII. The Hiſtory of St. *Paul* Biſhop and Martyr, is to be found in ſome of St. *Athanaſius*'s Writtings viz. his *Epiſtle to the Solitaries*: his *ſecond Apo-*

logy; and his Book *Of Flight*: in *Socrates*, b. 2. c. 4, 6, 7, 9, 11, 12, 13, 16. *Sozomon*, b. 3. c. 4, 6, 7, 8, 10; and in ſeveral modern Hiſtorians and Annaliſts.

S. *Robert*'s Life, compoſed toward the Cloſe of the XII Century, by a Monk whoſe Name is not preſerved, is to be ſeen in *Capgrave*'s Collection, and *Dugdale*'s *Monaſticon*.

VIII. Our Accout of St. *Medard* is taken from *Fortunatus* Biſhop of *Poitiers*, who penn'd his Life in Verſe in 570, and in Proſe about thirty Years after; to which we have added what St. *Gregory of Tours* has ſaid of the Saint in his Hiſtory of *France*; and his Book *Of the Glory of Confeſſors* c. 95.

IX. What we have related concerning St. *Primus* and St. *Felicianus* is taken from their Acts, as publiſhed by the Succeſſors of *Bollandus* in the voluminous Work, ſo often mention'd in this Account.

St. *Colomb*'s Life was written by *Adamnan*, one of his Succeſſors, at about the Diſtance of an hundred Years. *Bede* has ſpoken of the Saint in the fourth Chapter of his third Book; and we have a large Account of him in *Uſher*'s *Antiquities of the Britiſh Churches*, p. 688, 690, &c. 708, 888, &c. 900.

X. The Hiſtory of St. *Margaret*, Queen of *Scotland* was written by *Theodorick*, a Monk of *Durham*, her Director; to which we have added what we could find of the Saint in *Roger Hovedon*, p. 452. *William* of *Malmesbury*; *Brompton*'s *Chronicle*, *anno* 1093, and other Hiſtorians of our Nation.

XI. The Author of *the Acts of the Apoſtles* has given us St. *Barnabas*'s Life 'till his leaving St. *Paul*; we have a farther Account of him in ſome of that Saint's Epiſtles. St. *Chryſoſtom*'s 11, 15, 21, 25, 34 Homelies *on the Acts* were of great Service to us in this Account. The Diſpute concerning the Epiſtle that bears the Name of St. *Barnabas* may be ſeen in *Tillemont*'s 1 Vol. of Eccleſiaſtical *Memoirs*. *Fleury*'s *Church Hiſtory* b. 2. c. 57. *Dupin*'s *Eccl. Library* Vol. 1. &c.

XII. The Life of St. *Onuphrius* is the Work of *Paphnucius* an *Egyptian* Hermit, who lived toward the Concluſion of the IV Century, and aſſures his Readers that he receiv'd the Materials of his Hiſtory from the Saint's own Mouth.

XIII. The Life of S. *Anthony* of *Padua*, which appear'd firſt in *Surius*, with ſome Alteration of Stile, was written by an anonymous Author not long after the Saint's Deceaſe; but moſt good Judges allow the Preference to an Account given of St. *Anthony* by Father *Luke Wadding*, an *Iriſh Franciſcan* of the laſt Age, in the firſt Vol. of the Annals of his Order.

XIV. Some of the moſt important Particulars of St. *Baſil*'s Life may be found in his own Writings, eſpecialy his Epiſtles. The reſt are ſupplied by St. *Gregory* of *Nyſſa*, who compoſed his Panegyrick; St. *Gregory Nazianzen*, *Orat.* 4, 17 and 20. *Epiſt.* 6, 7, 9, 11, 19, 20, 22, 29, 32, 33, 37, *Socrates* b. 4. c. 26. *Sozomen*, b. 6. c. 16, 17, 34, and *Theodoret* b. 4. c. 19.

XV. The Martyrdom of St. *Vitus* and his two Companions is by us related as in their Acts, of which nothing material and worth Notice is omitted.

XVI. Our

XVI. Our Account of S. *Cyr* and S. *Julitta* is tranſcribed from the Acts of their Martyrdom, compoſed about two hundred and fifty Years after they ſuffer'd, by *Theodore*, Biſhop of *Iconium*; which are therefore reckon'd the more valuable becauſe the Compiler there undertakes to ſubſtitute a true and authentick Account of the two Martyrs in the Room of ſome ſpurious and corrupt Acts publiſhed by Hereticks, as appears by the Introduction.

XVII. The Acts of St. *Nicander* and St. *Marcian* were publiſhed from a good Manuſcript by *Dom. John Mabillon* in his *Muſæum Italicum* Tom. 1, and appear'd afterwards, in *Dom. Ruinart*'s Collection, as compared with five Manuſcripts in the *Vatican* Library, and a printed Copy in *Caraccioli*'s Hiſtory of *Naples*.

XVIII. Our Account of St. *Marcus* and St. *Martian* is taken from the Acts of St. *Sebaſtian*, mention'd on the twentieth of *January*.

XIX. The Particulars of the Lives of St. *Gervaſius* and St. *Protaſius* are not known at preſent; what we have ſaid of the Diſcovery of their Relicks is borrow'd from St. *Ambroſe* and St. *Auguſtin*. The former gives a full Account of the Matter in a Letter to his Siſter, which in the old Edition of that Father's Works was the fifty fourth, but in that of the *Benedictins* is the twenty ſecond. The latter mentions the miraculous Diſcovery of that Treaſure in his Treatiſe *Of the City of God.* b. 22. c. 8. *Confeſſions* b. 9. c. 7. *Of the Care of the Dead*, c. 17. *&c.* The ſame is mention'd by *Paulinus*, who wrote the Life of St. *Ambroſe*. Theſe three Authors, who were preſent at the Removal of the venerable Relicks, place our Account beyond the Power of a reaſonable Doubt.

XX. The Hiſtory of St. *Silverius* may be ſeen in the Account of the *Neſtorians* and *Eutychians*, as drawn up by *Liberatus* a Deacon of *Carthage*, and cotemporary with the Saint, and *Baronius*'s *Annals*, *anno* 538 *&c.*

XXI. We were furniſhed with Materials for writing the Life of St. *Euſebius* Biſhop of *Samoſata* from *Theodoret.* b. 2. c. 31, 32. b. 4. c. 13, 14. b. 5. c. 3. and ſeveral of St. *Baſil*'s and St. *Gregory Narianzen*'s Epiſtles.

XXII. The Hiſtory of St. *Paulinus* is extracted partly from his own Writings; partly from *Uranius*, a cotemporary Author; *Auſonius*, Ep. 19, 20, 21, 23, 24, 27; St. *Jerom*, Epiſt. 15, 101, 103. St. *Auguſtin*, Epiſt. 24, 26, 27, St. *Ambroſe* Ep. 30. *Sulpicius Severus*, *Life of St. Martin.* c. 21, 26, St. *Gregory the Great*'s *Dialogues* b. 3. c. 1. and *Baronius*'s *Annals.*

Our Account of St. *Alban* is taken from Venerable *Bede* b. 1. c. 7; *Gildas*, *Of the Ruin of Great Britain*, c. 7, 8. *Uſher*'s *Antiquities of the Britiſh Churches*, and *Dugdale's* Account of the Foundation and Endowments of the Monaſtery which bore the holy Martyr's Name, in the 1. Vol. of his *Monaſticon.*

XXIII. The Life of St. *Etheldreda* was firſt written by *Venerable Bede* b. 4. c. 19, 20, who receiv'd the Particulars from St. *Wilfrid* her Friend and Director; and five hundred Years afterwards in a more copious Manner by *Thomas*, a Monk of *Ely*, which may be ſeen in *Mabillon*'s ſecond *Benedictin* Age.

XXIV. The

XXIV. The Circumſtances of S. *John*'s Birth are recorded by S. *Luke*, his Baptiſm and Preaching by him and the other Evangeliſt. S. *Bernard*'s Remark on this Feſtival may be ſeen in his hundred and ſeventy fourth Epiſtle; that of St. *Auguſtin*, Serm. 290, 292. *Edid. Bened.* on Pſalm 132. *Of the Trinity* b. 4. c. 5.

XXV. Much the greateſt Part of what we know of St. *Proſper* is taken out of his Letters, and other Writings; the reſt is ſupplied from the Hiſtorians of the V Age, and all who have given an Account of the *Pelagians* and *Semipelagians*.

XXVI. What we have ſaid of St. *John* and St. *Paul* is taken from the Acts of their Martyrdom, as publiſhed by *Surius*; in which the Criticks pretend to diſcover ſeveral Falſities.

XXVII. The Life of *Ladiſlaus* is written by *Bonfinius* in his Hiſtory of *Hungary*, *Decad*: 2. b. 3, 4.

XXVIII. What we have related of St. *Irenæus* is extracted from his own Works; from *Tertullian againſt Valent.* c. 5. *Euſebius* b. 5. c. 3, 4, 20, 23, 24. S. *Jerom*'s *Epiſtles* 29, 84. Of *Eccleſiaſtical Writers* c. 35. St. *Epiphanius*, *Hereſy* 31. c. 33. *Socrates*, b. 5. c. 22. St. *Gregory* of *Tours*, *Hiſtory of France* b. 1. c. 29. *Of the Glory of Martyrs*, c. 50; and *Baronius*'s *Annals*, *an.* 179, 198, and 205.

The Hiſtory of Pope *Leo* II is taken from the *Hiſtory of Popes* written by *Anaſtaſius* the Library Keeper, the Saint's Letters, the Acts of the VI general Council, and *Baronius*'s *Annals*, *an.* 683.

XXIX. The moſt conſiderable Part of our Account of St. *Peter* is to be found in the Goſpels, and the Acts of the Apoſtles. See alſo *Euſebius*'s *Chronicle*; *his Hiſtory*, b. 3. c. 1, 11; S. *Cyprian's* Remark on our Apoſtle's Conduct, when reproved by S. *Paul*, Epiſtle 71. *Edit. Pamel.* and what St. *Auguſtin* ſays on the ſame Subject, *Of Baptiſm*, b. 2. c. 2, where he quotes St. *Cyprian's* Words.

XXX. The Hiſtory of St. *Paul* from his Converſion to his firſt Impriſonment at *Rome* may be read in the *Acts of the Apoſtles*. The other Particulars of his Life may be learnt from his Epiſtles. To which add *Euſeb. Hiſtory* b. 2. c. 25; and the literal Comments on the *Acts of the Apoſtles*, by St. *Jerom*, St. *Chryſoſtom*, *Theodoret*, *&c.*

ERRATA.

PAGE 7 line 31. after *which*, read *that*. p. 39. l. 5. for *is* read *his*. l. 16 for *ſubſcrible* read *ſubſcribe*. p. 102 l. 8 for *of* read *which*. p. 119 for *inſituated*, read *inſinuated*. p. 139. l. 18 for *Perſons* read *Powers*. p. 294 l. 36 blot out *and*. p. 472 l. 19 after *which* read *he*.

APRIL First.

Saint AGAPE,

Her two SISTERS, and COMPANIONS, Martyrs.

DIOCLESIAN's Edict for perſecuting the Chriſtians was publiſhed in 303, and executed with the utmoſt Rigour by *Galerius Maximian*, *Cæſar*, the chief and moſt vigorous Promoter of that Perſecution. In the following Year three Siſters, *Agape*, *Chionia*, and *Irene*, were ſeized at *Theſſalonica* in *Macedonia*. They had been educated in the Fear of God, and Knowledge of the Goſpel; and were thus prepared for the Trial, which God permitted their Fidelity to undergo. They had already taken all prudent Meaſures for their own Preſervation, endeavour'd to keep out of the reach of ſuch Promiſes or Menaces as were employ'd to ſhake the Courage of the Profeſſors of Chriſtianity, and ſpent their Time in Prayer on a Mountain near the Town, begging for Grace and Strength, whenever they ſhould be called to the Battle. They had not been long here, when they were diſcover'd, brought to *Theſſalonica*, and thrown into Priſon, in Company with *Caſia*, *Philippa*, and *Eutychia*, and one Man named *Agatho*.

On the day appointed for their Examination, theſe ſeven holy Perſons were brought out and carried before *Dulcetius*, the Governor; an Accuſation receiv'd againſt them ſet forth that they had refuſed to eat ſuch Meats as had been offer'd to the Gods. *Dulcetius* then began with aſking the Saints, how they could be guilty of ſuch an Extravagance, and diſobey the Commands of the Emperors. And then addreſſing himſelf to *Agatho*, aſked him why he did not go to the Sacrifices, like the other Subjects of the Empire, and partake of the Victims, like

Apr. 1. a devout Servant of the Gods? "Becauſe, ſays the Saint, I am a Chriſtian." The Governor deſir'd to know whether he ſtill kept that Reſolution; to which *Agatho* immediately replied he did. He then turn'd to *Agape*, and aſked what was her Diſpoſition in Regard to the preſent Queſtion. She told him ſhe believed in the living God, and was reſolved not to loſe the Fruit of her Faith, and good Works. *Chionia* was called upon next; and ſaid ſhe had refuſed to comply with what had been required, becauſe ſhe believed in God, who alone is the Author of Life. Then *Irene* was aſk'd what had hinder'd her from obeying the Imperial Orders. Her Anſwer was ſhort and full; ſhe declared ſhe was deterr'd from it by the Fear of God. And what is your Reaſon for diſobeying? ſays the Governor to *Caſia*. "Becauſe, ſays ſhe, I am deſirous of ſaving my Soul." When the ſame Queſtion was put to *Philippa* and *Eutychia* they both declared they had rather die than eat what had been offer'd to Idols. So that upon the whole they were unanimous in refuſing to do a thing, which
1. Cor. 8 'though indifferent in itſelf according to St. *Paul*, would have been criminal in their Circumſtances, becauſe propoſed as a Teſt of their Religion; which the Perſecutors were ready to take as a ſufficient Aſſurance of their renouncing Chriſtianity.

Dulcetius obſerving *Eutychia* big with Child, aſked if her Husband was ſtill alive. She told him ſhe had been a Widow near ſeven Months; Upon which the Governor, pretending a particular Concern for her Condition, with much ſeeming Tenderneſs preſs'd her to renounce her fantaſtical Notions, and enter into a reaſonable Way of thinking. But the Saint, deaf to all he could ſay on that Subject, profeſs'd ſhe was a Chriſtian, a Servant of the living God, and therefore could not comply with what was exacted of her. She was then order'd back to Priſon, 'till ſhe ſhould be in a Condition to undergo the Severity of the Imperial Edict; for the *Roman* Laws did not allow of executing Women with Child.

Agape, *Chionia*, and *Irene* were called to the Bar a ſecond Time, and the Governor aſk'd the firſt of thoſe glorious Siſters again, whether ſhe was diſpoſed to conform to the Practice of thoſe who were moſt loyal and obedient to the Emperors and Ceſars? To which ſhe anſwer'd ſhe was a Chriſtian and free, and therefore could not think of devoting herſelf to *Satan*. "All you can ſay "will not change my Mind, ſays ſhe, which I hope will always be immoveable." *Chionia*'s Anſwer was as ſtrong, and heroick as her Siſter's. The Governor enquired whether they had any Books, Papers, or other Writings concerning their Religion. *Chionia* replied they had none; and that the Officers had ſeiz'd on all they had of that Sort. "Who then has put theſe idle Whims into

into your Heads? ſays *Dulcetius*. The Saint told him, what he call'd by that opprobrious Name, was the Work of God in their Hearts and Minds, and the Effect of the ineſtimable Grace of his only Son *Jeſus Chriſt*. *Dulcetius* preſs'd her Compliance with his Propoſal as an Act of Duty to the Sovereign Powers of the Roman Empire; and exaggerated her's, and her Siſter's Guilt by obſerving that their Obſtinacy after ſo many Remonſtrances, and ſo many Means employed for gaining them, deſerved no better Name than that of raſh Inſolence, which he was obliged to puniſh, as the Emperor's Edict directed. He acordingly pronounced Sentence againſt them both to be burnt for their Diſobedience; and remanded the reſt of the Confeſſors to their Confinement, that Time and the News of their Companions Sufferings might wear them into a Compliance with what he found he could effect no other Way. Apr. 1.

Agape and *Chionia* finiſh'd their Sacrifice gloriouſly in the Flames; and then *Irene* was a third time commanded to appear before the Governor, who attempted her Conſtancy by telling her he perceived her Madneſs was incurable, as appear'd from her extravagant Conduct in pretending to keep thoſe impious and deteſtable Books; for thus he called the holy Scriptures, and other Writings relating to the Chriſtian Religion; ſo that ſince he could not bring her to Reaſon, he muſt puniſh her Diſobedience. But, to let her ſee how unwilling he was to proceed to Extremities, he proferr'd her Impunity and Liberty, provided ſhe would even then acknowledge the Gods, by offering Sacrifice to them, and partaking of their Victims. This laſt Propoſal was rejected with the ſame Courage as the former, to which ſhe now added a ſolemn Proteſtation by the Almighty Power that created all things, that ſhe wou'd never conſent to it; becauſe ſhe was aſſured eternal Fire would be the Lot of Apoſtates. When the Governor aſked her who perſuaded her and her Siſters to keep theſe Books and Writings; *Irene* anſwer'd it was that God who commanded them to love him to the laſt Moment; for which Reaſon they were reſolved to ſubmit to be burnt alive, or ſuffer all Manner of Extremities rather than give them up into the Hands of his profeſs'd Enemies. Here the Reader is deſired to look back to the ſecond of *January*, and ſee what is ſaid there of the Reſolution of thoſe that ſuffer'd for that Article only.

Upon his preſſing her ſtill on the ſame Subject, and aſking her whether ſhe and her Siſters had read the ſacred Books ſince they left the Mountains, ſhe tells him they dared not venture to take them out of their Houſes, and that the want of thoſe Writings was the only Grief they had known ſince they left thoſe Places. The Saint continuing thus ſteddy and unmoved, *Dulcetius* concluded

Apr. 1. the whole Affair with telling her, her two Siſters were already executed, according to his Order; That ſhe had deſerved the ſame Fate long before for concealing and retaining the aforeſaid Books and Writings: But having inhanced her Crime by ſo many repeated Acts of Obſtinacy, ſhe was to ſuffer more before ſhe was allow'd the Satisfaction of dying. After this Preamble, he pronounced Sentence, that ſhe ſhou'd be ſtrip't and expoſed naked in an infamous Houſe, where Proſtitution was carried on in a publick Manner, and be allow'd one Loaf a day. He then called for *Zoſimus* the publick Executioner, and ſuch as were to aſſiſt him in his Office, gave them a ſtrict Charge to take Care of her, and aſſured them their own Lives ſhou'd pay for the leaſt Negligence in the Performance of what he order'd.

The ſhameful Sentence was rigorouſly executed; and ſeveral debauch'd Perſons went to the Stews, promiſing themſelves all the Satisfaction that Libertines take in inſulting and injuring helpleſs and oppreſs'd Innocence. But the Moment they ſaw *Irene*, all their vicious Deſigns and Inclinations were changed into an awful Reſpect for her Vertue, and a Fear of violating what the inviſible Influence of the Holy Ghoſt in her Favour made them look on as ſacred. *Dulcetius* hearing his abominable Sentence thus miraculouſly over-ruled, ſent for the Saint, interrogated her again, and then condemn'd her to be burnt alive. She was conducted to the ſame Place where her Siſters had ſuffer'd, and glorify'd God by the Conſummation of an agreeable Sacrifice. Some place her Martyrdom on this Day; others on the twenty fifth of *March* 304, which ſeems to be that on which *Agape* and *Chionia* ſuffer'd; but being all apprehended together, and accuſed of the ſame Crime, they are propoſed to our Veneration on the ſame Day.

St. Melito, Biſhop of *Sardis*.

Melito Biſhop of *Sardis*, a City of *Lydia* in *Aſia*, flouriſhed in the ſecond Century. The Purity of his Doctrine and Integrity of his Morals made him very valuable. *Polycrates* Biſhop of *Epheſus*, who lived twenty Years after him, gives him an excellent Character, when he ſays all his Actions were full of the Spirit of God, which was the only Guide of his whole Conduct. *Tertullian*, as quoted by St. *Jerom*, ſpeaks of him in the ſame Strain, and tells us he was look'd on as a Prophet, by the Faithful in his Time. *Melito*'s Learning and Piety made him the Oracle of his Age; and he was conſulted by ſeveral in Affairs

Affairs of no ſmall Conſequence relating to the Church and it's Doctrine. *Oneſimus* had deſired ſome Light about the Authority of the Canon of Scripture, and an Extract of ſuch Texts out of the old Teſtament as relate to the Meſſias, and other Articles of the Chriſtian Religion. His Epiſtle to *Oneſimus*, which is preſerved by *Euſebius* the Hiſtorian, is deſign'd as a Preface to the Work juſt mention'd; which gives an Account of his Journey to *Paleſtine*, a Catalogue of the Books of Scripture univerſally receiv'd by the Jews; and tells him he had divided his Collection of Paſſages into ſix Books. Theſe have not reach'd us. Apr. 1.

Our Saint wrote ſeveral other Pieces for the Inſtruction and Satisfaction of the Faithful; of which only ſome ſmall Fragments remain. We have enough of his two Books of *Eaſter* left to let us ſee he follow'd the Practice of the *Aſiatick* Churches in the Celebration of that great Feſtival. The Apology for the Chriſtian Religion, addreſs'd to the Emperor *Marcus Aurelius Antoninus*, is known at this Time only by it's Title, and a Fragment of it quoted by *Euſebius* in the fourth Book of his Hiſtory, which ſeems to be near the Concluſion of that Piece. In it he complains of ſeveral Abuſes committed by thoſe in Power under Pretence of executing the Laws againſt the Chriſtians; begs his Imperial Majeſty will be pleaſed to examine the Accuſations brought againſt them, and reſcue the Sufferers from the Calumnies, and Outrages to which they are expoſed. He adds that the Religion of *Jeſus Chriſt*, which he calls *our Philoſophy*, was ſo far from being prejudicial to Mankind or deſtructive of the Grandeur of the *Roman* Empire, that it was really augmented, and bleſs'd with extraordinary Succeſs whenever that Religion was permitted. That none but *Nero* and *Domitian* had perſecuted the Chriſtians; (i. e. by making new Laws againſt them) puts him in Mind of the favourable Opinion the Emperors *Adrian*, and *Antoninus Pius* entertain'd of them, who wrote Letters into ſeveral Provinces requiring they ſhould be uſed well: And then, depending on his known Character for Humanity and Equity, begs Leave to hope all that could be deſired on that Article. Ancient Hiſtories have not given us the Time when this Apology was preſented; which has occaſion'd ſome Diſpute amongſt the Criticks. Thoſe who fix it to the Year 170, ſeem inclined to attribute the Ceſſation of the Perſecution to the Force of the Reaſons urg'd in it; for the Emperor's Letter to the People of the leſſer *Aſia* on that Subject is uſually dated in that Year, which was the tenth of his Reign. This was his laſt Work; and it is more than probable that our Saint died in Peace, becauſe *Polycrates* ſays nothing of his Martyrdom; but only that his Body reſts in the City of *Sardis*, expecting the Joys of a glorious Reſurrection.

The

Apr. 2.

The II Day.

St. Francis of *Paula.*

Francis was born at *Paula*, a ſmall Town of *Calabria* in the Kingdom of *Naples* about 1416. His Name was given him in Conſequence of a Vow his Parents had made before he was born in Honour of the holy Founder of the *Franciſcan* Order. They receiv'd their Son with Joy and Gratitude, and educated him in ſuch a Manner as they judged moſt expreſſive of their Senſe of the Favour. It was no hard matter to perform this; for by a particular Grace of God he was naturally inclined to Solitude, Devotion, Faſting, and Prayer. When he was thirteen Years old, they ſent him to the *Franciſcan* Convent at St. *Mark*'s an Epiſcopal City of that Province. In this Community he laid the Groundwork of that auſtere Life which he continued to his laſt Moments. Even at that tender Age he exceeded the moſt robuſt Friars there in an exact Obſervance of the Rule, never allowing himſelf to eat Meat, or wear Linnen; two things admitted in that Houſe without any Dfficulty. When he had ſpent a Year there, and thus form'd himſelf upon the Spirit of St. *Francis*, according to the Vow made by his Parents, he left that Place, made ſeveral devout Pilgrimages to *Aſſiſium*, *Rome*, and other Parts of *Italy*, under the Conduct of his Parents, and viſited the moſt celebrated Monaſteries in the Way. Thus eſtabliſhed in his firſt Reſolutions of living at ſome Diſtance from the World, he went back to *Paula*; and retired into a ſolitary Place about half a Mile from the Town. His Parents favour'd his religious Deſign, and ſupplied him with Neceſſaries that he might be under no Obligations of interrupting his religious Retreat upon that Account. But he was ſoon diſturbed here by officious Viſits from *Paula* which made him quit that Place, and ſeek ſhelter amongſt the Rocks near the Sea; where he found Means to make himſelf a little Cell. He was ſcarce fifteen Years old when he ſhut himſelf up there; but he wanted no Maſter to regulate his Life in Penitential and Spiritual Exerciſes. The hard Rock was his Bed, a neighbouring Wood and the Charity of thoſe that viſited him furniſh'd him with Herbs and Roots which were his only Food. His Cloaths were mean, and ordinary, and under them he wore a hair Shirt; theſe are all the Particulars we know of his retired Life 'till Providence directed others to make their Advantage of his Inſtructions and Example in the ſame Way.

He

He had not been above two Years here, when he was obliged to comply with the preſſing Inſtances of ſome that deſired to be admitted to ſhare the religious Pleaſures of his Retreat. Apr. 2. The firſt Building that was raiſed for the Reception of his Diſciples was a little Hermitage, conſiſting only of three Cells, and a Chapel, where they met, and ſung Praiſes to God; and a Prieſt came now and then from a Town near the Place to ſay Maſs for them. Thus they lived above ten, probably ſeventeen Years, and endeavour'd to imitate the antient Fathers of the Deſart by conſtant Prayer, Labour, Faſting, and corporal Auſterities; and their Number encreaſed conſiderably by the charitable Encouragements of Perſons of Fortune and Piety; which put him upon begging the Archbiſhop of *Coſenza*'s Leave to build a Monaſtery for the Reception of his growing Family, and a Church for their Uſe at *Paula*. He obtain'd that Prelate's Conſent, and the Houſe was ſoon built; for every one contributed his Labour or Materials, with all poſſible Diligence and Alacrity. When this Edifice was finiſhed, the Saint eſtabliſh'd an exact Uniformity and Regularity in the Community; which, 'though better lodged, ſtill continued the Practice of Penitential Works in the ſame Rigour with which they were perform'd in the Hermitage. 'Though the Rule he preſcribed for others was far from allowing them any dangerous Eaſe, or encouraging the Enemy of their Souls, it ſeem'd too mild for him. All the Change he found was that inſtead of lying on a Rock, he now made uſe of the bare Boards for his Bed, and a Piece of Wood or Stone was his Pillow: and when he grew in Years he allow'd himſelf a Matt to lie on. His Sleep was too ſhort to deſerve the Name of Reſt, which he deprived himſelf of that he might have more Time for Prayer. His uſual Diet was Bread and Water, which he took but once in twenty four Hours, and that towards the Cloſe of Day.

As he deſign'd his Religious ſhould preach to the World by their Example, he took Care to oblige them to ſuch Practices and Obſervances as were moſt likely to promote the Reformation of the World. The Obligation he conceived all Chriſtians lay under, of mortifying themſelves by Faſting and Abſtinence compared with the Manner in which eſſential Duty was perform'd, by the Generality of ſuch as bear that Name, proved a ſenſible Affliction to him. For which Reaſon, while he ſtudied the Sanctification of thoſe whom Providence had committed to his Care, he made their Ordinary Conduct a ſtanding Reproach to the unmortified Part of the World, and a ſtrong Exhortation to Penance, by preſcribing them a perpetual Abſtinence. This was enforced by a diſtinct Vow, which is to this Day an inviolable Rule in all Convents of his Order. And we ſhould be wanting to Juſtice, if we did not take this Opportunity

Apr. 2. nity to obſerve that the ſaid Order has always kept up to the Rigour of it's ſirſt Inſtitution, and preſerved the Spirit of it's pious Founder.

This firſt Houſe was the only one of the Order for fifteen or ſixteen Years; and the Religious Inhabitants of it were loved and careſs'd by all that had any Regard for Virtue, or Inclination for Penance. The Archbiſhop of *Coſenza* obſerving the flouriſhing State of that Community, perceived Heaven viſibly declared in Favour of this new Eſtabliſhment, granted it ſeveral Privileges, and allow'd our Saint to build what Convents he pleaſed in any Part of his Dioceſe. This Conceſſion was made in 1471; and the Inſtruments depoſited in the Hands of *Geffery* Biſhop of St. *Mark* by Order of Pope *Sixtus* IV, to be examined. It was approved of and confirm'd by that Pontiff three Years after it's Date; and our Saint made ſuperior General of all that ſhould embrace his Rule throughout the whole World. The Publication of the Pope's Bull on this Subject ſpread the Reputation of St. *Francis*, and his Order, ſo ſucceſsfully, that the Convent at *Paula* ſoon became too ſmall to receive the Numbers that preſs'd for Admiſſion. This obliged the Saint to ſend a Body of his Religious to *Paterno* in *Calabria*; where they ſettled in what was the ſecond Houſe of the Order, and was built about the Year 1476. Soon afterwards a third was raiſed at *Spezza* or *Spezzano* in the ſame Province.

St. *Francis* fixt his Reſidence at *Paula*, 'till the Good of his Neighbour obliged him to remove to *Sicily*. Two of his Friars, who were of that Country, and were lately return'd from thence, aſſured him of the good Diſpoſitions of the *Sicilians* to receive his Inſtitute. He went to that *Iſland* about the Year 1479, ſtopt at *Milazzo*, where he was received like an Angel from Heaven, and built a Convent of his Order in that Town, which ſoon gave Birth to ſeveral more. He ſpent above a Year in *Sicily*; and perform'd ſuch wonderful Cures both on the Bodies and Souls of ſeveral that ſufficiently proved God was with him in what he was doing, and were received as authentick Approbations of this new Order. Soon after his Return to *Calabria*, he was invited to *Corigliano* in the Dioceſe of *Roſſano*, and deſired to found a Monaſtery there under the Direction of his Rule.

The Bleſſing of God, that attended all our Saint's Undertakings for the Propagation of his Order, recommended him to the Love and Veneration of the People, who reſorted to him from all Parts as a Favourire of Heaven; and procured him the Eſteem and Protection of the Pope and Biſhops of *Italy*. But the Temporal Princes had not the ſame favourable Diſpoſitions to this holy Man. The Perſons that gave him moſt Diſturbance were *Ferdinand* I King of *Naples*, with his two Sons the Duke of *Calabria*, and the Cardinal of *Arragon*.

They

They perſecuted him upon the Pretence of his taking the Liberty to erect Re- Apr. 2.
ligious Houſes in that Kingdom without the Royal Permiſſion. But thoſe who have written our Saint's Life, tell us they were really enraged at him for ſome good Advice he had given King *Ferdinand* in Relation to his Government, which he was not diſpoſed to take, and therefore, as is uſual in ſuch Caſes, conceived a ſettled Averſion for the Man who had been bold enough to impeach his Conduct. *Francis* was in his Convent at *Paterno*, when that Prince ſent a Captain of one of his Galleys, with a Party of Soldiers to ſeize him there and bring him Priſoner to *Naples*. The Captain told the Particulars of his Commiſſion to ſeveral Inhabitants of *Paterno* before he executed it. Upon which they all endeavour'd to diſſuade him from proceeding, and with great Seriouſneſs aſſured him an Attempt of that Nature muſt neceſſarily be attended by a Curſe from that God, to whom the Saint was ſo dear. The Officer, however, was perſuaded his Duty to the King obliged him to ſecure his Priſoner, and conduct him to *Naples*, as he was commanded. With this Reſolution he went to the Convent, and ſignified the King's Pleaſure to our Saint, who received that diſagreeable Meſſage with ſuch an uncommon Sweetneſs, and Humility, as ſtruck the Captain with Remorſe, and ſent him back to the King without executing his Orders. At his Return to Court, he vindicated his Conduct by telling the King what he had heard, and ſeen; and proceeded to urge the Danger of taking the Servant of God from a People that had been uſed to look on him as a Saint, 'till *Ferdinand* dropt the Proſecution, and gave over all Deſigns againſt him.

In the Year 1482, *Lewis* XI King of *France* was dangerouſly ill at *Pleſſis* Caſtle near *Tours*. That Prince had employ'd the whole Extent of the Art of Phyſick without any Succeſs, and had Recourſe to all the devout Helps of Vows, nine Day's Devotions, Pilgrimages, and other pious Means of entreating the Interceſſion of the Saints in his Favour. In ſhort he was ſo ſhock'd with the Apprehenſions of Death, that he ommitted nothing that he thought could have any Tendency to prolong his Life. The Reputation of our Saint's Miracles and holy Life had then reached *France*, and the King order'd he ſhould be acquainted with his Deſire of ſeeing him, promiſing him all the Encouragement he could demand for the Eſtabliſhment of his Order in his Dominions. The Saint received his Letter; but did not ſeem atall inclined to comply with the Contents of it, nor the leaſt affected with the handſome Profers that were made him. When *Lewis* heard of his Indifference, he applied to the King of *Naples* by Means of his Embaſſador at that Court, who eaſily prevailed with him to endeavour to give the King of *France* that Satisfaction. Glad of this

Apr. 2. Opportunity to diſmiſs one whoſe Virtues were troubleſome to him, he communicated the King of *France*'s Requeſt to our Saint, and back'd it with his own; but could get no other Anſwer from him than that he would not tempt God, or undertake a Journey of 400 Leagues for the Satisfaction of a Perſon, who expected and deſired a Miracle upon low and merely human Motives. *Lewis*'s increaſing Ilneſs made him impatient of this Delay; he therefore applied to *Sixtus* IV, then Pope, who at his Entreaty wrote two Briefs to our Saint, requiring him to repairing to that Prince immediately. The Pope's Commands had their deſired Effect; and as ſoon as he had given the neceſſary Directions for the Government of his Convents in *Calabria* and *Sicily*, he ſet out and took *Naples* and *Rome* in his Way. The Pope received him with all Marks of Reſpect due to his eminent Sanctity; and would have obliged him to take holy Orders before he purſued his Journey. But *Francis* was too humble to accept of his Offer, or any Privileges that might diſtinguiſh him and recommend him to the Eſteem of the World. After ſome ſmall Stay at *Rome* he embark'd at *Oſtia*, and landed ſafe in *France* after a good Paſſage.

King *Lewis* was ſo tranſported with the Account of his Arrival that he gave the Perſon that brought him the News a Purſe of 10,000 Crowns; and when he underſtood he drew near the Province where he was, order'd his Son the *Dauphin*, afterwards King *Charles* VIII, to meet him at *Amboiſe*. The Prince obey'd his Father's Commands with Pleaſure; and was glad of this Opportunity of ſhewing a Reſpect to that Servant of God, which he retain'd ever after. Thus conducted he reach'd *Pleſſis* Caſtle in *April* 1482, and was received with ſuch Marks of Reſpect as crown'd Heads pay to none but Popes. *Lewis* fell at his Feet; and full of Concern for the Enjoyments and Satisfactions of this Life, begg'd he would intreat the Almighty to prolong his Days. The Saint anſwer'd with all the Wiſdom that ſuch a Petition required. He told him the Lives of Kings had their Bounds, as well as thoſe of their Subjects; ſo that inſtead of pleading an Exemption from the common Fate of Mankind, or importuning God to change his irreverſible Decrees in his Favour, all he had to do was to ſubmit and prepare for the Change. The King, however, depended on our Saint's Intereſt with the Almighty, lodged him in the Caſtle, and order'd him an Interpreter and every thing that could make his Stay there eaſy and comfortable. The Saint converſed frequently with the King, and talk'd to him of the Great Affair of his Salvation in a Manner that made all who heard him conclude he was inſpired by the holy Ghoſt; for his Diſcourſes on that important Subject were evidently more ſublime, and ſubſtantial than could naturally come from one who had no Education, or Inſtructions but what he received immedi-

immediately from the Fountain of Wiſdom. St. *Francis*'s Endeavours of this Apr. 2
ſort, accompanied with fervent Addreſſes to Heaven, produced a happy Change in the King's Heart; who ſubmitted to the Will of God and died in Peace.

Charles VIII ſucceeded him, and convinced of our Saint's extraordinary Merit, endeavour'd to exceed his Father in honouring and reſpecting him, and would do nothing that either concern'd his Conſcience or Government, without firſt conſulting the Man whom he ſaw ſo powerfuly aſſiſted from Heaven. Not one Day paſs'd, during his ſtay at *Pleſſis* Caſtle, but either the King made him a Viſit in his Chamber, or received him in his Cloſet; and among other Marks of Reſpect he ſhew'd him while at Court, he engaged him to ſtand God-father to his Son, the *Dauphin*. Our Saint's Journey to *France* and Reſidence there procured the Admiſſion of his Order in that Kingdom. The King built him a beautiful Convent in *Pleſſis* Park and annex'd to it an Allowance ſufficient for the Maintainance of him, and his Religious that came with him from *Italy*: and another at *Amboiſe* upon the very ſpot where he met him by his Father's Order; which was likewiſe provided for at the King's Expence. But his Affection for the holy Man was not confin'd to his own Dominions; for being at *Rome* in 1495 he founded a Houſe of the Order dedicated to the holy Trinity on Mount *Pincio*. The Prince's Intent was that it ſhould be fill'd with Natives of *France* only; which being approved of by St. *Francis*, and confirm'd by ſeveral Popes, is obſerved inviolably to this Day. About the ſame Time, or ſomewhat ſooner, this Order was received in *Spain*; and a proper Number of Religious ſent into that Kingdom from *Pleſſis*. There they were called *Friars*, or *Brothers*, *of the Victory* from the taking of *Malaga* from the *Moor*'s, in which Enterprize King *Ferdinand* V had recommended himſelf to the Protection, and Interceſſion of the holy Founder. The Emperor too wrote to our Saint in Terms expreſſive of a high Eſteem for his Perſon and Character, and deſired *Germany* might ſhare the Happineſs that *France* and *Spain* enjoy'd by his Means. This Letter was anſwer'd by ſending ſome of his Diſciples thither; and thus he had the Satisfaction of ſeeing his Order eſtabliſhed in the moſt conſiderable Kingdoms of Chriſtendom, before his Death.

Things being brought to this Perfection, it was now Time for our Saint to receive the Reward of his Labours from him, whoſe Kingdom had been his only Care ſo long. His whole Life had been a ſtrict Preparation for Death; but, being favour'd with a Foreſight of his approaching Paſſage out of this World, he ſhut himſelf up, and denied himſelf all Communication with Mankind for three Months, that nothing might diſturb his Thoughts, which were

Apr. 2. now entirely employ'd on Death, and Eternity. Thus he continued 'till *Palm-Sunday* 1507, when he was taken with his laſt Illneſs, which was a Fever. Being aſſured he had not then many Days to live, he refuſed all Means that could be uſed for his Recovery as uſeleſs, and contrary to God's Deſigns on him. On *Mandy Thurſday* he aſſembled his Religious in the Veſtry, recommended to them the Love of God, mutual Charity, a faithful Obſervance of the Rule he left them, and eſpecially that Part of it which enjoyn'd a perpetual Lent, and diſtinguiſh'd them from all other Bodies then in the Church. When he had finiſh'd this Exhortation, he was carried into the Church, made his laſt Confeſſion, receiv'd the *Holy Euchariſt*, and was then conducted back to his Cell. The remaining Part of that Day, and all the following Night were ſpent in Prayer, and indulging thoſe holy Tranſports which warm'd his Soul eager to enjoy his God; and he expired the next day, being Good *Friday*, *April* ſecond, the Day fix't for honouring his Memory by *Leo* X, who canonized him on *Low Sunday* 1519.

His Body was buried in the Church belonging to the Convent of *Pleſſis*, where it remain'd 'till the Year 1562. For then it was that the *Huguenots* full of Fury and blind Zeal, making themſelves Maſters of this Place, dragged it out of the Tomb, and burnt it.

The Friars, who acknowledge our Saint for their Founder, were at firſt called *Hermits* of St. *Francis*. But, when *Alexander* VI, approved his Rule, at his Requeſt he gave them the Name of *Minims*; which was the more agreeable to our Saint; not only becauſe thus he was not mention'd on that Occaſion; but likewiſe becauſe the Appellation of *leaſt*, was moſt expreſſive of the Humility which he always inſiſted on as the Spirit of his Inſtitute; and conſequently being diſtinguiſhed by ſo low a Title, his Followers would be frequently, put in Mind of the Practice of that great Vertue. Several Alterations and Additions were made in their Rule; which in this new Form was approved of and confirm'd by Pope *Julius* II, in 1506.

St. Mary *of* Egypt, *and* St. Zosimus.

THE Actions of theſe two Saints are ſo inſeperably mix't in the Account given of their Lives, that it is impoſſible to ſpeak of one without being pretty large on the other.

In

In the Time of *Theodoſius* the younger, who ſucceeded his Father *Arcadius* in the Year 408, and died in 450, in a Monaſtery of *Paleſtine* lived a holy Solitary named *Zoſimus*. He had from his Infancy been inſtructed in all the Employments of a ſpiritual Life; and every Word and Action of his diſcover'd the ſolid Piety in which he had been educated. He was arrived at ſo happy a Perfection in the Practice of the moſt rigorous Obligations of a Monaſtick Diſcipline, and was ſo valuable for the Purity of his Morals, and the Fervour of his Penance, that his Reputation for Sanctity and Skill in the Conduct of others drew great Numbers of Solitaries from diſtant Countries to conſider and ſtudy his Conduct, and endeavour to form themſelves by his Inſtructions and Example. By a cloſe Application to the holy Scriptures, which ſeem'd the only Subject of his Thoughts, and the conſtant Food of his devout Soul, he acquired an extraordinary Skill in ſpiritual Affairs; and was favour'd with particular Lights, and uncommon Graces. Theſe Qualifications recommended him to the Prieſthood, at a Time when only one or two in thoſe large Communities were admitted to holy Orders. Apr. 2.

He had paſs'd fifty three Years in this Manner, a bright Example, and able Maſter of Penance and Spirituality, when he was tempted with ſome vain Thoughts, that worked him into a Satisfaction with his own Perfection, and a Perſuaſion that no Man could teach him any thing more than he knew and had practiſed in that Way. While he was entertaining himſelf with theſe Imaginations, he was order'd to quit his Monaſtery for one near *Jordan*, in which Sanctity and penitential Severity flouriſh'd. He had not been long in this Community, before he began to be undeceived, and was now convinced by the Practiſe of that Houſe how much he had been miſtaken in his Judgment of himſelf. The Holy Solitaries here lived without any Converſation with Mankind, and ſeem'd already removed into another World. Labour and Singing of Pſalms, mortifying their Bodies, and raiſing their Souls to God by ardent Devotion were the whole Employments of their Lives; and Bread and Water their only Food; for they had no other concern for this Life, than to continue it for doing Penance.

It was the Cuſtom of this holy Community to leave the Monaſtery at the beginning of *Lent*, diſperſe themſelves in the Deſart on the other ſide of the River, and thus honour and imitate our Lord's Retreat 'till *Palm Sunday*, at which Time they all return'd to the Monaſtery for the devout Celebration of the Sufferings and Reſurrection of *Jeſus Chriſt*. When they began this Retreat, ſome took a ſmall Proviſion of Bread: Others were furniſh'd with Fruit and Legumes for their Subſiſtence: While others threw themſelves entirely on Providence

Apr. 2. vidence, and eat only what Herbs they found in the Deſart, when preſs'd by Hunger. In ſhort every one was then at full Liberty to practiſe Penance in the manner his own Devotion ſuggeſted; but, to exclude all Vanity, which might ariſe in the Minds even of holy People, upon a Compariſon of themſelves with others, when they met again they were never allow'd to ſpeak one word of their Abſtinence, Mortifications, and Employments during that Time.

When *Zoſimus* was in the Deſart, according to the Cuſtom of his new Monaſtery, he met with the great Penitent, whoſe Life we are now entering on. The holy Solitary went on for twenty Days together, as if he was in Queſt of ſome Anchoret ſtill more perfect, than thoſe with whom he was at preſent engaged. On the twentieth Day after he left his Monaſtery, he ſtopt about Noon, to repeat the Pſalms uſed at the ſixth Hour, and ſaw ſomewhat that had the Appearance of a human Creature. The Sight ſtruct him with Surprize and Apprehenſion at firſt, and he imagined it might be ſome Illuſion of the Devil to diſturb his Retreat, and make his Solitude uneaſy to him. Confiding in the Vertue and Power of our Saviour's Paſſion, he fortified himſelf againſt the Adverſary by making the Sign of the Croſs, and continued his Devotions. When they were ended he perceiv'd it was no Phantom, but a real Perſon naked, and grown black with living long expoſed to the Heat of the Sun. Imagining he had now found what he look'd for, and hoping for ſome new Leſſons of Penance from one that ſeem'd ſo extraordinary a Proficient in Mortification, he forgot his Age and Infirmities, and endeavour'd to purſue this new diſcover'd Perſon, who flew before him with an incredible Swiftneſs. Coming at laſt, near enough to be heard, he called what he ſaw, a Servant of God, begg'd it would ſtay, and allow him the Satisfaction of ſome Converſation. At laſt the flying Penitent ſtopt, called *Zoſimus* by his Name, declared her Sex, deſired his Cloak to cover her, and ſaid ſhe ſhould then be glad to talk with him, and receive his Bleſſing. They begûn their Converſation with Prayer and Diſcourſes of Piety; and *Zoſimus* was ſo preſſing with her to let him know who ſhe was, what was the Occaſion of her coming into that Place, and how long ſhe had lived there; that ſhe gave him her Hiſtory in the following Manner.

" I am, ſays ſhe, a Native of *Egypt*. Unhappily devoted to my own per-
" verſe Will, and impatient of the leaſt Reſtraint I left my Father's Houſe
" when I was but twelve Years old, and againſt their Conſent made my way
" to *Alexandria*, where I gave a free Looſe to all my vicious Inclinations, and
" lived ſeventeen Years in the Practice of ſuch Debaucheries and Extravagan-
" ces, as cannot be mention'd without Horror, or even thought of without Con-
fuſion.

" ſion. It was neither the Love of Money, nor the View of any particular Ad- Apr. 2.
" vantage that engaged me in this infamous Courſe of Life. For I refuſed
" all that was offer'd me on that Score ; that thus I might gain the Reputation
" of diſintereſted Generoſity, and have a greater Number of Admirers, and
" Partners in Wickedneſs. I was about twenty nine Years old, when I ob-
" ſerved great Crouds of People from *Egypt* and *Lybia* making their way to
" the Sea ; upon which I enquired where they were going ; and was told they
" were bound for *Jeruſalem*, where they deſign'd to celebrate the Feaſt of the
" Holy Croſs.

The bare Remembrance of her Sins was ſo ſhocking, that ſhe deſir'd to be excuſed proceeding in the Account ſhe had begun ; but *Zoſimus* begg'd her to continue it ; which ſhe did. " Without any farther Queſtions, ſays ſhe, I
" embark'd with them, but with no other View than that of gratifying my
" vicious Inclinations at the Expence of the Vertue and Innocence of others ;
" and my Behaviour on Board ſufficiently ſhew'd what was the Motive of my
" Voyage. When I came to *Jeruſalem*, I went on in my former Diſorders,
" and was but too ſucceſsful in corrupting the Youth of that City during
" my Stay there. On the Day appointed for the Veneration of the Croſs, I
" mix't with the Company that crouded to the Church where it was kept ;
" but found ſome ſecret, but invincible, Force hinder'd me from entring that
" holy Place, 'though I endeavour'd it more than once. This ſurprizing Re-
" pulſe ſtruck me, and put me upon conſidering what could be the meaning
" of it ; and I began to think my Sins had render'd me unworthy of the Fa-
" vour. My Mind was now ſtrongly affected with the Senſe of my paſt Diſ-
" orders ; I cried, beat my guilty Breaſt ; and, chancing to ſee an Image of the
" Bleſſed Virgin over my Head, made my Addreſſes to that pure Creature, begg'd
" the Aſſiſtance of her Prayers in my Diſtreſs, deſired ſhe would interceed to
" her divine Son for my Converſion, and procure my Admiſſion into the
" Church where his Croſs was propoſed to the Veneration of the Faithful ; ſo-
" lemnly promiſing to leave the World, and ſpend the Remainder of my Days
" in Penance.

" I ſoon found the Succeſs of my Prayer and the Efficacy of the Bleſſed Vir-
" gin's Interceſſion, and enter'd without any Difficulty. When I had paid
" my Reſpects to the venerable Wood conſecrated by our Savour's Paſſion, I re-
" turn'd to the Place, where I had made my firſt Prayer, offer'd up my Thanks
" for the Favours I had already receiv'd, and begg'd farther Directions for
" my Conduct. This Petition was anſwer'd by a Voice that directed me to
" paſs the River *Jordan*, and there promiſed me Repoſe and Security. I took

" theſe

Apr. 2. " theſe Words for a Divine Command, and immediately reſolved upon the " Journey. As I was haſtening from the Place where I then was, an unknown " Perſon gave me as much Money as would purchaſe three Loaves; which was " my whole Proviſion. I then ſet out; and, enquiring my Way, reached the " Banks of that holy River toward the Cloſe of the Day. Here I found a " Church dedicated to St. *John the Baptiſt*. When I had waſhed my Hands " and Face in that ſacred Stream, I receiv'd the holy Communion in the " Church, refreſh'd my ſelf with half a Loaf, and a Draught of Water; " and ſlept that Night on the bare Ground. The next Morning I recom- " mended myſelf once more to the Bleſſed Virgin, paſſed the River, and came " into this Deſart, where I have ever ſince done Penance for my Sins in Si- " lence and Solitude."

Upon *Zoſimus* aſking her how long it was ſince her Arrival there, and how ſhe had ſubſiſted ever ſince; ſhe proceeded thus; " According to the beſt " Computation I can make, I have been an Inhabitant of this Deſart forty " ſeven Years. I lived ſome Time upon the Bread I bought at *Jeruſalem*, and " ſince that have had no other Food but what this wild and uncultivated Soli- " tude afforded me. The firſt ſeventeen Years of my preſent Life were trou- " bled with violent Temptations. I languiſh'd after Meat, and the excellent " Fiſh I had left behind me; long'd for Wine, which I had been uſed to drink " to Exceſs, and could ſcarce find Water ſometimes to quench my Thirſt. I " found myſelf ſtrongly inclined to ſing the wanton Songs I had learnt in the " World, which fill'd my Mind with impure Ideas and Deſires, and gave me " inexpreſſible Diſturbance. Tears, Sighs, and Prayers were the only Wea- " pons I had to oppoſe againſt theſe violent Aſſaults of the malicious, and " watchful Enemy. I threw myſelf on the Ground, water'd it with my Tears, " invoked the Powerful Aſſiſtance of the Mother of God, and continued in " this Poſture 'till the Divine Grace diffuſed a ſweet Calm in my Soul. The " Cloaths, I had on when I croſs'd *Jordan*, did not laſt me long; ſince they " were worn out, I have ſuffer'd much from the Violence of both Heat and " Cold; ſo that the Preſervation of my Life may deſervedly be look'd on as " a conſtant Miracle employ'd in my Favour to give me the Aſſurance of the " Divine Protection, and the cheerful Hopes of Salvation."

Zoſimus, obſerving her uſe ſeveral Scripture Expreſſions in the Courſe of her Narration, aſked her if ſhe had ever applied to the Study of the ſacred Books. " Believe me, ſays ſhe ſmiling, you are the firſt living Creature I have ſeen " ſince I came into this Place, and if I have now any Knowledge of the holy " Scriptures, it is derived only from the Converſation I have had with their " Author

" Author in my Solitude. This now is my whole Story ; keep what I have Apr. 2.
" told you as an inviolable Secret 'till I am dead, and allow me the Aſſiſtance
" of your Prayers. I ſhall conclude our preſent Converſation with deſiring
" you will not paſs the River next Lent according to the Cuſtom of that Mo-
" naſtery, and indeed you will not then be in a Condition of performing that
" yearly Pilgrimage. On the Evening of the Day on which our Bleſſed Lord
" inſtituted the holy Euchariſt bring me the venerable Myſteries, and I will
" meet you on the other ſide of the River ; for I have not been ſo happy as
" to partake of them ſince I left St. *John*'s Church on the Banks of *Jor-*
" *dan* ; for I have an ardent Deſire to receive the Body and Blood of *Jeſus*
" *Chriſt*, at the Time in which he firſt gave that Food of Life to his
" Diſciples."

When ſhe had ſaid thus ſhe recommended herſelf to the holy Solitary's Prayers, and left him ; *Zoſimus* fell on his Knees, thank'd God for what he had ſeen, and heard, kiſſed the Ground where ſhe had ſtood, and went back to his Monaſtery, which he reached in due Time ; and ſpent the enſuing Year in Silence, and Admiration, not without much Impatience for the Return of Lent. When that holy Seaſon came, the other Monks went into the Deſart according to their Cuſtom ; but *Zoſimus* was detain'd by a ſlight Fever, which only laſted long enough to verify our Saint's Prediction. At the appointed Time the holy Solitary put the ſacred Body and Blood of our Redeemer into a little Chalice ; and ſome Figs, Dates and Lentils in a Baſket. Thus provided for the Support both of her Soul and Body, he went to the Banks of *Jordan* according to her Direction. While he was here waiting her Arrival, and in no ſmall Concern how ſhe would croſs the River, he ſaw her on the other Side, and was ſtill full of Perplexity about her Paſſage. But God, *who is wonderful in his Saints*, converted his Concern into Surprize. She made the Sign of the Croſs over the Water ; and then, ſupported by the ſame Power that had ſo long preſerved her a Miracle of Penance and Retirement, walked on the Surface of it 'till ſhe reach'd the oppoſite Shore. They were now together, and ſhe within a few Moments of enjoying the Bleſſing ſhe had ſo long deſired. *Zoſimus* at her Requeſt repeated the Creed, and the Lord's Prayer, gave her the Kiſs of Peace, and then the Bleſſed Euchariſt ; which ſhe received as her Support in the Journey ſhe was ſoon to make out of this World, and an Earneſt of the Happineſs ſhe was to enjoy in the next. Full of theſe Sentiments ſhe broke out into the grateful Expreſſions of the venerable *Simeon*, and ſaid, *Lord now you let your Servant depart in Peace, according to your Word ; for my Eyes have ſeeen your Salvation.* She then begg'd he wou'd come the following Lent to the Place, where

Apr. 3. he ſaw her firſt, and promiſed he ſhould find her there as it ſhou'd pleaſe God. *Zoſimus* deſired ſhe wou'd accept of what he had brought in the Baſket. She complied with his Requeſt ſo far as to take three grains of the Lentils, recommended herſelf once more to his devout Thoughts, and then left him.

Zoſimus return'd to his Monaſtery full of Joy and Admiration; but ſorry he had not aſk'd her Name; which he was reſolved to do the next Time he ſhould be favour'd with a Sight of that holy Perſon. At the Time fix't by the Saint he with ſome Difficulty found the Place, where he had the firſt Converſation with her, and found her Body ſtretch'd out on the Ground. The Author of her Life tells us, *Zoſimus* found an Inſcription, or Words traced in the Sand, which directed him to bury the Body of *Mary*, told him ſhe died the ſame Night ſhe had communicated at his Hands, and required his Prayers for the departed Soul. Purſuant to this Order he laid her in the Ground. According to this Account ſhe was ſeventy ſeven Years old. *Zoſimus* ended his Life in his Monaſtery, and was then near a hundred Years old.

Both the Greek and Latin Churches have always paid a particular Deference to the Memory of St. *Mary*. The former originally kept her Feſtival on the firſt of *April*, on which they ſuppoſed ſhe ended her Life; and the latter fix't it to the ninth for the ſame Reaſon. The Roman Martyrologe propoſes her to our Veneration on this Day; and we have joined her and *Zoſimus* in one Feſtival for the Reaſon already given.

The III Day.

St. Nicetas, Abbot.

NICETAS was a Native of *Ceſarea* in *Bithynia*; and loſt his Mother a Week after he was born. As ſoon as he was capable of receiving Inſtructions he ſhew'd ſo ſtrong an Inclination to Study, and applied with ſo much Vigour, that he made a conſiderable Progreſs in Learning in a few Years. He had likewiſe in his early Years a happy Diſpoſition to Piety, and ſeem'd to have a natural Affection for every thing that ſpoke of God, or tended to raiſe his Thoughts to the ſupreme Being. *Philaretus* his Father, a Man of ſingular Vertue, remain'd in the World only to take Care of his Son's Education; and then retired into a Monaſtery, where he ended his Days. By his pious Care

our

our Saint was inured to an Attendance on the publick Service from his very In- Apr. 3.
fancy; and his firſt Employment was that of Sacriſt in the Church where he li-
ved. 'Though *Nicetas* was younger than thoſe commonly admitted to that Of-
fice, he acquitted himſelf of all the Obligations of his Charge with a Modeſty and Diſcretion that engaged the Affections, and raiſed the Admiration of all who were Witneſſes of his Conduct. What Time the neceſſary Duties of his Place left in his own Diſpoſal, was always employ'd in reading good Books, and meditating on the important and venerable Truths of the Scripture. Thoſe ſacred Writings inſpired him with ſuch a religious Contempt of the World, and every thing that could flatter his Senſes, that he left his Relations, his Country, and all that was dear to him; went in Queſt of *Stephen*, a holy Hermit, whoſe Cell was at ſome Diſtance; and enter'd himſelf the Companion of his Penance and Labours. This venerable old Man, perceiving his Fervour in the Practice of Mortification, adviſed him to retire into ſome regular Community, where he wou'd find greater Variety of Employment in that Way, and ſee more Examples of Vertue; *Nicetas* obey'd his Directions, went to the Monaſtery of *Medicion*, founded by *Nicephorus* on Mount *Olympus*, who was likewiſe firſt Superiour of that Houſe, and govern'd it when our Saint was admitted. That holy Abbot well inform'd of his paſt Life receiv'd him with open Arms.

Nicephorus, who was a Man of great Sagacity and extraordinary Experience in a ſpiritual Life, finding him make great Improvements in all Vertues, particularly humble in his Sentiments of his own Actions, and moſt exactly obedient to the Commands and Directions of his Superior, preſented him to St. *Taraſius* Patriarch of *Conſtantinople*, after he had been five, or as ſome ſay, ſeven Years in the Monaſtery, who conferr'd holy Orders on him. As ſoon as he was ordain'd, *Nicephorus* reſign'd his Charge to *Nicetas*, overcame the Reſiſtance he made, and obliged him to accept of it. He would not take the Title and Dignity of Abbot as long as *Nicephorus* lived; and applied for his Advice and Direction in all that regarded the Government of that Houſe. His own Wiſdom aſſiſted by the prudent Counſel of the old Abbot made the Monaſtery flouriſh and fill'd it with excellent Models of religious Perfection.

Their Number ſoon amounted to a hundred. He expreſſed as much Concern for, and gave as much of his Time to each of them, as if one ſingle Monk were his whole Charge; and ſhew'd an excellent Spirit in the Conduct of them all, varying his Behaviour to them as their reſpective Neceſſities ſeem'd to require. He was always ſevere and rigorous, where he found Mildneſs and Indulgence would not anſwer the End he propoſed; but employ'd all poſſible

Apr. 3. Sweetneſs and Condeſcenſion on ſuch as were diſcouraged, or might be made deſperate by ſtrict Uſage. *Nicetas* had not been long in this Poſt, when *Nicephorus* died, and left the whole Weight of the Monaſtery on his Shoulders.

Deprived of ſo powerful, and ſo neceſſary an Aſſiſtant, he applied to Heaven for a freſh Supply of Grace to ſupport him under the Difficulties that attended the Care of ſo many Souls. It was now thought convenient to preſs him to accept of the Rank and Quality of an Abbot; againſt which they ſuppoſed he had no Objection remaining. But his Humility was offended at the Propoſal; and could not be overcome without the Aſſiſtance of *Nicephorus*, who ſucceeded *Taraſius* in the See of *Conſtantinople*. That Patriarch obliged him to receive the Conſecration uſed in thoſe Days, and conſtituted him Abbot according to the Forms then practiſed. This probably was not long after the Promotion of *Nicephorus*, who was advanced to that See in 806.

Leo the *Armenian*, who became Emperor in the Year 813, fell in with the Sentiments of *Leo Iſaurus*, and *Conſtantine Copronymus*, two of his Predeceſſors, and declared againſt the uſe of holy Images, 'though ſupported by a General Council held at *Nice* 787. That Prince conven'd ſeveral Biſhops and Abbots at *Conſtantinople* in 815, and endeavour'd to ſurprize them into a Deciſion againſt the Decrees of the Council of *Nice*. Thoſe, who were bold enough to oppoſe his Attempts, or reſiſted his Will were baniſh'd and diſgraced. Our Saint made one in this Aſſembly, and inſiſting upon the Doctrine and Practice of the Catholick Church in that Particular, was thrown into a Priſon, whoſe Stench alone would have been a ſufficient Puniſhment for a great Crime. The holy Patriarch was depoſed, and ſent from *Conſtantinople* on the ſame Account, and *Theodoſius*, a brainleſs Courtier of a ſcandalous Character, raiſed to his See. Thus the *Iconoclaſts* became the reigning Party, and the Catholick Prelates were diſperſed into ſeveral Priſons.

The Emperor underſtanding our Saint's Conſtancy and Reſolution was Proof againſt all he ſuffer'd in his Confinemennt, baniſh'd him to an old Caſtle in *Natolia*. He was removed to that Place in the Depth of Winter; and obliged to perform a long and difficult Journey in a few Days. When at the End of it he was ſhut up in a Room that was open at the Top, and thus expoſed to the Inclemencies of the Air, without the Relief of Motion and Exerciſe. The other Superiors of Monaſteries that had oppoſed the Emperor's Attempts, met with no better Treatment. That Prince finding the Hardſhips he expoſed them to only confirm'd them in their Opinion, and ſteel'd them in what he call'd Diſobedience, order'd them back to *Conſtantinople*, when they had ſcarce

ſpent

ſpent five Days in their reſpective Baniſhments. They were brought back to Apr. 3.
that City with a Precipation that renew'd all the ſame Difficulties they had ſo lately experienced in their Journey from thence. They enjoy'd that Liberty the remaining Part of the Winter, and met with no freſh Moleſtations 'till Eaſter the next year. They were then put into the Hands of one *John*, an Eccleſiaſtick of a bad Character, and a ſworn Enemy of holy Images, who employ'd all his Art and Malice to torment and mortify them. That unhappy Miniſter of *Leo*'s Paſſions diſpoſed of them in ſeveral Priſons, threw them into Dungeons, where they were obliged to lie on the bare Ground, without any Covering; An Ounce of mouldy Bread, with a little ſtinking Water was their whole daily Allowance.

The Emperor's Deſign in all this was to reduce them to his own Terms by Diſtreſs, and deſtroy them by a ſlow and tedious Martyrdom. But thoſe Servants of God ſeem'd reſolved to die, or ſuffer any thing rather than betray the Truth; which obliged the *Iconoclaſts* to have Recourſe to new Arts, and endeavour to enſnare them into their Meaſures. To this End they were now told the Change of their Opinion was not inſiſted on; but all that was deſired or expected of them was to communicate once with the Patriarch *Theodoſius*; after they had done that, they might return to their Monaſteries, and believe and teach what they pleaſed. Deceived by this ſpecious Promiſe, they purchaſed their Liberty in the Manner propoſed; and all but *Nicetas* were immediately ſet at Liberty; for he ſtill made a Difficulty of conſenting. The complying Abbots went to him, told him their own Motives for what they had done, and preſs'd the Neceſſity of doing ſo ſmall a Matter, rather than expoſe themſelves, and thoſe under their Charge to the laſt Extremities. The Saint at firſt ſtrenuouſly oppoſed the Motion; but, wearied out by their repeated Importunities, and influenc'd by the Reſpect ſuch venerable Perſons might challenge at his Hands, at laſt he conſented. They then went altogether, and gave the deſired Satisfaction by communicating with the Uſurper of the See of *Conſtantinople*.

The reſt of the Abbots took the Advantage of this Act, and return'd to their Monaſteries. But, *Nicetas* touched with Remorſe at what he had done, judged himſelf unworthy of the Peace he had purchaſed ſo baſely, and came to a Reſolution of flying to ſome diſtant Country, where he might do Penance for his Fault. With this View he embarked in a Veſſel bound for *Proconeſus*, and reach'd that Iſland. He had not been long there before he changed his Mind, and went back to *Conſtantinople*, upon a Perſuaſion that he was obliged to repair his Fault where it was committed. The Emperor hearing of his Return and underſtanding he ſpoke in Favour of holy Images, without the leaſt

Reſerve

Apr. 3. Reſerve, ſent for him and order'd him to repair to his Monaſtery. This gave the Saint an Opportunity of making ſome Amends for his late Weakneſs; He aſſured him he could not reaſſume his Charge upon the Terms preſcribed him; proteſted what he had done was only out of Complaiſance to the Abbots, who had been very urgent with him on that Subject, and out of the Deference he thought he ow'd to their Judgment; that he was reſolved to withdraw himſelf from the Communion of the Iconoclaſts, and the Uſurper of the Patriarchal See, and was ready to ſuffer any thing rather than be guilty of ſuch a Compliance to the Prejudice of the Faith of the Catholick Church. The Emperor finding him immoveable, put him into the Hands of *Zachary*, an Officer of his Houſhold, with Charge to take Care of him 'till farther Orders. *Zachary* was a Man of Piety and Probity, and uſed our holy Abbot with all the Affection and Reſpect in his Power. But he was taken out of his Cuſtody, and baniſh'd to St. *Glyceria*, a ſmall Iſland in the *Propontis*. *Anthimus* an Eunuch, was Governor of this Place; a Man ſo famous for Perfidiouſneſs, Superſtition and Cruelty that he was commonly known by the Name of *Caiphas*. The *Iconoclaſts* had procur'd him the Title of Superior of all the Monaſteries in that Iſland, and made him large Promiſes of greater Preferment if he cou'd bring *Nicetas* to embrace their Communion. *Anthimus* hoped to ſucceed by Severities; and therefore confin'd him to a cloſe Place, carried the Key in his own Pocket; and threw in at a Hole what was barely neceſſary to continue his Being. Theſe and ſeveral other Hardſhips he endured ſix Years; which did not end but with the Emperor's Life in 821.

Michael the Stammerer, who ſucceeded *Leo*, to ingratiate himſelf with the Catholicks, recalled ſuch of them as were then in Exile, and gave thoſe their Liberty who were in Confinement. Our Saint enjoy'd the Benefit of this Act of Grace; but, avoiding all Oſtentation on the Account of his invincible Conſtancy, and glorious Victory, retired to an Iſland near *Conſtantinople*, where he lived for ſome Time an admirable Example of Humility, Sanctity, and a perfect Diſengagement from the World. Here he employ'd himſelf in teaching the Way of Salvation to all that applied to him. But toward the cloſe of his Life, he bought a Houſe North of *Conſtantinople*; where he ended his Days in Peace on *Sunday* the 3d of *April* 824. The News of the Saint's Death ſoon drew great Numbers of People to the Place, who expreſs'd their Veneration for the deceaſed Abbot by recommending themſelves to his Prayers. The Funeral Service was perform'd by two Prelates, *Theophilus*, Archbiſhop of *Epheſus*, and *Joſeph* Archbiſhop of *Theſſalonica*. His Body was afterwards removed to *Medicion*,

Medicion, by the Monks of that Houſe, and God declared the Sanctity of their Abbot by ſeveral Miracles perform'd at his Tomb. The Greek and Latin Church agree in obſerving his Feſtival on the Day of his Death. Ap. 3.

St. Richard Biſhop of *Chicheſter.*

RICHARD was born at *Wiche*, now called *Droitwiche* in *Worceſterſhire*, about the Year 1197. His very Childhood gave Room to hope what he would one Day prove; for even then he ſhew'd a Propenſity to Vertue, and carefully avoided all ſuch Company as he obſerved irregular in their Behaviour, and capable of corrupting his Innocence. His Father *Richard*, and his Mother *Alice*, both died while he was Young. He had an Elder Brother; who ſuffer'd much from the Injuſtice of ſuch as were entruſted with the Care of his Perſon and Fortune; and when he came to Age, found his Affairs in a very indifferent Poſture. Our Saint, obſerving the Narrowneſs of his Brother's Circumſtances, enter'd himſelf in his Service, and ſubmitted to the meaneſt and moſt laborious Employments of Husbandry; which he went through with in ſo cheerful and affectionate a Manner that his Brother in Gratitude made over his Part of the Eſtate to him. *Richard* being now very well provided for by this reverſional Donation, ſome of his Friends propoſed a conſiderable Match to him. His Brother expreſs'd a Diſlike to the Affair, imagining the young Lady's Relations might inſiſt on *Richard*'s being put in Poſſeſſion of the whole Eſtate during his Life time. But our Saint ſoon quieted his Fears, and convinced him how much he was miſtaken in him; he gave up the Deed, left his Friends and the Country, and went to *Oxford*, where he began his Studies of Humanity. From thence he paſſed into *France*, learnt *Logick* and *Rhetorick* at *Paris*; and was ſo well verſed in thoſe Arts, that he was employ'd there in inſtructing others in them. When he had fill'd the Profeſſor's Chair of that famous Univerſity with Applauſe, and acquitted himſelf of that Charge to the Satisfaction and Improvement of all that attended his Lectures, he return'd to *Oxford*, and appear'd to great Advantage in the ſame Station there.

Bolonia in *Italy* was then famous for the Study of Canon Law. His Deſire of being acquainted with that uſeful Branch of Eccleſiaſtical Learning carried him to that City. He ſpent ſeven Years there with a Succeſs that recommended him to ſupply the Profeſſor's Place during a Year and a half's Illneſs. The extraordinary Figure he made in that Employment, cauſed him to be admired,

wherever

Apr. 3 wherever the Univerſity of *Bolonia* was known. When the Profeſſor recover'd, he was at a Loſs how to recompenſe his Labours; and made him an Offer of what was moſt valuable to him, his Daughter, and all he was worth in the World. *Richard*, who had other Views, thank'd him for the Favour he deſign'd him, declined the Propoſal in the civileſt Manner he could, and return'd for *England*. Here his Merit was ſoon known and rewarded; for he was made Chancellor of the Univerſity of *Oxford*, a Poſt of great Honour, and uſually conferr'd only on Men of the firſt Quality.

In this Station he began to ſhew his Reſolution of ſerving God in the Church and gave Proofs of an Eccleſiaſtical Spirit by voluntary Mortification, an exemplary Piety, a ſerious Application to the Study of the Scriptures, and other holy Books, inſtructing the Ignorant, and aſſiſting indigent Students in the Univerſity. St. *Edmund* Archbiſhop of *Canterbury*, having been long acquainted with his Capacity and Vertue, prevail'd with our Saint to ſerve his Church in Quality of Chancellor; and, having always obſerved him perfectly qualified for an Employment of that Nature, entruſted him with ſeveral Affairs relating to the Government of his Dioceſe. *Richard* anſwer'd the Archbiſhop's Expectations in every particular, and acquitted himſelf of all the Duties of his Station with an Integrity, and Diſintereſtedneſs that gain'd him an immortal Reputation. But that Prelate dying in *France* in the Year 1240, our Saint thought himſelf now free from any Engagement and went to *Orleans*, where he ſtudied Divinity in a Convent of the *Dominicans*. *William de Buſſy*, Biſhop of that City gave him the Order of Prieſthood, and allow'd him to build a Chapel there in Honour of St. *Edmund*, late Archbiſhop of *Canterbury*, whoſe Merit and Vertues were well known in that Kingdom. Some little Time after this he return'd into *England*, and employ'd himſelf in the Care of a ſmall Pariſh; but our Hiſtorians have not told us in what Dioceſe.

This was his Situation 'till the Year 1244. The See of *Chicheſter* then became vacant by the Death of *Ralph Nevill*. The King's Nomination fell on *Robert* Archdeacon of that Church, a complete Courtier; who, being examin'd by his Metropolitan and other Biſhops, was judged unworthy of that Dignity. The Biſhops then proceeding to a freſh Election, our Saint's irreproacheable Life, and ſound Doctrine recommended him to their Choice. The King, *Henry* III, was at St. *Albans* when he heard this News; and incenſed at the Conduct of the Prelates, who ſet aſide his Creature to make Way for one, whom he had look'd on as his profeſs'd Enemy for adhering to the late Archbiſhop of *Canterbury* when the King and he were at Variance, ſeized on all the

the Revenues of the Church of *Chicheſter*, and the *Barony* annex'd to the See. Apr. 3.
Richard, perſuaded that his Election was exactly Canonical, applied to Pope *Innocent* IV, then in *France*. The King did not fail of ſending proper Perſons to his Holineſs upon that Occaſion; but the Pope confirm'd our Saint's Election, and conſecrated him at *Lions*. At his Return to his own Country he found the King's Officers, who had ſeiz'd in his Name, and for his Uſe, had made ſtrange Havock in the Temporalities of his Church; and underſtood that Prince had expreſsly forbid any of his Subjects to enable him to ſupport his Dignity, or even relieve him with the common Neceſſaries of Life.

Being thus reduced to the poor and deſtitute Condition of the Apoſtles, he employ'd himſelf in the work of the Miniſtry, with a Vigour and Diligence like that of the firſt Planters of Chriſtianity in the World. He had now no fixt Habitation; but depended entirely on the Charity of his Flook for Diet and Lodging. In this Condition he viſited his Dioceſe, preached, adminiſter'd the Sacraments, reformed the Manners of the People, and reſtor'd Diſcipline; and even thought himſelf happy in being allow'd to ſuffer Hunger, Cold, and other Difficulties for a good Cauſe, and in the Diſcharge of his Duty. But that he might not ſeem to give up the Rights of his Church, or deſert it's Intereſt he went ſome times to Court, and petition'd for the Reſtoration of the Revenues of his See. Though this Application was always made with all the Humility of a Saint, and all the Reſpect of a Loyal and dutiful Subject, the holy Biſhop was ſo far from ſucceeding, that he was treated rudely, and diſmiſs'd in a rough, and barbarous Manner. Obſerving that his frequent Repulſes gave the Dean and Canons of his Church no ſmall Uneaſineſs, he put on a cheerful Countenance, and asked them if they did not remember the Apoſtles rejoiced when Act. 4. 41. they were thought worthy of ſuffering Injuries and Affronts for the Cauſe of their Divine Maſter? He comforted them however, by aſſuring them their preſent Affliction ſhould be ſucceeded by Joy.

After ſo many fruitleſs Endeavours to recover the Revenues of his Church, he applied to *Innocent* Fourth, and let him know how the King had uſed him. The Pope, moſt ſenſibly afflicted at the Hardſhips of his Caſe, Commiſſion'd two Biſhops of this Nation to go immediately to the King, and demand the Reſtitution of the Lands, and Rents belonging to the Church of *Chicheſter*, under Pain of incurring the Diſpleaſure of the holy See. The King apprehended a farther Refuſal might provoke the Pope to excommniucate him, and lay an Interdict on his Kingdom; and therefore thought fit to comply with his Demand; and thus our Saint was put in Poſſeſſion of his Temporalities in 1247, after living two Years upon the caſual Charity of thoſe that knew his Worth, admired

Apr. 3. mired his Virtue. But the holy Prelate convinced the King and the whole World that he had not ſolicited the Reſtoration of the Church Lands for his own Uſe. *Richard* made his Advantage of this long and ſevere Trial; became more humble, more ſubmiſſive to the Diſpenſations of Providence, more mortified, more compaſſionate to the poor and afflicted, and particularly tender of all that wanted his Aſſiſtance. In this Spirit of Charity he kept an exact Liſt of all the miſerable Objects in his whole Dioceſe, whom he viſited and ſupplied with his own Hand. As their Number increaſed, he ſold his Plate, all his Furniture that was not abſolutely neceſſary for him, and even his Horſe, when he had no other Conveniency for Travelling.

The holy Biſhop made ſeveral excellent Regulations in his Dioceſe. 'Though Humility and Peace were the diſtinguiſhing Parts of his Character, he knew when to exert a Vigour, and act with a Courage becoming his Station in the Church. This appear'd in ſeveral Circumſtances of his Life; but in none more conſpicuouſly than in the inflexible Reſolution he maintain'd of keeping up Church Diſcipline, 'though ſtrongly ſolicited to break in upon it. An Eccleſiaſtick of his Dioceſs had carried off a Nun; for which our Saint ſuſpended and depoſed him. The Scandalous Offender did not ſeem inclined to part with her, but found Means to engage the King, the Archbiſhop of *Canterbury*, ſeveral other Prelates, and Perſons of Quality to interceed in his Favour, and endeavour to make his Peace with his Biſhop. But the Saint remain'd unmoved, 'though attacked by ſuch Powerful Applications; and declared the whole World ſhould not prevail with him to reſtore an impenitent Prieſt to his Functions. It is obſerved of our holy Biſhop, that he was ſo far from being influenced by the Conſiderations of Fleſh and Blood in beſtowing Benefices, that he carefully avoided preferring even thoſe of his Relations, who had Merit enough to recommend them on that Occaſion. He conſider'd his Flock as his Children to whom he owed his whole Time, and Labours; preach'd to ſome part of them every Day; and even aſſiſted thoſe in the neighbouring Dioceſes with the ſame Spirit of Apoſtolical Charity. This univerſal Benevolence brought him to *Dover*, where he was to dedicate a Church to *Edmund* Archbiſhop of *Canterbury*. Here he fell ill, and ended a holy Life by a holy Death on the third of *April* 1253, in the fifty ſixth Year of his Age.

His Body was carried to *Chichſter* in great Solemnity, and interr'd in the Cathedral near an Altar he had dedicated there to St. *Edmund*. It pleas'd God to honour his Tomb with ſeveral Miracles, which being well atteſted engaged the King, and Nobility of *England* to apply to Pope *Alexander* IV, for his Canonization. All neceſſary Informations were given in, and the Affair

fair in great Forwardneſs when that Pope died: But *Urban* IV, who ſucceeded him, finiſh'd what his Predeceſſor had begun, and publiſh'd the Bull of his Canonization on the twenty ſixth of *February* 1262. His Memory was very much reſpected in this Kingdom, and his Feſtival celebrated with a Maſs, and an Office of nine Leſſons 'till the Reformation. Apr. 4.

The IV Day.

St. ISIDORE, Biſhop of *Seville.*

ST. *Iſidore*, Brother to St. *Leander*, whoſe Life we have written on the 27*th* of *February*, was born at *Carthagena* in *Spain.* His Relations took Care to improve his promiſing Genius in every thing that might make him a Comfort to his Family and an Ornament to the Church. *Leander*, who was chiefly concern'd in his Education, engaged him in the Service of his Dioceſe; and found him very uſeful in converting the *Arians*, whoſe Hereſy was then triumphant in *Spain.* His Capacity and Virtue became ſo conſpicuous, that in 601 he was unanimouſly choſen to ſucceed his Brother in the See of *Seville*; and anſwer'd the largeſt Expectation of thoſe concern'd in that Election. *Reccaredus*, who had heen converted to the orthodox Faith by *Leander*, and from that Time exerted all his Zeal and Authority in ſupporting the Church, died ſoon after our Saint's Promotion to that See; but that Loſs did not diſcourage *Iſidore*, who continued his Labours with the utmoſt Vigour and Alacrity during ſix ſucceſſive Reigns. He was ſenſible that the Purity of the People's Faith and Integrity of their Morals depended very much on the Abilities and Conduct of their Paſtors, and therefore was particularly careful to educate thoſe deſign'd for that Poſt in the Practice of Virtue, and the Study of the holy Scriptures, the Fathers, and Eccleſiaſtical Diſcipline.

His next Care was to form thoſe, who were conſecrated to God in Monaſteries, to the Practice of Evangelical Perfection, according to the original Deſign of their Inſtitution. In this View he compoſed a ſet of Rules for the Monks of St. *Honori*, which in the main are not unlike what St. *Benedict* preſcribed for his Diſciples. But our Saint's Prudence, and Skill in a ſpiritual Life appear'd in his accommodating thoſe Monaſtick Obligations to the Practice of the Country, and the different Conſtitutions of thoſe who were engaged or ſhould engage in that State of Life. In the Year 619 he made ſeveral uſeful

Apr. 4. Regulations in the ſecond Council of *Seville.* *Gregory* a *Syrian* Biſhop infected with the Error of the *Eutychians*, who denied the Diſtinction of the Divine and Human Natures in *Jeſus Chriſt* after the Incarnation, was preſent in this Synod, and maintain'd his Tenets with all the Arguments uſually urged in their Favour. He was oppoſed by all the Prelates, but defended his Hereſy ſome Time againſt all their charitable Remonſtrances. At laſt our Saint employ'd the holy Scriptures with ſuch Force, and Clearneſs againſt his Hereſy, that *Gregory* was converted and received into Communion. Our Saint's venerable Age, uncommon Merit and extraordinary Capacity gave him the firſt Seat in a National Council held at *Toledo* in 633, which is the fourth at that City; and acccordingly he is look'd on as the chief Author of the excellent Rules made in that venerable Aſſembly for the Church of *Spain*; for he was honour'd as the common Maſter of Faith and Diſcipline to the whole Kingdom. He had acquired that Character by ſeveral Works compoſed during his Epiſcopate, which ſhew he was well acquainted with the Secret of joining Learning and Piety together ſo as to make them promote one another; and diſcover a vaſt Variety and Compaſs of Erudition in an Age, when Learning was at a very low Ebb. We have ſtill remaining his Commentaries on the Scripture, ſome dogmatical Treaties, ſome Pieces of Church Diſcipline, and ſome Books of Morality; not to mention ſuch as related to profane Learning, with which he was very well acquainted.

When *Iſidore* had thus conſecrated his Time and Studies to the Service of his Church almoſt forty Years, he went to receive the Reward of his Labours on the fourth of *April* in 636. But the Manner of his Death has ſomewhat ſo edifying and inſtructive, that we ſhould fall ſhort of the grand Deſign we had in this Work if we paſs'd it over in Silence. He was near fourſcore Years old, when he perceived his Strength decay ſo faſt, that he was aſſured he could not live long. Not content with the Practice of Virtue in his uſual Way, which would have paſſed for a great Degree of Perfection in others, he augmented his Charities to the Poor for the laſt ſix Months of his Life, ſo that his Houſe and Door were crouded all Day long with the Numbers that came to him for Relief. Finding at laſt he grew much worſe, he went to St. *Vincent*'s Church accompanied by two Biſhops, and attended by his Clergy and a vaſt Multitude of People who expreſs'd their Affection for their holy Prelate in the ſtrongeſt Terms, and moſt affectionate Cries. When he came into the Church he placed himſelf in the middle of the Choir; where one of the Biſhops by his Direction put him on a Hair Shirt, while the other ſtrew'd Aſhes on him; the one as an Emblem of Mortality; the other as an Inſtrument of Penance.

Penance. He then lifted up his Hands to Heaven, pray'd aloud, and begg'd Pardon for his Sins; after which he communicated at the Hands of the Biſhop, recommended himſelf to the Prayers of all that were preſent, deſired they would forgive any Offences he might have committed; declared he releaſed all that ow'd him any thing from the Obligation of paying him or his Heirs; exhorted the Company to Union and Charity, and order'd all the Money he had left ſhould be diſtributed amongſt the Poor. When he had thus armed himſelf againſt the Terrors of Death, and endeavour'd to ſecure Mercy, by the Practice of that Virtue, he went home and died in Peace four Days after. Apr. 4.

His Body was buried in his own Church near that of his Brother and Predeceſſor; but was tranſlated to *Leo* in 1603 by *Ferdinand* I. That Dioceſe joins with *Seville* in reſpecting him as their Patron; and his Memory is venerable in all Parts of *Spain*. Pope *Innocent* XIII, in the Year 1722, *April* 25th, inſerted his Name in the Roman Calendar; and thus his Feſtival is now celebrated by all that uſe the Liturgy of that Church.

St. Plato, *Abbot.*

PLATO, born at *Conſtantinople* in the Year 734, was the Son of *Sergius*, and *Euphemia* both conſiderable for their Quality and Fortune; but much more ſo for their Virtue. His Father and Mother both died in the Plague that raged at *Conſtantinople* about twelve Years afterwards. But their Prudence left Affairs in a very good Poſture, and our Saint was committed to the Care of his Uncle, Treaſurer to the Emperor. Under his Tuition he ſoon acquired a thorough Knowledge in Buſineſs, and was able to be uſeful to him in his Poſt. He applied himſelf to his Uncle's Affairs with ſo much Vivacity, and Penetration that he took off the whole Weight of the Charge from his Shoulders. The Emperor and the Quality, who knew what Share our Saint had in the Diſcharge of the Treaſurer's Office, and obſerv'd the Skill and Honeſty with which he acquitted himſelf of all it's Obligations, were charm'd with him, and conceived large Hopes from one, who gave ſuch early Proofs of his Capacity, and Probity.

While engaged in this Employment, and expoſed to more than one Temptation, he lived an Example of Regularity, and Sobriety. The Pleaſures and Diverſions of the World, which have ſuch ſtrong attractives for others, had no Charms for our Saint, who was remarkably fond of the Converſation of Perſons

Apr. 4. sons of a Mature Gravity, and spent his leisure Hours in a way that would pass for unfashionable, and unpolite in our Age. For while others were walking or diverting themselves, reading was his Employment. While they were engaged at the Play-house or other publick Entertainments, he was visiting Churches, Monasteries, and Hospitals; adoring his God, admiring the holy Lives of his Servants, or relieving the destress'd Members of *Jesus Christ*. His Father left him Master of a considerable Fortune, and his Prudence and good Management made a great Addition to his Circumstances. His Character was so well establish'd at *Constantinople*, that several of the first Rank offer'd him their Daughters. But the Love of God rais'd his Views above any worldly Consideration, and inspired him with nobler Sentiments. Thus carrying his Affections and Inclinations beyond any thing that is visible, he conceived an ardent Love for eternal Pleasures, and unalterable Joys. The Grace of God worked so powerfully in his Heart, that when he was about twenty four Years old he gave all his Slaves their Liberty; converted his Estate into ready Money, of which he made a moderate Reserve for his two Sisters, and then gave the rest to the Poor.

Thus entirely disengaged from the World, he went to Mount *Olympus* in *Bithynia*, where he put himself under the Direction of *Theoctistus* a Man of exemplary Sanctity, and Abbot there. That holy Superiour ask'd him several Questions about his Country, his Family, and way of living, and then told him the Discipline of his House was so strict, that he had Reason to apprehend, he wou'd never be able to conform to it. All the Answer *Plato* cou'd make on this Occasion was, that if he would but admit him into his Community, he shou'd be absolute Master of all his Motions, and Inclinations, and find him most exactly obedient in every thing. Upon this Promise he was receiv'd; and kept his Word so well that he seem'd to have no Will, and Desires of his own; but on all Occasions listen'd to, and was directed by his Superior with as much Simplicity, as if he had heard the Voice of God speaking immediately to him. His Humility made him forget the Rank he had held in the World, and cheerfully embrace the meanest and most contemptible Employments of the House. Among other Works, he was set to transcribe Books, which was singularly agreeable to him, because thus he became an Instrument to convey Instructions to others, and form them to the Practice of Devotion.

Theoctistus had a real Value for our Saint, and therefore omitted nothing that might tend to the Exercise of his Patience, and his Improvement in Vertue. To this End he gave him frequent and severe Reprimands, even when his Conduct

duct deſerved no Cenſure; and, to make his Reproofs more mortifying, they were ſometimes given before Strangers. But *Plato* was ſo far from inſiſting on his Innocence, or endeavouring to juſtify himſelf on ſuch Occaſions, that he acquieſced with Silence and Submiſſion, as if he were guilty. While he thus gave his Brethren an Example of all Monaſtick Vertues, he was particularly dear and ſerviceable to his Superior; who, having had ſufficient Proofs of his Diſcretion, and Knowledge, entruſted him with the Care of the Monaſtery, and admitted him to a Share in the Government of his devout Family. This Employment qualified him for the Charge of that Religious Community to which he was choſen upon the Death of *Theoctiſtus* in the Year 770. He was then thirty ſix Years old, twelve of which he had been a Member of that Houſe. He would willingly have been excuſed engaging in that Employment, and wiſh'd for nothing ſo much as to live in a cloſe Retirement. But Charity for his Brethren overcame his own private Inclinations, and he was obliged to conſent to their Choice. Apr. 4.

Being thus made a Light and a Guide to the Monks, his Vertues became more conſpicuous and uſeful to others, who needed no other Rule of Mortification both of Body and Mind than the Conduct of their new Abbot. His whole Diet was Bread, Beans, and Herbs without Oil. He never took his Meal 'till about three in the Afternoon; except Sundays and the chief Feſtivals; and then dined with the Community, which probably was three hours ſooner. He drank nothing but Water; and that but ſeldom. His Cloaths were coarſe, and ordinary; and his Bed ſo hard, that inſtead of proving a Comfort and a Place of Reſt, it went a great Way in weakning him, and made no ſmall Addition to his Mortifications. Prayer, and reading the holy Scripture were his favourite Entertainments. But he was always ready to change his Employment, as the Neceſſities of others required; and maintain'd ſeveral poor Perſons by the Work of his own Hands.

While he was thus engaged, *Conſtantine Copronymus* gave the Church great Diſturbance by perſecuting the Catholicks upon the Account of holy Images. He fell on the Clergy and Monks, and employ'd all the Arts of Severity, and Cruelty to gain, remove, or deſtroy them. Few, that made any Figure in the Church, eſcaped the Heat of his Fury. But Divine Providence reſerved our Saint to comfort the Faithful after the Storm, to ſtrengthen them in the Love of Truth, and Defenſe of the Practice of the Catholick Church, and rouze them from that falſe Security, and Negligence which a Calm but too often produces.

Soon

Apr. 4. Soon after the Death of that Emperor in 775, ſome neceſſary Buſineſs called our Saint to *Conſtantinople*; where he was receiv'd with Tranſports of Joy and Surprize; for they had long ſince concluded the late Perſecution had carried him off. At his Arrival every one ſtrove who ſhou'd have the Honour and Satisfaction of entertaining him, and who ſhou'd ſhew him moſt Marks of Eſteem and Reſpect. He ſtay'd at *Conſtantinople* above two Years, during which Time he inſtructed the Inhabitants of that City in their reſpective Duties, reſtor'd Peace and Union in ſeveral Families, compoſed Differences, and reform'd a great Number of Abuſes both in publick and private Life, ſuch as Oppreſſion of the Poor, Swearing, Luxury, and Profuſeneſs. He was ſo active and zealous in theſe good Offices, that *Conſtantinople*, which was before the Seat of moſt enormous Extravagances and Diſorders, began now to be a Pattern of Vertue and Regularity. The People were ſo ſenſible of the Value of this holy Abbot, that they preſs'd him to accept of the Government of a Moſtery in the City. Upon his refuſing that Office, *Paul* Patriarch of *Conſtantinople*, wou'd have rewarded his Merit with the Biſhoprick of *Nicomedia* in *Bithynia*. But *Plato*, who had no Ambition but that of excelling in Virtue, and aſpired at no Dignity but what Retirement and Penance can beſtow; left the City, and returned to his dear Solitude. Here he hoped he might be allow'd to confine his Thoughts and Labours to the Compaſs of his own Religious Family. But the Succeſs of his Endeavours at *Conſtantinople* drew great Numbers to him, who wanted the Aſſiſtance of his charitable Advice, and Direction, and engaged him in a large Correſpondence in Favour of ſuch as applied to him in their Diſtreſs; So that, 'though he ſeem'd buried in the Deſart, he was now a Publick Good; His Letters and Diſcourſes comforted the Afflicted, or procured the Relief of ſuch as lay under Oppreſſion; and he was the Father of the Poor.

After the Death of *Leo*, the Son and Succeſſor of *Conſtantine Copronymus*, *Conſtantine Leo*'s Son, then but ten Years old was in 780 placed on the Imperial Throne, under the Tuition of his Mother *Irene*. That Princeſs gave free Leave to all, that were ſo diſpoſed, to conſecrate themſelves to God in a monaſtick Life; a Liberty not allow'd in the three preceeding Reigns. Then it was that our Saint had the Satisfaction of ſeeing the moſt conſiderable of his Relations retire from the World. Several others at *Conſtantinople* follow'd their Example; And as theſe pious Reſolutions were look'd on as the Reſult of our Saint's Converſation in that City, they were deſirous of being under his Conduct. To that End they founded a Monaſtery a little way out of Town, and prevail'd with him to put himſelf at the Head of them in their new Houſe, which

which was called *Saccudion*, and was built in 782. This Place was not ſo a- Apr. 4.
greeable to him as Mount *Olympus*, which removed him farther from the Converſation of the World, and kept up the Spirit of Retirement much better than could eaſily be done ſo near the Imperial City. But he was reſolved to ſurmount theſe Difficulties; and remove every thing that might hinder the Spiritual Improvement of thoſe under his Care. To this End he eſtabliſh'd St. *Baſil*'s Rule among them in it's original Purity, and firſt Rigour; and thus cutting off all Communication with the World, left the Monks no other Employment but that of converſing with God in Solitude, and endeavouring to ſecure their own Salvation.

The Empreſs *Irene* was a Catholick, and did all in her Power to reſtore the Uſe of holy Images. Several Meetings were held at *Conſtantinople* on that Subject at which *Plato* aſſiſted. 'Though he had never been much uſed to diſputing, his grave, regular and ſtrong Diſcourſes on that Topick went farther in putting the Queſtion in a true Light, and clearing up Difficulties than all the dogmatical Diſſertations, and formal Arguments that were offer'd. The Synod at *Conſtantinople* in 786 gave him an Opportunity of ſhewing his Zeal and Judgment in Defence of holy Images; and we find his Name ſubſcribed to the General Council held at *Nice* the enſuing Year. When he had thus diſcharged himſelf of the Obligation of edifying and inſtructing the Publick, he went back to his Monaſtery, where he lived in the conſtant Practice of Silence, Mortification and Prayer ſeven Years, and then fell ill. He thought his Diſtemper mortal, and therefore conven'd the Monks, and deſired they wou'd give him the Satisfaction of hearing whom they would pitch on to ſucceed him. The whole Community named *Theodore*, his Nephew, who was ſurprized at their Choice, but obliged to accept of the Charge, which was given him by the united Voices of the whole Houſe confirm'd by our Saint's Conſent and Approbation. But *Plato* recover'd; and this Sickneſs ſeem'd deſign'd by Providence, only to gratify his humble Inclinations of obeying rather than governing the reſt of his Life.

The Emperor *Conſtantine*, growing up, gave a free Looſe to his Paſſions, and committed ſeveral Extravagances. Among others, he turn'd off *Mary* his lawful Wife, after ſeven Years Cohabitation, and married *Theodota* in the Face of the World; for he found a Prieſt, named *Joſeph*, complaiſant enough to his Inclinations to join their Hands. Scarce any one had the Courage to declare their Sentiments of this ſcandalous Action; much the greater Part of the Biſhops and Abbots play'd the Courtiers on this Occaſion, and the Patriarch *Taraſius* himſelf thought it more adviſeable at that Time not to proceed to Ex-

Apr. 4. tremities with the Emperor, as has been obſerv'd in his Life *Feb.* the twenty fifth. *Plato*, and his Nephew *Theodore*, were the only Perſons who oppoſed that Adulterous Match, and deliver'd their Sentiments of it with the utmoſt Freedom. The Emperor, incenſed at our Saint's Conduct, endeavour'd to 'fright him into an Approbation of what he had done, or at leaſt hinder him from influencing others againſt it. To this End he was threaten'd with Baniſhment, and all the Severities that could be expected from an enraged Prince. Several Letters were written and ſome Monks, whoſe Perſons and Character he reſpected, employ'd to gain him. But all theſe Means proved ineffectual, and *Plato* remain'd immoveable. *Conſtantine* then ſent a Party of Soldiers commanded by two Officers to the Monaſtery of *Saccudion*, with Commiſſion to bring him to *Conſtantinople*, and puniſh the Monks for adhering to his Sentiments. When the Saint was brought before the Emperor, he ſtill perſiſted in maintaining that his Marriage was adulterous and unlawful; and aſſured him he could not change his Opinion, nor flatter him in ſo deteſtable a Crime. The Prince finding *Plato* inflexible on this Subject, confined him to a cloſe Cell in a Monaſtery under the Direction of *Joſeph*, who had ſecured the Emperor's Favour by promoting his vicious Inclinations, where he was allow'd neither the Converſation or Sight of any one, and had his Victuals thruſt through a Hole. Several Biſhops and other Perſons of Diſtinction were ſent to him, whoſe Buſineſs it was to perſuade him to give at leaſt a verbal Conſent to the Marriage in Queſtion. The moſt conſiderable of the Clergy and Laity, corrupted in Favour of the Prince's infamous Action, join'd to inſult and affront our Saint for the Reſolution he ſhew'd on this Occaſion; the beſt Names they cou'd beſtow on a Perſon that had the Courage to incur the Diſpleaſure of all the Powers on Earth, rather than betray his Conſcience, were thoſe of Madman, and a ſtubborn and conceited Fool. But the Saint bore all theſe Perſecutions with an invincible Courage for a whole Year, and maintain'd a perfect Tranquillity amidſt all the Storms that attack'd him during that Time.

The next Year, which was 797, The Emperor who had given ſo much Scandal, and defended one bad Action by the Commiſſion of ſeveral more, died; and *Plato* recover'd his Liberty. Thoſe, who had before condemn'd or ridiculed his late Conduct, being now no longer under an Obligation of flattering a vicious Prince, extolled him and declared themſelves of his Opinion; and *Irene*, who then govern'd alone, honour'd him as a glorious Martyr for Truth. St. *Taraſius* had ſo great a Deference, and Veneration for our Saint, that he did not think his Dignity impair'd by giving him the Reaſons of his own Conduct at large, and endeavouring to convince him that, 'though he had acted with more

Caution

Caution and Tenderneſs, he was far from approving of *Conſtantine*'s Marriage with *Theodota*; Upon which *Joſeph* was depoſed, and the holy Patriarch and our Saint were now as cloſely united in Communion, as they always had been in their Sentiments. Apr. 4.

Our Saint had not enjoy'd the Repoſe of his Monaſtery above a Year, when the Incurſions of the *Saracens* obliged the whole Community to quit *Saccudion*, and take Shelter in *Conſtantinople*. They were well receiv'd by the Empreſs, and St. *Taraſius*, and provided with a Monaſtery within the Walls of the City. Here it was that our Saint ſhut himſelf up in a ſmall Cell, lived a recluſe Life, after making a Publick Profeſſion, and ſolemn Promiſe of Obedience to *Theodore* his Nephew, and would from that Time never accept of the leaſt Share in the Government of the Houſe. In this voluntary Confinement his Time was judiciouſly divided between Work, Meditation, and charitable Inſtruction of ſuch of the Monks as applied to him for Advice.

Upon the Death of *Taraſius* in 806, thoſe that were concern'd in the Election of a Patriarch were divided in their Choice. *Nicephorus*, who was then Emperor conſulted the moſt conſiderable Biſhops and Abbots, as well as his Senate on this important Affair. *Plato* was not forgot on this Occaſion; from whom they expected a moſt exact Impartiality. *Nicephorus*, whoſe Life we have already given on the thirteenth of the laſt Month, was one propoſed to ſucceed St. *Taraſius*; and our Saint with his uſual Integrity and Sincerity oppoſed his Promotion, becauſe he was then but a Layman. The Perſon entruſted to carry our Saint's Opinion to Court made ſuch Addition to what he had ſaid as exaſperated the Emperor againſt him, who put him in Priſon for twenty four Days, and then gave him Leave to return to his Monaſtery. But he was not to enjoy the Repoſe of that Place long; for in the Year 807, the Emperor undertook to vindicate his Predeceſſor's Adulterous Marriage, and reſtore the Prieſt that had been concern'd in it to his Functions, and Employment in the Church of *Conſtantinople*, of which he was Treaſurer; But our Saint would not hear of communicating with one of ſo ſcandalous a Character. A great Number of Promiſes, as well as Menaces were employ'd to bring him over, but nothing could move him, or prevail with him to change his Mind. The Emperor thought at laſt to reduce him to a Compliance by beſieging the Monaſtery; but neither had that Attempt any Succeſs, and our Saint held out above a Year againſt all that could be done to ſhake his Reſolution. The new Patriarch, however, thought fit to reſtore *Joſeph*, to avoid the bad Conſequences of the Emperor's Reſentment. 'Though this was not done 'till after a Separation and Penance of nine Years, *Plato* was ſo much diſpleaſed with *Nicephorus*'s Clemen-

Apr. 4. cy, that he reſolved to withdraw himſelf from his Communion 'till the Treaſurer was thrown out of the Church again. In the Beginning of the Year 809, the Emperor aſſembled a numerous Council at *Conſtantinople* to ſecond what the Patriarch had done, and declare *Conſtantine*'s Marriage with *Theodota* lawful and valid. Our Saint, venerable for his Years and Vertue, was brought hither loaded with Chains, and barbarouſly inſulted by thoſe that were ordered to conduct him to the Synod. But he was ſtill the ſame; and, 'though infirm and ſcarce able to ſtand, perſever'd in his Oppoſition to *Joſeph*'s Re-eſtabliſhment. For which he was baniſh'd to an Iſland in the *Boſphorus*.

Plato had inſtructed the Monks ſo well in their Duty, that 'though the Emperor went in Perſon at the Head of a Party of Soldiers, and ſurrounded the Monaſtery in Order to intimidate them, and bring them into his Meaſures, he found his Policy and Force both too weak to move them. In the mean while our Saint was not allow'd the Satisfaction of remaining long in any Place, but was removed from one Priſon to another, with no other View but that of wearying him out, and inſulting him under his Load of Age and Infirmities. But none of thoſe Hardſhips ever reach'd his Heart, or abated his Courage. He ſupported all the Difficulties and Inconveniencies of his Confinements and frequent Journeys with an Intrepidity that affected the Emperor, and brought him to think of treating him with more Mildneſs, and Compaſſion, and make ſome Amends for the Scandal he had occaſion'd in the Church. But he did not live long enough to put his good Deſigns in Execution, any farther than by recalling the Saint to *Conſtantinople*, for he loſt his Life in the Year 811 in the War with the *Bulgarians*, a Name then given to thoſe *Scythians* that lived near the Mouth of the *Danube*; and was ſucceeded by *Michael* the firſt of that Name. The new Emperor was a Man of Piety and Equity, and therefore not only recalled the Exiles, and gave the Priſoners their Liberty, who had ſuffer'd in the laſt Reign, but took Care to ſatisfy the devout and zealous Part of his Subjects by depoſing *Joſeph* a ſecond Time, and removing the Perſon, who had been the unhappy Occaſion of all the late Diſorders; and thus a good Underſtanding was eſtabliſh'd between our Saint, and the Patriarch *Nicephorus*.

From that Time *Plato*'s Infirmities and Indiſpoſitions would not allow him to indulge the Pleaſure he found in Solitude; for it was now abſolutely neceſſary he ſhould receive Aſſiſtance from others. When he was no longer able to work, read, attend the Publick Service, or even bend his Knees, he employ'd himſelf in repeating Pſalms, meditating, inſtructing, adviſing and comforting the Monks that were near him; and was always extremely thankful to all that did him any

Service

Service in this weak Condition. People of all Ranks and Stations visited him in his last Sickness; among the rest the Patriarch *Nicephorus*, who recommended himself to his Prayers, and embraced him affectionately; and thus all Suspicion of any difference remaining betwixt the two Saints was entirely removed. *Plato* forgave all that had ever done him any Injury, pray'd for them and the whole World, and died in Peace on the nineteenth of *March*. The Day we now keep in his Honour is probably that of his Burial. *Nicephorus* attended by his Clergy perform'd that Ceremony with a Religious Magnificence. Apr. 4.

The V Day.

St. Vincentius Ferrerius.

Vincent one of the brightest Ornaments of the *Dominican* Order, was born at *Valentia* in *Spain*, on the twenty third of *January* 1357. His Parents, who were Persons of Vertue and Religion, put him to School assoon as he was capable of Instruction. Nature had furnished him with an excellent Memory, and other Qualifications that seem'd to form him for speaking in Publick. When he was but a Child he shew'd what Employment God had design'd him for. He often assembled his School-fellows about him, repeated what he had heard from the Pulpit, with great Propriety of Action, and a good Accent, and endeavour'd to reform their Conduct. At twelve Years of Age he was put into Logick; and soon shew'd himself as much superior to his Companions in the Art of Reasoning, as he had before done in that of Speaking. At fourteen he began his Divinity, and pursued that Study with extraordinary Success. 'Though his Affection for Learning was very strong, Devotion always had the Ascendant in his Heart. He spent no small Part of his Time in the House of God; and was constant at his Devotions without doing any Prejudice to his Studies. He had a particular Tenderness for the Poor, whom he relieved as long as he had any thing; and when his own Stock was exhausted, he introduced and interceeded for them among his Relations and Acquaintance.

He was but seventeen Years old, when he had finished his Studies; at which Time his Father desired him to make Choice of a State of Life. He was overjoy'd to see him declare for a Convent, without any Deliberation; and the *Dominicans*

Apr. 5. *minicans*, who were then in great Reputation, were to be happy in our Saint. His Father conducted him to the Convent in the Town, and left him there, according to his own Desire. During his Noviceship he had the Satisfaction of hearing his Son was a glorious Example of Mortification, and Religious Self-denial, in all the Practices of a Monastical Life. The Year of his Trial being out in 1375, he was profes's'd; and from that Moment made it the whole Business of his Life to direct all his Actions and Studies to the grand End, for which the Order of St. *Dominick* was instituted; and for which, as we have already observ'd, he seem'd design'd by Nature. While he was endeavouring to furnish his Mind with what would be necessary for the Discharge of that Duty, he did not neglect the Practice of Devotion and Penance; by which Means he not only acquired a Power of enlightening the Understanding and convincing the Judgment; but also that Force which touches the Heart, and converts the Affections.

Soon after his Profession he was employ'd in teaching Logick, and Philosophy in the Monastery. His Care was at first confined to the Students of the House; but the Reputation of his Capacity soon enlarged his School, and invited great Numbers of Strangers to attend his Lectures. He was scarce twenty when he finish'd this Course, and publish'd his Treatise *of Dialectical Suppositions*. His Superiours perceiving the Strength, and Elevation of his Genius, consider'd how they should dispose of this promising young Man to the Advantage of their Order, and the Publick; and came to a Resolution of sending him to *Barcelona*, at that Time one of the most celebrated Towns in *Spain*, and the best furnished with learned *Dominicans*. After some Stay there he was removed to *Lerida*, where he took his Doctor's Degree at twenty eight Years of Age; and then return'd to *Valentia*. The Bishop, the Chapter, and the Magistrates of the Town join'd in engaging him to give publick Lectures on the Scriptures, and read Divinity for the Use of all that were desirous of being instructed in that Science. He acquitted himself of this Charge with universal Applause; and, 'though it might seem a sufficient Employment of his whole Time, and a substantial Excuse for omitting some of the Practices of a religious Life, he preached often, and made no Abatement or Relaxation in the Exercises of Prayer, Fasting, and other religious Observances. Cardinal *de Luna*, who had been Legate in *Spain*, was named to the same Office at the Court of *France*; and made a Journey to *Valentia* before he went for that Kingdom. He was so charm'd with our Saint's Character, that he took him with him, and would not part with him 'till his Return to *Avignon*. It was in the Year 1394, that *Vincent* return'd

to

to *Valentia*, where he reaſſumed his former Employments of preaching and teaching, which were attended with the uſual Succeſs. Apr. 5.

That our Saint's Virtue might be more glorious by conquering all Oppoſition in the Practice of it, it pleaſed the Almighty to permit him to be attack'd by many and violent Temptations, and mortified by ſeveral Attempts on his Innocence and Purity, and ſeveral Calumnies and vile Aſperſions. A Woman who had long entertain'd a criminal Paſſion for our Saint, added to her Fault by pretending herſelf Sick and ſending for him upon Pretence of hearing her Confeſſion. When ſhe had ſucceeded thus far, ſhe declared her vicious Inclinations, and did all in her Power to corrupt St. *Vincent*. The Saint, whoſe Humility made him diffident of his own Strength, and judged it dangerous to hold any farther Converſation with her, 'though his Deſign were ever ſo good, quitted the Houſe abruptly, and left the unhappy Woman in the utmoſt Rage and Confuſion. Imagining he would expoſe her Conduct to the World, ſhe was reſolved to be before hand with him, and made publick Complaints of her Confeſſor's Endeavours to ſeduce her. Our Saint's Character was ſo well eſtabliſhed that her Allegations met with little or no Credit; this Diſappointment join'd with the Violence of her Paſſion threw her into a miſerable Condition. As ſoon as ſhe began to reflect on her own Actions, ſhe was ſenſible of her Fault, and made all the Amends in her Power. She ſent for him, acknowledged her Crime, and begg'd Pardon for the Offence ſhe had committed againſt God, and his faithful Servant, and ſoon after recover'd. Another Time a common Proſtitute got into his Cell, while he was abroad, being let in by the Porter, or ſome other who hated him for the Strictneſs of his Virtue. When he came home, he went to his Prayers, as uſual; and had been thus employ'd ſome time before ſhe appear'd. It is impoſſible to expreſs the Confuſion this gave the Saint. He could not fly from the Danger, or drive this infamous Perſon out of the Convent without giving an almoſt irreparable Scandal; but God, that protected his Virtue, put a third way into his Mind, which ſucceeded. He talk'd to her with all the Gravity and Strength he was Maſter of, laid her Sins before her, and preſs'd her Converſion in ſuch moving Terms that ſhe teſtified a thorough Sorrow for her Fault on the Spot, by the Abundance of her Sighs and Tears, and afterwards became a great Example of Modeſty, where ſhe had lived an infamous and ſcandalous Life.

We ſhall mention but one of the many Calumnies he was loaded with, which is the more extraordinary becauſe he was injured by a Perſon, who knew him too well to make any Miſtake, and could have no other Averſion to him but what the vicious Part of Mankind always entertain for thoſe whoſe Virtues

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Apr. 5. are a ſtanding Reproach to their Irregularities, and a living Cenſure of their Conduct. There was in the ſame Convent with St. *Vincent* a Friar grown old in Debauchery, and incorrigeable in the moſt enormous Crimes. He made a common Practice of paſſing whole Nights with publick Proſtitutes in his Cell; and diſmiſs'd them the next Morning in the moſt private Manner he could. It happen'd once that a Perſon of that Character, thinking herſelf not well pay'd, would not be ſent away without the Satisfaction of knowing his Name. The Friar, imagining what Uſe ſhe would make of ſuch a Secret, told her his Name was *Vincent Ferrer*, but begg'd ſhe would not mention what had paſs'd between them. She had no ſooner left the Convent but ſhe purſued her Revenge, publiſh'd the whole Affair, and complain'd of *Vincent*'s unhandſome Dealings with her. We may imagine the Confuſion our Saint felt on this Occaſion, when we conſider how willing the looſe Part of Mankind is to give into Reports that may ſink Men of exalted Characters for Sanctity to their own Level; and what diabolical Satisfaction Libertines take in believing the reſt of the World as bad as themſelves. But *Boniface* our Saint's Brother, who was then one of the Chief Magiſtrates of the City, perſuaded of his Innocence took Occaſion to clear his Reputation in the following Manner. There was a general Proceſſion at *Valentia*, in which all the Religious Orders were obliged to appear; *Boniface* order'd the Woman to obſerve the *Dominicans* as they paſs'd, and point out the Perſon, of whom ſhe had complain'd. *Vincent* went by, and ſhe took no Notice of him; being put in Mind of it, and ſhew'd the Man ſhe had accuſed, ſhe freely declared that was not her Gallant; but ſoon after pointed out the old Friar, and fixt her Accuſation on him. This gave a new Luſtre to St. *Vincent*'s Virtue, and confirm'd the World in their Opinion of his Sanctity.

He had not been a Year at *Valentia*, when Cardinal *de Luna*, who was choſen Pope at *Avignon* in the cloſe of 1394, ſent for him to that City, made him his Confeſſor and Maſter of the ſacred Palace in 1395. The Church was then unhappily divided by a Schiſm, which occaſion'd much Confuſion and Diſorder in Chriſtendom. *Boniface* IX was poſſeſs'd of the City of *Rome*, and received as Pope by the *Italians*; but our Saint, following the Opinion of his Country, and much the greateſt Part of *France*, obey'd the Call of his Friend and Patron, who had taken the Name of *Benedict* XIII, and whom he look'd on as the chief Paſtor in the Church of *Chriſt*. The Honours of a Court were ſo offenſive to our Saint's Humility, and a Life of Grandeur ſo contrary to his Inclinations that he could not be prevail'd on to ſtay at *Avignon* above two Years; he then deſired *Benedict*'s Leave for quitting him and employing

ploying himſelf in preaching wherever his Aſſiſtance was wanted, or might be Apr. 5.
uſeful: *Benedict* preſs'd his Stay; but the Saint was as urgent to be gone. Finding all he cou'd ſay on that Subject too weak to detain him, he offer'd him the Biſhoprick of *Valentia*, or any other Preferment in his Power; and at laſt a Cardinal's Cap. But Dignities and Honours had no Charms for one that long'd for nothing ſo much as the Apoſtolical Labours of a Miſſionary.

In 1396, *Vincent* return'd to *Spain*, and begun his Miſſion there; and, when he had labour'd two Years in his own Country, went into *France*, ſtaid ſome time in *Languedoc*, and then carried the Word of God through *Provence* and *Dauphiny*. From thence he paſs'd into *Italy*, *Piedmont*, *Savoy*, *Germany*, and *Lorrain*. After which he made a ſecond Journey to *France* where he continued his Labours with indefatigable Zeal, and extraordinary Succeſs. The greateſt Part of *Europe* was now acquainted with our Saint's Merit, and Talent of Preaching. *Henry* IV, then King of *England*, hearing what Wonders God did by the Miniſtry of his Servant, deſired his Subjects might ſhare the Bleſſing. That Prince wrote to him in very reſpectful Terms, and ſent one of his Court to beg he would extend his Charity to his Dominions. Having gain'd his Conſent in 1406, he ſent a Veſſel to the Coaſt of *France*, which brought him ſafe over. *Vincent* knowing, that the Reformation of a People depends very much on the Example of the Sovereign, ſpent ſome Time in giving the King proper Inſtructions for his Conduct; and then employ'd his Talent in the chief Towns of this Nation. The next Year he did the ſame in *Scotland* and *Ireland*, and then return'd to *France*. In all which Places he converted Hereticks, reform'd vicious Catholicks, and inſpired them with the Love of Penance, and the Fear of God's Judgments. 'Though his Journeys and Fatigues might eaſily have pleaded for a Diſpenſation of ſome Parts of St. *Dominick*'s Rule, our Saint was ſo far from indulging himſelf on that Account, that he even exceeded the Rigour of his Religious Obligations. He continued this Apoſtolical Life about twenty Years; and had the Happineſs to ſee the Peace of the Church reſtor'd by the Authority of the Council of *Conſtance*, which depoſed the three Pretenders to the Papacy, and raiſed *Martin* V to the holy See. 'Till this authentick Determination of the Catholick Church, our Saint had been vigorous in aſſerting *Benedict*'s Title to the Chair of St. *Peter*, which he ſincerely thought his Due; but after this Deciſion he was no leſs active in diſſuading Men from adhering to one that kept the Breach open.

Apr. 6 *Vincent* was employ'd in his uſual Labours at *Vennes* in *Brittany*, 'till he fell ſick, and died there on the fifth of *April* 1419. His Body was honourably buried in the Cathedral of that City. The Sanctity of his Life ſo well known to all *Europe*, and the many Miracles perform'd at his Tomb obliged Pope *Caliſtus* III to place him among the Saints in 1455.

The VI Day.

St. Eutychius, Patriarch of *Conſtantinople.*

EUTYCHIUS was born in *Phrygia*, about the Year 512. His Father *Alexander* was an Officer of the Guards under *Juſtin* I, a great Favourite of that Emperor and his Succeſſor *Juſtinian*; the famous General *Beliſarius*, who had more than once experienced his Valour, had a particular Reſpect for him. But neither the Liberty of a Soldier's Life, nor the Favours of his Prince or Commander could corrupt his Vertue. The Duties of his Station would not allow him to attend his Son's Education, which he therefore recommended to his Wife's Father, a Man of remarkable Sanctity, as ſome ſay Treaſurer of the Church of *Auguſtopolis*, and according to others a Biſhop. Our Saint receiv'd Baptiſm from the Hands of his Grandfather, aſſoon as he came to the uſe of Reaſon, and was directed by that holy Perſon to ſay his Prayers every day at the Place, where he was initiated into the Church of Chriſt, that he might not forget the Obligations he contracted at that Time.

Eutychius continued with his Grandfather 'till he was twelve Years old, and then was ſent to purſue his Studies at *Conſtantinople*, after that pious Eccleſiaſtick had laid the firſt Foundations of Vertue, and Literature in his Mind. Here he made an extraordinary Progreſs in the Sciences, and diſtinguiſh'd himſelf by a happy Capacity and an excellent Judgment. When he read the Heathen Philoſophers, he pick'd out all that was agreeable to the Chriſtian Religion, and rejected all thoſe falſe Subtleties that tend to corrupt the Faith, as well as thoſe pernicious Maxims that promote Immorality. While he was at *Conſtantinople* he form'd a Deſign of retiring from the World; but was diverted from it by the Biſhop of *Amaſæum* Metropolitan of *Pontus*, who had pitch'd on him to fill a Vacant See in that Province. In this View he receiv'd the Tonſure, and the Order of a Reader, and afterwards the Holy Orders at pro-

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per and canonical Diſtances. He was thirty Years old when he was ordain'd Apr. 6.
Prieſt. But the Metropolitan changed his Mind, and promoted another to the Biſhoprick; and thus our Saint was left at Liberty to purſue his Inclination to Retirement. He went into a large Monaſtery in *Amaſæum*, which had been built by the Holy Biſhops of that City. As he had been judged capable of governing a Dioceſe, the chief Employments, and greateſt Charges of that Houſe were given him; and his Vertue and Wiſdom engaged the Metropolitan, and the other Prelates to conſtitute him Superior General of all the Monaſteries in that Province. He diſcharged all the Obligations of that exalted Station with wonderful Exactneſs, and to the publick Edification; and 'though he was raiſed above others by the Rank he held, he was a Pattern of Humility and Contempt of the World to all that ſaw him.

He lived ten Years in the Practice of religious Mortification, and hoped he was to end his Days in that holy Retirement, when Providence drew him from his Monaſtery and placed him in the See of *Conſtantinople*. The Emperor *Juſtinian* had called a General Council; which was to meet in the Imperial City in 553, about the three Chapters, i. e. three Pieces written by three different Authors, which were ſuſpected to contain or favour the Errors of *Neſtorius*. The Metropolitan being ſick could not give his perſonal Attendance in that Council, and therefore ſent *Eutychius* to repreſent him there. *Mennas*, then Patriarch of *Conſtantinople*, gave him a very hadſome Reception, obliged him to lodge in his own Houſe, and told his Clergy "that Monk would be his Succeſ-"ſor." Which proved true ſoon after. *Mennas* died on the twenty fifth of *Auguſt* 552, and the Emperor propoſed our Saint for the Patriarchal See. The Clergy of *Conſtantinople*, well acquainted with his Vertue and Learning, were unanimous on this Occaſion, and *Eutychius* was placed in that See toward the cloſe of the ſame Year being then forty Years old.

The Council was open'd the fourth of *May* following, and *Eutychius* preſided in it; for Pope *Vigilius*, 'though then at *Conſtantinople*, did not think fit to appear in the Synod. The Patriarchs of *Alexandria* and *Antioch* were there, with 147 Prelates of their Juriſdictions. *Eutychius* exerted himſelf with a becoming Zeal, oppoſed the Errors in Queſtion with a truly Epiſcopal Vigour, and explain'd the Doctrine of the Catholick Church with great Clearneſs, and Exactneſs. The three Chapters were condemn'd, 'though the Pope ſeem'd unwilling to contribute to that Cenſure, and wou'd not approve that Council 'till half a Year after it broke up. Having then allow'd the Matter a ſecond Thought, he wrote to our Saint, own'd he had been miſtaken, and was now entirely of the Council's Opinion about the three famous Pieces that had been

Apr. 6. conſider'd and condemn'd in that Aſſembly, and applauded *Eutychius*'s Conduct in the whole Affair.

The holy Patriarch govern'd his Flock in Peace twelve Years with all the Vigilance and Activity of a good Paſtor; and was then diſturb'd and removed by the very Perſon that had been moſt inſtrumental in placing him in the See of *Conſtantinople*. *Juſtinian* had ſhewn a great Regard for Religion, and exerted his Zeal for the Preſervation of the Faith in a moſt edifying and effectual Manner; but was now unhappily drawn into a dangerous Error. Under the ſpecious Pretence of paying an extraordinary Reſpect to the ſacred Humanity of *Jeſus Chriſt*, there were ſome who maintain'd that from the Moment his Body was united to the Divinity, it became *incorruptible*, that is incapable of any Change or Alteration, and abſolutely impaſſible. *Juſtinian* gave into this extravagant Notion, and employ'd all his Authority to enforce a Belief of it; he was ſo fond of it, that he publiſh'd an Edict for ſubſcribing that Article, as he held it. When our Saint was required to ſet his Hand to it, he took the Liberty to tell him he could not receive and approve of ſuch a monſtrous Novelty, which tended to make the Incarnation chimerical and imaginary by deſtroying the Reality of what is eſſential to human Nature; that ſuppoſing the Fleſh of *Jeſus Chriſt* incorruptible before his Reſurrection neceſſarily excludes the Poſſibility of his being really circumciſed, nail'd to the Croſs, or pierc'd with a Lance as he hung there, and concluded with obſerving that all the Incorruptibility of our Saviour's Body conſiſted in it's not being ſullied and defiled with Sin, or corrupting while it lay in the Sepulchre. But all his charitable Endeavours to undeceive the Emperor were loſt; and thoſe who had infuſed this Notion into *Juſtinian*'s head, perſuaded him to baniſh the Patriarch and fill his See with one that ſhou'd have more Complaiſance for the Opinion of his Prince.

On the 22d of *January* 565, when he was celebrating the holy Myſteries, an Officer at the Head of a Party of Soldiers went and ſeiz'd on the Patriarch's Houſe in the Name of the Emperor, took his Servants and inſtructed them in what was expected from them, which was to accuſe their Maſter, and thus furniſh the Emperor with a plauſible Reaſon for rejecting and baniſhing him. When he had finiſh'd the holy Sacrifice, he was told his Life would be in Danger, if he attempted to leave the Church; for which Reaſon he remain'd there, and employ'd himſelf in Prayer 'till *Etherius*, an Officer of the Guards, ſeiz'd him and carried him to a ſmall Monaſtery called *Choracudis*, without allowing him to take any thing with him but the Cloaths on his Back. But that Houſe was too ſlenderly provided to maintain their new Gueſt at any Rate, and therefore he was removed next day to the Monaſtery of *Hoſias* near *Chalcedon*.

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After eight Days Confinement, he was Order'd to appear before ſome Biſhops that were commiſſion'd to examine into his Caſe, and hear what he had to urge in his own Defence againſt what was forged againſt him. Here he was accuſed of praying too long on his Knees, (probably on a *Sunday*, contrary to the Practice of the primitive Church,) being nice in is Diet, and other things as ridiculous and trifling as theſe. He was cited three Times to this pretended Council, and would make no other Anſwer then that his Trial was not canonical, that he was ſtill their Patriarch, and ought to be heard in Form with his Clergy about him. But they were ſet upon obliging the Emperor, and therefore proceeded to give Sentence againſt him, and baniſh'd him to one of the Iſlands in the *Propontis*; from which he was removed three Weeks afterwards, and confin'd in the Monaſtery of *Amaſæum*. Apr. 6.

The Reſolution and Courage our Saint had ſhewn on this Occaſion was very uſeful in the Catholick Church, and paſſed for a Rule to others, when attack'd on the ſame Point. The other Patriarchs, and ſeveral Biſhops, eſpecially thoſe of the *Eaſt*, refued to ſubſcribe the Emperor's Opinion, wrote againſt that Error, and form'd themſelves into a Council to condemn and cenſure it. *Anaſtaſius* of *Antioch* ſignalized himſelf in Favour of the Truth, and ſhared the Fate of our Saint.

Eutychius ſtaid at *Amaſæum* twelve Years, where God manifeſted his Sanctity and Innocence by ſeveral Miracles perform'd by his Miniſtry; ſome of which are recorded by *Euſtathius* a Prieſt of *Conſtantinople*, who attended him in his Exile, and wrote his Life. The Emperor *Juſtinian* died in the firſt Year of our Saint's Baniſhment, and it ſeems very ſtrange that his Succeſſor *Juſtin* II, who had a great Reſpect for *Eutychius*'s Virtue, ſhould delay his Reſtoration 'till the Death of *John* the *Scholaſtick* the Uſurper of the Patriarchal Authority. That Intruder dying in 577, the People went to the Imperial Palace in a Body, and demanded *Eutychius* ſhould be reinſtated in his Dignity; which was eaſily granted, and Orders ſent for recalling that holy Patriarch. He was conducted all the Way with loud Acclamations, and receiv'd wherever he paſs'd with Marks of the moſt profound Veneration. But his Reception at *Conſtantinople* had all the Appearance of a Triumph. He made his Entry there on the third of *October* 577. The Houſes were hung with Tapſtery, the Streets illuminated, and ſtrew'd with Flowers; Perfumes burnt; and nothing omitted that could expreſs their Joy at his Return. The next Day he went to our Lady's Church, where the Emperor and his Court received him in Form; and from thence to St. *Sophia*'s, where he celebrated the holy *Euchariſt*, and communicated

Apr. 6. municated vaſt Numbers of People, that kept him employ'd for ſix Hours together.

The Church of *Conſtantinople* recover'd it's Primitive Luſtre under our holy Patriarch's Adminiſtration. He had the Art of gaining the Hearts of all ſorts of People; for he was naturally mild, humble, modeſt, and affable; and the Manner in which he practiſed Virtue made it lovely to all that were Witneſſes of his Conduct. His Reproofs were temper'd with ſo much Sweetneſs, and his Commendations had ſomewhat ſo ſerious, and weighty in them, that the former never ſhock'd thoſe upon whom they were employ'd; and the latter never fail'd of ſpurring Men on to greater Perfection in what he thought deſerved to to be praiſed. His Charity was vigilant, induſtrious, active, and ſeem'd to know no Bounds. Theſe Qualities join'd with a large ſtock of Learning, and an uncommon Degree of all the Virtues that compoſe the Character of a Criſtian and a Biſhop, made him the Delight of all Mankind. But God permitted him to fall into a Miſtake concerning the Reſurrection, which gave St. *Gregory*, afterwards Pope, then at *Conſtantinople*, an Occaſion of ſhewing his Skill in Diſputes of that Nature, and *Eutychius* an Opportunity of leaving the World a glorious Example of Humility, and a diſtintereſted Love of Truth. *Gregory* who was *Nuncio* at the Imperial Court from Pope *Pelagius* II, underſtanding that our Saint maintain'd the Bodies of Men at the general Reſurrection would be ſubtil and fine as the Air, and conſequently not palpable, attack'd him on that Subject, and after ſeveral Converſations engaged him to a Conference in the Preſence of the Emperor *Tiberius*. Here the Opinion *Eutychius* had embraced was proved Erroneous. Upon which the Patriarch gave his Treatiſe on the Reſurrection into the Emperor's Hands, and ſubmitted to have it ſuppreſs'd or burnt.

Soon after this glorious Conqueſt of himſelf, he fell into his laſt Sickneſs in which he was frequently viſited by the Emperor, who employ'd his beſt Phyſicians in the Care of ſo valuable a Perſon. During his Illneſs he took Occaſion to make a Declaration of his Faith on the Article in which he had been ſo much miſtaken; and in the Preſence of ſeveral, who went to make him an Offer of their beſt Services, or teſtify their Concern for him, he took hold of his Hand, and profeſs'd he believed he ſhould riſe again with the ſame Fleſh. He died on the fifth of *April* 582, which was then *Low-Sunday*, in the ſeventieth Year of his Age. The whole City mourn'd ſincerely on this melancholy Occaſion; for every one ſeem'd to bewail the Loſs of a Father; and his Funeral was attended by ſuch Crouds of People as had not been ſeen together for ſome Ages.

St. *Cele-*

St. Celestine I. *Pope.*

Apr. 6.

THE holy See became vacant in 423 by the Death of *Boniface*, and was fill'd the ſame Year by *Celeſtine* the firſt of that Name, the Saint of whom we have undertook to give ſome Account this Day. He was a Native of *Rome*, a Deacon of the Church in that City, and a Man ſo well qualified for the Papacy by Virtue and Learning that he was choſen unanimouſly. He was ſcarce ſeated in that Dignity when the Diſpute about Appeals which had made ſo much Noiſe during the Pontificate of his two Predeceſſors *Zoſimus*, and *Boniface*, was revived by two *Africans*, one a Prieſt the other a Biſhop. *Apiarius* a *Numidan* Prieſt had been excommunicated by his Dioceſan, and applied to *Rome* for Relief in the Time of Pope *Zoſimus*. *Anthony* was Biſhop of *Fuſſala*, and having been accuſed and convicted of ſeveral Irregularities in an *African* Synod, he appeal'd to Pope *Boniface*; both theſe unhappy Eccleſiaſticks deſign'd by this Action to elude the Cenſure of their Biſhops, and ſurprize a diſtant Prelate into a Deciſion in their Favour. But *Celeſtine* behaved himſelf with a Prudence and Circumſpection in this nice Affair that ſatisfied the *African* Biſhops, who complain'd of this new way of Proceeding. And the Confidence that Pope and St. *Auguſtine* repoſed in one another went a great way in eſtabliſhing a good Underſtanding betwixt the See of *Rome* and the Church of *Africa*.

In the Year 428 he wrote a Decretal Epiſtle to the Biſhops of two Provinces in *France*, *Narbonne*, and *Vienne*, for reforming ſeveral Abuſes in thoſe Churches; amongſt which the moſt remarkable was that of refuſing Abſolution to dying Perſons; upon which Occaſion he directs them to uſe a neceſſary Condeſcendence, and conſider the Fervour of their Repentance more than the Lateneſs of their Converſion; which, if ſincere, is always acceptable to God.

As our Saint was a zealous Defender of the Catholick Faith, and vigorouſly oppoſed all Innovations, when *Celeſtius* endeavour'd to propagate his Errors in *Italy*, he conven'd a Council at *Rome*, condemn'd his extravagant and blaſphemous Opinions, and obliged him and his Companion *Pelagius* to leave that Country, and take Shelter in the *Britiſh* Iſlands. But his Paſtoral Care would not allow him to neglect this remote Part of the World, when thus powerfully attack'd by malicious and artful Hereticks; for which Reaſon he ſent *Palladius* into *Ireland* and *Scotland* with the Character of Appoſtolick Biſhop. And it ought always to be mention'd in that Pope's Commendation that he ſent the glorious Apoſtle of *Ireland* St. *Patrick* into that Kingdom.

While

Apr. 6. While *Celeſtine* was thus employ'd in the *Weſt*, he was alarm'd by the Appearance of a dangerous Enemy of the Faith in the *Eaſt*. *Neſtorius* had been raiſed to the Patriarchal See of *Conſtantinople* in 428; and the advantageous Character given of that Prelate engaged the Pope to congratulate him upon his Promotion. *Celeſtine* was ſurprized two Years afterwards to hear he had broached the Hereſy which now bears his Name. He received the Account of his denying the Hypoſtatical Union of the two Natures in *Chriſt* from St. *Cyril* Patriarch of *Alexandria*; and found but too much Reaſon to believe him guilty from his own Letter, which ſeem'd calculated to deceive and prejudice him in his Favour. Upon this he called a Council at *Rome*, in which the new Hereſy was unanimouſly condemned; and an Order ſent to *Neſtorius* to retract his Errors in ten Days after the Receit of it under Pain of being depoſed. The Execution of this Order was committed to the Care of St. *Cyril*, to whom the Pope wrote at the ſame Time. He ſent Letters on the ſame Subject to the Patriarch of *Antioch*, the Biſhops of *Jeruſalem*, *Theſſalonica*, *Phillippi*, and ſeveral other Prelates; and one to the Clergy of *Conſtantinople*, and thus let the whole World ſee the Extent, and Vigour of his Apoſtolical Zeal for the Purity of the Catholick Faith. *Neſtorius* found Means to elude the Judgment of St. *Cyril*; and there was now no better way left to remedy this growing Evil, than that of a general Council, which was accordingly conven'd at *Epheſus* in the Year 431. *Celeſtine* ſent three Legates to that City, to repreſent the *Weſtern* Church, one Prieſt, and two Biſhops. But *Cyril* of *Alexandria* preſided in the Room, and by the Commiſſion of the Pope. The Legates brought the Pope's Letters with them againſt the Doctrines of *Neſtorius*; which were read in the ſecond Seſſion of the Council, and received as a Rule for their Proceedings and Deciſions in the enſuing Seſſions. Before this Auguſt Aſſembly broke up, the Biſhops wrote to our Saint, gave him an exact Account of all that had paſs'd, and congratulated him upon the Condemnation of this pernicious Hereſy. Their Letter reach'd *Rome* at *Chriſtmas*; and the Pope order'd it to be read in St. *Peter*'s Church as a proper Leſſon for that great Feſtival. In Return St. *Celeſtine* ſent a circular Letter to the Biſhops that compoſed the late Council, in which he approves of all they had done in this great Affair; and gives them prudent Directions about the Accomplices, and Abbettors of *Neſtorius*. He ſent another Letter at the ſame Time to the Emperor *Theodoſius* the Younger, in which he commends his Zeal in Defence of the Faith, approves of the Depoſition of the Hereſiarch, and Conſecration of *Maximian* in his Place. He directed a third to the new Patriarch, in which he recommends the repairing the Diſorders of the Church of *Conſtantinople*, and reſtoring the Rigour of Diſcipline

pline which was much Weaken'd by the late unhappy Troubles. A fourth Let- Apr. 6.
ter of his is to the Clergy and People of *Conſtantinople*, in which he expreſſes his great Concern for their Safety, and Joy at their Delivery from the Danger that threaten'd them in the Perſon of *Neſtorius*; and exhorts them to liſten to *Maximian*, from whom he ventures to aſſure them they might depend on ſound Doctrine.

St. *Celeſtine* outlived the Date of thoſe Letters but three Weeks, died on the ſixth of *April* 432, according to the beſt and moſt authentick Accounts, and was interr'd in the Burial Place that bears the Name of *Priſcilla*.

The VII Day.

St Hegesippus.

Hegesippus was originally a *Jew*, and educated in that Religion 'till he was well enough acquainted with the Merits of the Cauſe to embrace Chriſtianity upon a thorough Conviction of it's ſuperiour Excellency. He ſeems to have lived near the Times of the Apoſtles, and according to St. *Jerom*, imitated them as much in his Virtues, as he did in his way of ſpeaking, and writing. He made no ſmall Figure in the Reign of the Emperor *Adrian* among ſuch as defended the Chriſtian Religion againſt Infidels, and the Catholick Truth againſt the Hereticks of thoſe Times. We have no Reaſon to think he had any Employment that fixt him to any particular Place; for we find he made ſeveral Journeys into diſtant Parts of the *Roman* Empire, to conſult ſuch as had ſeen and converſed with the Apoſtles; which gave him a thorough Acquaintance with the Antiquities of ſeveral Churches, the Succeſſion of their Biſhops, and the Propagation of the Faith. He was at *Rome* about the middle of the II Century; where he ſtay'd near 20 Years. Here it was that he digeſted his Hiſtory; and divided it into five Books, which contain'd an exact Account of the principal and moſt memorable Occurrences in the Church from our Saviour's Paſſion to his own Time. He is the firſt Eccleſiaſtical Hiſtorian after the Author of the Acts of the Apoſtles, and writes in a ſtile full of Simplicity, reſembling that of the firſt Planters of our moſt holy Religion. But we have only ſome few Fragments of his Work left, which are preſerved by *Euſebius*, and by him produced as an unqueſtionable Authority as far as he ſpeaks.

When he had edifyed the Church of Chriſt by his Example and Doctrine above 50 Years after his Converſion, he died in a very advanced Age toward

Apr. 7. the Year 180; and the VII of *April* is dedicated to his Memory in the *Roman* Martyrologe.

St. Aphraates.

APHRAATES, a *Perſian*, deſcended from a very conſiderable Family, was born in the fourth Age. His Parents, who were Idolaters, brought him up in all the Errors of Paganiſm, and the corrupt Practices of a Barbarous People. When he was grown up, he providentially fell into the Company of ſome Chriſtians, who inſtructed him in the Principles of the true Religion, and let him ſee it was the only one that deſerved that Name. Thus happily acquainted with the Truth, he embraced it, profeſs'd himſelf a Chriſtian, and from the Moment he received the Sacrament of Baptiſm, had no other Thought but that of fulfilling all the Obligations of his ſolemn Engagements in the moſt perfect manner. His firſt Step was an Indifference to, and even a Contempt of all the Advantages, and Proſpects the World ſeem'd to offer him; he left his Friends and Country, and went to *Edeſſa* in *Meſopotamia*, where Chriſtianity flouriſh'd at that Time. Here he finiſh'd what he had ſo happily begun, received farther Inſtruction in the Faith, and Duties of his Profeſſion, and then retired into a ſmall Houſe without the Walls of the City, where he reſolved to ſhut out all Diſtractions and make his Salvation his only Care and Study.

When he had paſs'd ſome Time in this Solitude, and form'd himſelf to a Chriſtian and recluſe Life, he made a Journey into *Syria*, and came to *Antioch*, where the *Arian* Hereſy was predominant under the Protection of the Emperor *Conſtantius*. He choſe a Monaſtery a little way out of Town for the Place of his Reſidence, and his Deſign in fixing there was to make himſelf as uſeful to the Faithful of *Antioch* as he could be.

He had acquired but a ſlender Knowledge of the *Greek* which was the vulgar Tongue of that Country; but the holy Spirit, that directed him in his preſent good Undertaking, aſſiſted him in the Execution of it, made him intelligible to thoſe who crouded to hear him, and gave great Succeſs to what he ſpoke. By this Means he became an able Maſter of the Truth, which he defended againſt the idle, and pernicious Subtleties of Hereſy, and Sophiſtry, it's inſeperable Companion: and a powerful Preacher of evangelical Purity for the Reformation of the Manners of ſuch as profeſs to receive the Goſpel as the Rule of their Conduct. Thus on one hand he guarded them againſt the Attempts and

and Deſigns of the Enemies of the Faith; and on the other encounter'd and defeated Vice, wherever it appear'd; ſo that in a little Time Perſons of all Stations, Capacities, and Ages reſorted to him; ſome heard his Diſcourſes in Silence; others propoſed ſuch Queſtions to him, as nearly concern'd their own Salvation, and never fail'd of a ſatisfactory Anſwer. Apr. 7.

While he was thus conſtanly and laborioufly employ'd for the Good of others, he was often deſired to accept of ſome Accommodations that might make Life eaſier to himſelf. But he would not liſten to any ſuch Propoſal; perſiſted in his Reſolution of remaining in his Monaſtery, or Hermitage, without any one to help him; and would accept of nothing but a little Bread, which was his whole Diet 'till his advanced Age obliged him to make the Addition of a few Herbs. He eat but one Meal a Day, and that after Sunſet. He had but one coarſe Garment to cover him, which he wore as long as it would perform that Office.

Valens, who ſucceeded to the Empire in 364, declared himſelf an *Arian*, and undertook to propagate the impious Errors of that Sect in his Dominions. The Enemies of the Empire would have found a ſufficient Employment for his Arms; but he was ſo ſtrongly infatuated to *Arianiſm*, that he directed them againſt the Church, and made the Perſecution of the Orthodox his whole Employment. He tore the Paſtors from their Flocks, and then forbid the Faithful to hold any ſort of aſſembly. The calamitous Circumſtances of ſuch as maintain'd the Divinity of *Jeſus Chriſt* gave our holy Solitary frequent Opportunities of exerting his Zeal. Sometimes he labour'd in Conjunction with *Flavian*, and *Diodorus*, two holy Prieſts who govern'd the Church of *Antioch* in the Abſcence of their Biſhop St. *Meletius*, whom *Valens* had baniſhed: and ſometimes went alone into the City, where he viſited the Faithful, fortified them againſt the Dangers that threaten'd them, and taught them to deſpiſe Life, Liberty, Fortune and all that is moſt dear and valuable, when in Competition with the Orthodox Faith. This Conduct of our Saint was both edifying and perſuaſive. For who could reſiſt the force of Exhortations that came recommended by ſo generous a Charity as his? And what elſe could prevail with one, who lived far removed from any Diſturbance, to leave the Repoſe and Security of Solitude, put himſelf at the Head of the Faithful, when ſo powerfully attacked, and expoſe his Life for the perſecuted Church? The Almighty approved of his Proceedings, gave an extraordinary Bleſſing to his Endeavours, and ſtill preſerved him for the Good of others, while ſeveral of the Orthodox fell a Sacrifice to the mad Rage of the Hereticks.

The

Apr. 7. The Emperor was then at *Antioch*, and promoted the Perſecution, which therefore was carried on with great Severity. His Palace was divided from the River *Orontes* only by the Road that goes along by the Town. As he was one day taking a View of all that paſs'd from his Gallery, he ſaw an old Man, meanly cloathed, who ſeem'd deſirous of making more Haſte than his Age and Infirmities would allow. It was *Aphraates*, who was then going where the Faithful held their Aſſemblies; for the Emperor had driven them from Place to Place, and at preſent they met at ſome Diſtance from the Town. *Valens* was curious to know who it was; and was told the Perſon he ſaw was *Aphraates*, who had left his Retreat, to come to the Aſſiſtance of the diſtreſs'd Catholicks of *Antioch*, and had gain'd the Eſteem and Veneration of the whole Town. The Emperor then called to him, and aſked him, where he was travelling ſo faſt? The Saint anſwer'd, he was going to pray for the Proſperity of the Empire. *Valens* told him him he would have done better to confine himſelf to his Cell, and pray there, according to the Obligations of his Station. "*True*, "*Sir*, ſays our Saint, *my Profeſſion immediately obliged me to no more; and that* "*was my whole Employment, while the Flock of Chriſt was ſafe. But the Dangers* "*they are now expoſed to, and the Difficulties they are to ſtruggle with oblige me* "*to break through my own Rules, and leave nothing unattempted that can be done* "*for them. For tell me, Sir*, continued the Saint, *were I a Child ſhut up in my own* "*Room, and ſhou'd ſee ſome diſtant Part of my Father's Houſe take Fire, would* "*your Majeſty adviſe me to ſit ſtill, and let the Flames deſtroy the whole Houſe;* "*or leave my Room the Moment I perceived the Danger, and do my utmoſt to ex-* "*tinguiſh the Fire? As the latter is moſt conformable to Reaſon, and the beſt Proof* "*of my Duty to my Father in thoſe Circumſtances, my preſent Conduct will be* "*ſufficiently juſtified by the ſame Way of Reaſonin; for this is exactly the Caſe.* "*You have ſet our Father's Houſe on Fire; and we are obliged to uſe our* "*beſt Endeavours for extinguiſhing the Flames.*" The Emperor could make no Reply to ſo free, and at the ſame Time ſo juſt a Parallel. But one of his Eunuchs, then in waiting, gave *Aphraates* abuſive Language, and threaten'd to make his Life pay for the Boldneſs of his Speech. But Providence did not allow him Time to put his malicious Deſign in Execution; for going ſoon after to ſee whether the Emperor's Bath was warm enough for his Uſe, he was taken with a Giddineſs fell in, and was ſmother'd. *Valens* was ſurprized at this Accident, which was preſently known all over the Town, and reckon'd a viſible Puniſhment of the Inſolence with which the Deceaſed had treated our Saint. This Judgment did not ſtop the Emperor's Hand that was ſtretch'd out againſt the Catholicks

Catholicks; but made him afraid of ſending *Aphraates* into Baniſhment, 'though ſtrongly ſolicited to it by the Heretical Party. Apr. 7.

Our Saint continued to aſſiſt the Faithful, and encourage them by his Exhortation and Example, as long as that Enemy of the Church lived; he receiv'd the Reward of his Charity toward the Cloſe of the fourth Century. *Theodoret* Biſhop of *Cyrus*, who had ſeen our Saint, and was well acquainted with the Circumſtances of his Life, mentions ſeveral Miracles he perform'd, and makes no Difficulty of recommending himſelf to his Prayers, as one whoſe Sanctity will admit of no Doubt, and he is follow'd in this by the whole Church. The *Greeks* honour his Memory on the twenty ninth of *January*, the *Latins* on the ſeventh of *April*. He was buried in the famous Church at *Antioch* dedicated in Honour of the Martyrs.

The VIII Day.

St. Dionysius, Biſhop of *Corinth*.

DIONYSIUS, one of the greateſt Prelates of the Church in the ſecond Century, was Biſhop of *Corinth* in the Reign of *Marcus Aurelius*, who begun his Reign in the Year 161. He employ'd himſelf vigorouſly in propagating the Faith of *Jeſus Chriſt*, and eſtabliſhing the divine Truths of the Goſpel among his Flock. He was endow'd with happy Talents for the Diſcharge of all the Duties of his Poſt, the chief of which was inſtructing the People committed to his Care, in which Employment he was indefatigable. His own Church ſeem'd too narrow a Scene for his active Charity; and therefore other Dioceſes and Provinces were to ſhare his Concern and Labours. He wrote ſeven Epiſtles to ſo many different Churches, which *Euſebius* calls univerſal or canonical Epiſtles, becauſe not directed to one particular Perſon; and has preſerved enough of them to make us bewail the Loſs of thoſe valuable Monuments of Antiquity.

The firſt, written to the *Lacedemonians*, contain'd ſeveral uſeful Inſtructions in the Catholick Faith, and Exhortations to Peace and Union. The ſecond was to the *Athenians*. The Deſign of it was to excite that People to a pure and lively Faith, and the Practice of Evangelical Precepts; in which they were grown remiſs ſince the Death of St. *Publius* their Biſhop; and were not reclaim'd by the charitable Endeavours of *Quadratus* his Succeſſor, a Man of ſingular Vertue

Apr. 8. tue. In this Letter he mentions *Dionyſius* the *Areopagite*, converted by St. *Paul*, and ſays he was the firſt Biſhop of that City. His third Letter was directed to the *Nicomedians* in *Bithynia*. In this he argued againſt the Hereſy of *Marcion*, and preſs'd the Rule of Truth, to which they were to adhere in all Diſputes, where the Faith is concern'd. The fourth to the Church of *Gortyna* in *Crete*, contain'd large Commendations of *Philip* their Biſhop, whoſe paſtoral Care, and conſtant Labours for his Flock had made them a flouriſhing Church; and ſome Cautions to the Faithful againſt the Artifices of Hereticks. His fifth Letter was to the *Gnoſſians* in the ſame Iſland, in which he adviſed *Pinytus* their Biſhop, not to lay the heavy Burthen of Continence upon the Brethren, as a neceſſary Duty, but recommend that Virtue with Moderation and Prudence, conſidering always the Frailty of human Nature. *Pinytus*, who was a Man of Parts and Virtue anſwer'd this Letter, expreſs'd a great Veneration for our Saint, in his Turn gave him what Advice he 'thought neceſſary for the Chriſtians at *Corinth*, and preſs'd the Neceſſity of more ſevere, and ſpiritual Inſtructions. And here we may admire the great Goodneſs of God that led theſe two holy Biſhops to the ſame End through Ways ſo widely different, and adapted their Tempers and Diſpoſitions to the Exigences of their reſpective Flocks.

St. *Dionyſius* wrote a ſixth Letter to the Church of *Amaſtris*, a Sea Port of *Paphlagonia* in the Province of *Pontus*, which was deſign'd for the Uſe of the other Cities in that Province. In this he explain'd ſeveral Texts of Scripture; gave Inſtructions for a married State, as well as for ſuch as choſe Virginity: and directed them to receive a returning Penitent whatever Crime he might have committed. Here he ſeems to have the *Montaniſts* in View, who diſallow'd of ſecond Marriages, and by an affected Rigour refuſed Abſolution to much the greateſt part of Sinners. His ſeventh Epiſtle was inſcribed to the *Romans* and *Soter* their Biſhop, who had ſent ſome charitable Contributions and an inſtructive Letter to the Church of *Corinth*. St. *Dionyſius* thank'd him for the Money, and let him know his Letter had been read in his Church, according to the Practice of thoſe early Times of Chriſtianity. *Euſebius*, in the fourth Book of his Hiſtory, gives this Account of our Saint's Writings, and adds that he complain'd his Letters had been corrupted by deſigning and malicious Men, whom he calls *the Devil's Apoſtle's*; and made to ſpeak a Senſe very different from what was by him intended. From which we are naturally lead to conclude that our Saint was very conſiderable in the Church, and a great Streſs laid on his Authority; elſe the Hereticks would not have taken ſo much Pains to corrupt his Writings, and pervert them to their own uſe. That Hiſtorian ſpeaks of an 8th Letter, written

written to *Chryſophora*, a Lady of great Piety, which contain'd Admonitions ſuitable to her Station in the World. Apr. 8

Theſe were probably not all the Works of our Saint; and we are the more inclined to believe he wrote ſeveral Pieces, of which we have at preſent no Account, from St. *Jerom*'s ſaying that *Dionyſius* had ſhewn in his Writings the Original of all Hereſies by pointing out the particular Philoſophers amongſt the Heathens from whom each Sect had borrow'd their extravagant Notions. This is all we know or can conjecture with any Probability of our Saint's Life and Actions. The Time and Manner of his Death are not known. The Greeks in their Menologe have placed his Feſtival on the twenty ninth of *November*, and ſpeak of him as a Martyr; The *Latins* reſpect him as a holy Biſhop and Confeſſor of *Jeſus Chriſt*, and have dedicated the eighth of *April* to his Memory.

St. Apphian, and St. Edesius, Martyrs.

Galerius Maximian Cæſar in the *Eaſt*, the chief Promoter of the general Perſecution under the Emperors *Diocleſian*, and *Herculius*, having found Means to perſuade thoſe two Princes to abdicate, and declare him Emperor, employ'd all his Power and Authority in oppreſſing his Subjects. But his Rage fell heavieſt upon the Chriſtians, whom he was reſolved to convince his Promotion had made no Alteration in the Cruelty of his Temper, and Averſion to the true Religion. *Galerius* was ackowledged Emperor in the Year 305, and revived the Perſecution with all the Severity of which he was capable. About the Cloſe of the firſt Year of his Reign *Apphian* gave a glorious Proof of his Faith and Courage.

He was a Native of *Lycia*, a Province in the South part of the leſſer *Aſia*, and deſcended from one of the moſt conſiderable Families in that Country. His Parents, who were in Poſſeſſion of a plentiful Eſtate, ſent him to *Berytum* in *Phenicia*, to acquire the firſt Rudiments of human Learning. When he had made ſuch Progreſs in thoſe Studies as might qualify him for thoſe of a ſuperior Rank, he applied to the Civil Law, which was taught there in great Perfection. *Apphian* ſpent as much Time there as was neceſſary to anſwer the Deſign of his Journey to that Place, and by a particular Grace of God was preſerved from the Corruption that uſually reigns, where young Folks are Maſters of their own Motions, before they have Judgment and Prudence enough

Apr. 8 enough to govern themſelves. He was but eighteen Years old when he return'd to his Father's Houſe, who was then in a conſiderable Poſt. We have no Account of the Time of his embracing the Chriſtian Religion; but it is probable he made that Step about the Time of finiſhing his Studies; for we are told that this new Dignity gave our Saint no Vanity or Deſire of tranſgreſſing the Rules of Chriſtian Sobriety, which are but too commonly forgot by ſuch as make a Figure in the World, or have any Connexion with thoſe that are raiſed above the reſt of Mankind. On the contrary he was ſo full of the Spirit of the Goſpel, and look'd on the Honours and wordly Grandeur with ſuch a holy Indifference, that he endeavour'd to diſſuade his Father and other Relations from the Fondneſs they but too viſibly betray'd for thoſe gaudy Trifles. His Endeavours for their Converſion meeting with no Succeſs, he was at laſt reſolved to provide for the Safety of his own Soul, which might be in Danger, while he converſed with ſuch as lived by the corrupt and miſtaken Maxims of the World. In this View he went away privately to prevent all Obſtacles that might be laid in his Way, if his Deſign were known; made no Proviſion for his intended Journey or future Subſiſtence; but threw himſelf entirely on Providence, which directed him to *Ceſarea* in *Paleſtine*. Here he put himſelf under the Direction of ſome learned, and religious Eccleſiaſticks, among whom was *Euſebius* the Hiſtorian, afterwards Biſhop of that City, and applied very vigorouſly to the Study of the Holy Scriptures, which, being join'd with Prayer, Faſting, and other devout Exerciſes, prepared him for the Combat in which he was ſoon afterwards engaged.

The Perſecution raiſed by *Diocleſian* ſeem'd to be extinguiſh'd, or at leaſt did not burn with a Heat that could pleaſe a Man of *Galerius*'s Diſpoſition to Cruelty. That Emperor therefore iſſued out a freſh Order for exerciſing all manner of Severities on the Profeſſors of Chriſtianity. *Urbanus* the Governor of *Paleſtine* expreſs'd a ready Obedience to the Commands of his Prince by ordering Proclamation to be made for all the Heads of Families at *Ceſarea* to repair to the Heathen Temples, and pay their Devotions to the Gods of the Empire; and Care was taken to enter every one's Name down in a Book kept for that Purpoſe, that thus no Perſon might eſcape without conforming to the Imperial Order, or ſuffering the Penalties annex'd to their Diſobedience in that Point. To give a greater Sanction to the Matter, the Governor appointed a Time when he declared he would ſet them an Example of what he exacted of others as a Proof of their Loyalty, and Religion. *Apphian* being inform'd of his Deſign, and fired with a Zeal for the Honour of the true God,

and

and a holy Indignation at the deteſtable things practiſed amongſt the Heathens under the Name of Religion, made his Way to the Idols Temple, without communicating his Deſign to any one. He enter'd the Place devoted to Superſtition and Idolatry, paſſed the Guards without the leaſt Moleſtation or Suſpicion, and poſted himſelf near *Urbanus*. When the Governor raiſed his Hand to perform the abominable Act, our Saint laid hold of it, begg'd he would conſider the Abſurdity of what he was about, and offer'd to convince him of the Unreaſonableneſs and Folly of ſacrificing to Devils. This might ſeem an imprudent and raſh Action in a Perſon not yet called to a Profeſſion of his Faith, and whoſe Age and Station in the World gave neither Weight to what he ſaid, nor Authority to what he attempted. And indeed we muſt look on this as one of thoſe extraordinary things that are done, and recorded not for our Imitation, but to engage our Admiration and Gratitude to the Almighty, who inſpired ſuch Courage into the Champions of the Truth, as made them fond of Sufferings, and even court Death for his Sake, as the greateſt Happineſs. Apr. 8.

The Guards, ſurprized and enraged at our Saint's Conduct, interrupted his Diſcourſe, fell on him with an unbridled Fury, and dragg'd him away to Priſon, where he lay twenty four Hours in the Stocks, an Inſtrument which kept the Legs at a Diſtance and on a violent Stretch. The next day he was brought before the Governor, who attempted to ſoften his Reſolution by large Promiſes, and ſhake his Courage by Threats; but found him inſenſible to all he could ſay, and as intrepid in Court, as he had been in the Temple. Upon which by *Urban*'s Order his Fleſh was torn, and his Body laid open with iron Hooks, 'till his Bones and Entrails appear'd, and his Head was ſo ſwell'd and disfigur'd with the Blows he receiv'd, that it wou'd not have been poſſible for any one to know him in that Condition. But all this made no Impreſſion on our Saint, who receiv'd freſh Courage as his Strength decay'd under his Tormentors Hands. Then his Feet and Legs were wrapped up in Linen Cloths dipp'd in Oil, and lighted like Matches. *Apphian* ſuffer'd the Extremity of this Piece of Cruelty without the leaſt Emotion; and was the only Perſon there that ſeem'd unconcern'd at the Torment. The Pagans were confounded, the Executioners tired, and the Judge overcome by his heroick Courage; ſo that for the preſent he was remanded to his former Confinement, to which he return'd glorioufly adorn'd with his Wounds. Three days after his ſecond Commitment, he was brought before the Governor again, and the ſame Barbarities repeated on him without any better Succeſs. Finding the holy Martyr's Courage an Overmatch for all he could do, the Governor order'd him to be thrown into the Sea; and

Apr. 8. thus thought he would give him no more Trouble. The Sentence was punctually executed; but God gave an extraordinary and miraculous Proof of his Regard for even what ſeems leaſt valuable in his Servants that lay down their Lives for the Truth; and provided the Catholick Church with a ſufficient Apology for the Reſpect ſhe has at all Times ſhewn for the Relicks of ſuch as glorified him by Martyrdom. The Heathens had ſcarce Time to enjoy the agreeable Thought of being deliver'd from ſo ſtrong a Reproach to their Cruelty and the Inſufficiency of their Torments to ſeperate the Saint from his God, when a violent and ſudden Storm aroſe, attended by an Earthquake and a Diſturbance in the Sea, that did not grow Calm 'till *Apphian*'s Body was thrown on Shore. This Miracle was done in the Face of the World, and is atteſted by *Euſebius*, who was an Eye Witneſs of it.

Not long after *Apphian*'s glorious End, *Edeſius* was called to the ſame Trial and died as became one, that profeſſes to prefer Truth and Religion to all other Conſiderations. *Edeſius* was half Brother to the Saint already ſpoken of, and elder than he; but his Life is poſtponed to that of *Apphian*'s becauſe this Work does not permit us to give Precedence according to Age; but obliges us to allow thoſe the firſt Place, who are born firſt to eternal Life by *Martyrdom*, according to the uſual Language of the Church; which calls the Day of their Sufferings their *Birth-Day*. *Edeſius* had made greater Progreſs in the Sciences than *Apphian*; before he embraced Chriſtianity, he profeſs'd himſelf a Philoſopher, and wore the Habit that diſtinguiſh'd Perſons of that Character, which he ſtill retain'd. He had often been call'd on to give an Account of his Faith, and as often triumphed over all the Arts and Malice of the Perſecutors by an invincible Conſtancy. He had more than once experienced the Hardſhips of a Priſon, and felt the Weight of Chains, and was condemn'd to the Mines of *Paleſtine* for a certain Time. When he had obtain'd his Liberty he went into *Egypt* in Queſt of the Crown of Martyrdom he ſo ardently deſired. *Maximian Daïa* was then *Cæſar* in the *Eaſt*. He proved worthy of the Man who had raiſed him to that Dignity; and found the Governors and other Magiſtrates faithful Miniſters of his Rage againſt the Chriſtians. The Perſon who commanded *Alexandria* when our Saint arrived thare, was one of the moſt violent in that way. *Edeſius* could not bear to ſee the extravagant Cruelties that Magiſtrate exerciſed on the Profeſſors of our Religion; but animated with a Zeal not unlike that of his Brother *Apphian*, went to the Governor and accoſted him in a Manner that ſhew'd him diſpoſed to meet Death; and prepared for the moſt violent Extremities. He ply'd him with ſuch ſtrong Reproaches for his Barbarity,

as,

as cover'd him with Confuſion; but he immediately wore out the Impreſſion, and employ'd all the Arts of Cruelty he was Maſter of upon this bold Impeacher of his Conduct, after he had paſs'd through a great Variety of Torments, without the leaſt Change in his Faith or Courage, he was thrown into the Sea. Apr. 9

Apphian's Martyrdom is by ſome placed on the ſecond, by others on the fifth of *April* 306. The *Roman* Martyrologe favours the Opinion of the former; and is in this join'd by the *Greek* Church; which goes ſtill farther and honours *Edeſius* on the ſame Day. The *Latins* have ſeparated them, and give us *Edeſius* on the eighth of this Month. But, as they were united by Nature, Zeal, and the Manner of Suffering, we thought it would not be amiſs to give this Account of them under one Solemnity.

The IX Day.

St. Mary *of* Cleophas.

THE holy Woman, of whom we are to ſpeak this day, was Siſter to our Bleſſed Lady, according to the Evangeliſt St. *John*: And one of thoſe that attended *Jeſus Chriſt* in the courſe of his Miniſtry, with the double View of being uſeful to him in the Journeys to which his Divine Miſſion obliged him, and imbibing the great Leſſons of Religion which he taught. As ſhe had given a conſtant Attendance on him during his three Years publick Preaching, ſhe contracted a holy Affection for him which would not allow her to abandon him at his Death. She follow'd him to Mount *Calvary*, and paid her Reſpects to her dying Lord at the foot of his Croſs in Company with his holy Mother. Her Love for her Saviour carried her to his Tomb after he was taken from the Croſs, and engaged her to aſſiſt the holy Women in the Care of his Body. They went together into the City, and made a Proviſion of all that was neceſſary to embalm it; which they brought to his Sepulchre aſſoon as the Obſervation of the Jewiſh Sabbath would give them Leave. When they came to the Place, they found the Stone, that cloſed the Mouth of the Sepulchre, removed; and, upon going in, perceived their Saviour was not there. The Angels, that appear'd on this ſolemn Occaſion, aſſured them *Jeſus Chriſt* was riſen from the dead; which Account ſtruck them with Joy and Surprize. As they were going Jo. 19, 25. Mat. 28.

Apr. 9 away they were met by our Lord himſelf, whom they worſhip'd in the moſt humble and devout Poſture; and then went to acquaint the Apoſtles with this happy News; who made great Difficulty of giving Credit to their Account of the Matter, and did not believe it 'till they had a perſonal Conviction of the Truth of what had been reported.

Mat. 13. 55. Mar. 6. 3. Jo. 19. 25. The Saint of this Day was Mother to St. *James* the leſs, the firſt Biſhop of *Jeruſalem*; and had three other Sons *Joſeph* or *Joſes*, St. *Jude* or *Thaddæus*, and *Simeon* who ſucceeded his Brother *James* in the See of *Jeruſalem*. *Cleophas* was her Husband, and ſhe is ſometimes diſtinguiſhed by his Name, ſometimes by that of her Son *James*, who is by the Evangeliſts called the Son of *Alpheus*; which has led ſome to conclude that our Saint was twice married; while others maintain *Cleophas* and *Alpheus* only two Names for the ſame Perſon. The Greek and Latin Churches, pay a Veneration to her Memory, 'tho' not both on the ſame day. The former include her among the holy Women, who carried Perfumes for embalming our Lord's Body, and are honour'd in one Feſtival on the eighth of *April*; the latter expreſs their Reſpect for her on the ninth of the ſame Month.

St. Bademus, Martyr.

Bademus, was born about the middle of the fourth Century at *Bethlapat*, a ſmall Town on the Frontiers of *Meſopotamia*; then in the Hands of the *Perſians*, and educated in the Principles of Chriſtianity; he left the World and all his Hopes in it to embrace a Religious Life, the Practice of which was brought into *Perſia*, and *Armenia* ſoon after the Faith of Chriſt was receiv'd in thoſe Countries. In Execution of his pious Deſign of conſecrating himſelf to God, he gave the greateſt Part of his Fortune to the Poor, and employ'd what remain'd in building a Monaſtery near the Place of his Birth, where he lived in the Practice of ſuch Mortifications and Auſterities as prepared him for what he was to ſuffer from the Hands of others. His new Houſe was ſoon fill'd with Monks, who obliged him to undertake the Care and Direction of them. He govern'd his devout Family with great Mildneſs and Charity, and propoſed no Vertue to them in that State, but what was recommended by his own Example.

Sapor

Sapor II, King of *Perſia*, raiſed a violent Perſecution againſt the Chriſtians in 343, which had raged 32 Years in that Country when *Bademus*, and ſeven of his Religious were apprehended, and put into Priſon for the Faith. Our Saint was treated with leſs Mercy than his Companions, becauſe he was look'd on as their Head and Maſter. He felt the Weight of the Whip laid on by his Perſecutors Hand every Day, and met with great Variety of ſufferings during his four Months Confinement. But nothing could weaken his Courage, or diſturb his Confidence in God. *Narſes*, a Man of conſiderable Rank, Governor of *Aria*, was in the Priſon at the ſame Time, for the ſame Cauſe. He had often been ſolicited to pay divine Honours to the Sun, and upon refuſing to do it, treated with great Cruelty. Wearied out at laſt with the Miſeries he endured, he unhappily exchanged the Reward of Perſeverance for the falſe and ſhort-lived Joys of this World, and let the King know he was ready to obey his Orders. The Prince very well pleaſed with this Change, ſent two of his Officers to tell him, that if he would gain his Liberty, and recover his Eſtate, he muſt convince him of his preſent Sincerity by becoming *Bademus*'s Executioner. *Narſes*, reſolved to purchaſe his Eaſe at any Rate, embraced the Propoſal, and was carried to the Palace, attended by our Saint in Irons. He drew his Sword and was going to perform his Work; but his Hand trembled, and he was ſeiz'd with a Terror that fixt him to the Place and left him no Power of Motion. The Martyr, obſerving his Condition, felt a Tenderneſs and Compaſſion for him, and thought this a favourable Opportunity of recovering him to the Profeſſion of the Faith he had renounced. He endeavour'd to improve it to that End by ſhewing him the Enormity of his Crime, and laying before him the Severity of God's Judgment at the laſt Day. But that unhappy Perſon had loſt his Faith, and was abandon'd to his own corrupt and preverſe Inclinations as a Puniſhment of his Apoſtaſy; his Heart was harden'd, and he was deaf to all ſuch Admonitions. As ſoon as *Narſes* was a little recover'd he proceeded to the Taſk, on which his Liberty and Fortune was made to depend; but perform'd it in a Manner that ſtill ſhew'd a Mixture of Fear, Confuſion and Reſpect for the holy Abbot; he gave him ſeveral Blows, but ſtruck with ſo little Judgment and Certainty that the Saint had a ſlow, and lingring Martyrdom; which he ſuffer'd with all the Tranquility that the Hopes of eternal Glory can inſpire. Apr. 9

Narſes receiv'd the promiſed Reward; but did not long enjoy the Fruits of his Apoſtaſy; for ſoon after the Death of *Bademus*, he fell into Diſgrace with his Prince, and made a miſerable End.

THE

Apr. 10

The X Day.

St. MACARIUS, *Biſhop.*

THE Saint, whom we commemorate this Day, was a Native of *Armenia*, and born in the X Century. He received his firſt Education from his Parents, both Perſons of Piety, and diſtinction, who inſtructed him in the Principles of Religion, 'till they thought proper to put him under the Care of *Macarius* Archbiſhop of *Antioch*; but it is not certain whether we are to underſtand by that Name a City in *Syria*, or *Piſidia*, or ſome other Place ſo call'd in later Ages. *Macarius* baptiz'd his Pupil, gave him his own Name; and applied him to ſuch Studies as were moſt fit for one he deſign'd for the Miniſtry. Our Saint had a happy Inclination to Virtue, and a Mind excellently turn'd to Learning; by which Means he anſwer'd the good Prelate's Expectations, and became equal to the moſt important Employments in the Church. He was raiſed to holy Orders, and diſcharged all the Obligations of his Character in a Manner that edified, and was uſeful to all under his Care. His exemplary Life, and great Merit made him a Pattern to the Clergy, and gain'd him the Eſteem of the Laity, while his Actions preach'd no leſs powerfully than his Words. He continued the Ornament of that Church, and a ſubſtantial Comfort to the Archbiſhop. That Prelate being at the point of Death recommended him as a proper Succeſſor in his See, and his Will was punctually executed by thoſe that knew our Saints Merit.

Macarius's Virtues now ſhone out with a brighter Luſtre, and the Dignity of his Station gave him an Opportunity of employing his Capacity and Charity in a more extenſive and conſpicuous Manner. He fill'd every Duty of his Character; govern'd his Flock with an admirable Sweetneſs; attended to all the Affairs of his Church with moſt conſummate Prudence, and an indefatigable Zeal, and was full of that Vigilance, and Concern for his People, which compoſe the Character of an excellent Paſtor. His Devotion had ſuch a mixture of Tenderneſs, and was ſo warm, that his Prayers were uſually accompanied by Tears that flow'd from a Heart ſenſibly affected with the Goodneſs of God. He was ſo touch'd with the Miſeries of the Poor and Diſtreſs'd, that he often reduced himſelf to a very low Ebb, rather than not relieve and comfort them; and thus at once reſcued them from their Calamities, and practiſed a moſt rigorous Mortification on himſelf. He was favour'd with the Gift of Miracles; which he always employ'd to gain Souls, while he ſeem'd to have

no

no farther View than that of curing the Diſtempers of the Body. His Houſe was the common Receptacle of the Indigent, the Sick and the Lame, who found in him a tender Father, a liberal Benefactor, and an able Phyſician. The Applauſe theſe Actions drew from thoſe that ſaw his Conduct, or experienced his Goodneſs, made him apprehend his Humility might be in great Danger, while he remain'd in that Station; and the encreaſing Weight of his Charge lay very heavy on him. Theſe Conſiderations put him upon reſolving to reſign his Biſhoprick, and confine his whole Care to his own Sanctification in Privacy and Obſcurity. He diſtributed his whole Subſtance among the Poor; put his Flock into the Hands of *Eleutherius* a Prieſt of ſingular Virtue and Zeal for the Salvation of Mankind; and left the Town without giving any Notice of his Deſign. He was join'd by three or four, whoſe Piety made them proper Companions of his devout Journey, and went for *Paleſtine* to pay his Devotions to our Bleſſed Saviour at thoſe holy Places, where the great Myſteries of his Life and Death were perform'd. Apr. 10

He made this Pilgrimage in a truly Penitential Spirit, unprovided of any thing that might render his Journey pleaſant or commodius. When he came to *Jeruſalem*, he was honourably received by *John*, then Patriarch of that City, and during his Stay in the Holy Land ſought all Opportunities of converſing and diſputing with the *Jews* and *Saracens* to convince them of their Errors, and gain them to the Faith of *Jeſus Chriſt*. In his Conferences with the Infidels, they were preſs'd ſo hard by the Force of his Arguments, that he more than once experienced the Rage of People that defend a bad Cauſe by bad Means, and employ Violence, when they have no other Anſwer to what is urged. They expreſs'd their Contempt of the Religion he maintain'd, and it's crucified Author, by laying him naked on the Ground, ſtretch'd out in the Form of a Croſs, faſtening his Hands and Feet with Ropes and Nails, and laying a heavy Stone red hot on his Breaſt. Theſe and ſeveral other Torments were all the Return they made for his Charity, 'till the Patience, and Courage with which he ſupported them, preach'd ſo ſtrongly in Favour of a Religion that could inſpire thoſe Virtues in ſo eminent a Degree, that ſeveral of his Perſecutors received the Goſpel.

While *Macarius* was in *Paleſtine*, his Relations were every urgent with him to return to his Church, and diſpatched Perſons to ſolicit their Requeſt. But Perſuaded that he did not diſobey the Will of the Almighty by his Conduct, he would not liſten to their Meſſage, and ſcarce allow'd them a Hearing. After that he left the *Eaſt*, travel'd through *Dalmatia*, went to *Bavaria*, and paſſed through the Cities of *Mentz*, and *Cologn*; in all which Places he gave

ſeveral

Apr. 10 ſeveral Proofs of his Sanctity and the Power he had received from God over Diſtempers. He continued his Travels into *Brabant*, *Haynault*, and *Flanders*. After ſome Stay at *Malines*, *Maubeuge*, *Cambray*, and *Tournay*, he went to *Ghent*, which was his laſt Stage.

He reach'd that City in 1011, with three of thoſe that had attended him from his own Country. His firſt Reſidence in that Town was at the Monaſtery of *Blandinberg*; from thence he removed to that of St. *Bavon* or St. *Baf*. *Erembold* the Abbot of that Houſe, and the whole Community received him ſo kindly, and affectionately that he reſolved to ſtay there 'till it pleaſed God to allow him to go back into *Armenia*. The Monks of St. *Bavon* were ſoon ſenſible of the Value of the Treaſure they poſſeſs'd. His Diſcourſe was ſo ediſying, and his whole Conduct ſo exemplary and inſtructive, that they ommitted nothing that might prevail with him to love his preſent Situation, and lay aſide all Thoughts of leaving the Place. But all the Arguments they could offer for his Stay, all the Tears, and Intreaties of the Abbot and his Monks proved too weak to divert him from embarking for the Levant, after he had ſpent about a Year amongſt them. Before the Ship ſail'd our Saint had a violent Fit of the Gout, which threw him into a high Fever; upon which he was brought back, and recover'd in a few Days. As ſoon as he was on his Feet again, he was eager to be gone. But before he could put his Deſign in Execution, was ſeiz'd with the Plague that then raged at *Ghent*, and carried him off on the tenth of *April* 1012.

He was buried with great Solemnity before the Altar of St. *Paul* in our *Lady*'s Church. The Miracles perform'd at his Tomb were ſo numerous, and great that *Ottobold* who ſucceeded *Erembold* in the Government of that Monaſtery, inſerted his Name in the Linaties uſed by that Community ſeven Years after his Death; and the whole *Weſtern* Church venerates his Memory this Day.

The XI Day.

St. Leo *the* Great, *Pope.*

LEO, the Son of *Quintianus*, was born at *Rome* towards the End of the Reign of *Theodoſius* the Great who died in 398; and educated under the Clergy of that City, who made it Part of their Buſineſs to form Young Perſons

Perſons to Learning and Piety for the Service of their Church. His Progreſs in Letters and Virtue were ſuch as anſwer'd the Hopes and Expectations of his Maſters, and engaged them to admit him into the firſt Degrees of the Clergy. He was made *Acolyte*, and gave his Attendance on *Sixtus* a Prieſt of that Church, who was afterwards Pope. In this Quality he was employ'd in carrying that holy Prieſt's Letter to *Aurelius*, Biſhop of *Carthage* in 418, in which he gives an Account of the Condemnation of *Pelagius*, and *Celeſtius* by Pope *Zoſimus*, and delivers his own Sentiments on that Subject. This Journey was very uſeful to our Saint as it gave him an Acquaintance with St. *Auguſtin*. *Zoſimus* died a few Days after *Leo* left *Rome*, and was ſucceeded by *Boniface*. Our Saint return'd and found him in St. *Peter*'s Chair. Upon his Deceaſe *Celeſtine*, was raiſed to that Dignity in 422. In his Pontificate *Leo* was ordain'd Deacon, and is uſually ſtiled Archdeacon of the Church of *Rome*. In this Station he was very uſeful to that Pope; his Merit drew the Notice and Eſteem of the moſt diſtant Provinces, and he was applied to in the moſt conſiderable Difficulties as firſt Miniſter of the holy See. Apr. 10

Neſtorius's Hereſy gave our Saint a glorious Opportunity of ſhewing both his Zeal and Learning in Defence of the Faith. The Letters, which *Celeſtine* wrote to St. *Cyril*, and the other Biſhops in the Council of *Epheſus*, were drawn up by *Leo*, and that Hereſiarch's Sermons, and other Writings were ſent to *Rome*, our zealous Archdeacon engaged *John Caſſian*, then in that City, to write a Treatiſe on the Incarnation, in which *Neſtorius*'s Errors on that Article might be conſider'd, and confuted. *Caſſian* was an excellent Divine, well acquainted with the *Greek* Tongue, and ſufficiently verſed in the Affairs of the *Eaſt*; and therefore the propereſt Perſon for ſuch an Undertaking. He had laid by his Pen, and was reſolved to ſpend the Remainder of his Days in Silence and Retirement; but *Leo*'s Importunities prevail'd with him to take it up once more; he finiſhed the deſired Work, divided it into ſeven Books, and dedicated it to our Saint.

Sixtus III ſucceeded *Celeſtine* in the See of *Rome* in 432; and our Saint who held the ſame Employment under him which he had enjoy'd before, acquitted himſelf of the ſeveral Duties of that Station with general Satisfaction. *Julian* Biſhop of *Eclane* in *Campania*, a Ringleader of the *Pelagians*, who had been deprived excommunicated, and baniſh'd for his Hereſy, endeavour'd to reeſtabliſh himſelf in his See. This Attempt was made under *Sixtus* III, and carried on by pretending to retract his Errors, and ſubmit to the Jugdment of the Church. But all his Diſſimulation, and Artifices were uſeleſs while that holy Pope was aſſiſted by one ſo vigilant, and penetrating as our Saint; his good Advice,

Apr. 10 guarded him againſt the deſign'd Impoſition, and ſecured the whole Church from the Confuſion that muſt have enſued upon admitting a diſguiſed Heretick of a violent Temper, and great Abilities.

In the Year 440 *Aëtius* and *Albinus*, the chief Commanders of the Roman Forces in *Gaul*, were at Variance. This Quarrel diſturb'd the Peace of the Empire, and conſequently in a great Meaſure affected that of the Church. The *Barbarians*, who lay on the Confines of that Country were ready to make their Advantage of thoſe unhappy Diviſions, which in their own Nature muſt end in a civil War. The Emperor *Valentinian* III found the compoſing their Differences, and preventing the Evils that threaten'd the State too hard a Taſk for him; he therefore applied to *Sixtus* as the common Father of Chriſtendom, and begg'd his Aſſiſtance in the preſent unhappy Poſture of Affairs. The Pope undertook it, and employ'd our Saint to negotiate a Reconciliation between the two Generals, and engage them to unite their Forces againſt the common Enemy. No Man was better qualified for this Embaſſy than *Leo*. He had long been remarkable for Prudence, and had great Experience in Buſineſs: was Maſter of a ſtrong, and natural Eloquence, and an excellent Talent at Perſuaſions: and his Character for Probity and Sincerity gave all he ſaid a conſiderable Weight. Thus qualified he left *Rome*, and made the beſt of his Way into *Gaul*, where he found things in a very bad State. But applied himſelf ſo effectually to the Buſineſs of his Journey that the Breach was cloſed, *Aëtius* and *Albinus* united, and reſolved to direct their Arms for the future againſt the Enemies of the Empire.

While he was thus employ'd, the See of *Rome* became vacant by the Death of *Sixtus*; and he was unanimouſly choſen to ſucceed him in that Charge. Proper Perſons were deputed by the Roman Clergy to carry him the News of his Election, and deſire he would haſten to a Church that then wanted all his Vigilance, Zeal, and Skill. He obey'd the Call, was received at *Rome* with all Domonſtrations of publick Joy, and conſecrated on the eighth of *September*, ſix Weeks after his Election. As ſoon as that Solemnity was over, he went up into the Pulpit to thank God for thus impoſing on him the happy Neceſſities of reſtoring him all he had received from him, and devoting all his Abilities and Faculties to his Service, and that of the Church in ſo eminent a Manner: and engage thoſe that had been inſtrumental in laying ſo Heavy a Burthen on him, to beg the Author of every *good and Perfect Gift* to ſupply him with Streength equal to it's Weight.

Leo was perfectly acquainted with the State of the Church, and ſaw all it's Neceſſities; a Proſpect that muſt have diſcouraged him, had he not placed his Confi-

Confidence in God, and reſolved, with the Aſſiſtance of his Grace, to bear up Apr. 10
againſt all the Difficulties that attended that exalted Station, and make Head againſt all the Enemies of the Faith, as what the Almighty required, and the whole Chriſtian World had a Right to expect from the Paſtor of the firſt See. From the Moment of his Promotion, he ſhook hands with Repoſe, and prepared himſelf for all the Labours of his Poſt. He ſpent the firſt Years of his Papacy in reſtoring Diſcipline, which was much decay'd in all thoſe Churches where the *Barbarians* had prevail'd; revived the ancient Canons, and regulated his own Conduct by them ſo exactly, that no Conſideration of Time, Scarcity of able Eccleſiaſticks, or any other Circumſtance could ever prevail with him to diſpenſe with ſuch of them as regarded the Choice and Ordination of Prieſts and Biſhops.

The firſt Hereticks that found our great Paſtor Employment were the *Manicheans*, who fled from *Africa* to avoid the Fury of the *Vandals*, that had made themſelves Maſters of their Country, and came to *Rome*. They had been ſome Time in that City, and ſcreen'd themſelves from publick Notice, by the ſpecious Diſguiſe of an apparent Piety and affected Auſterity of Life. Thus masked they had been but too ſucceſsful in propagating their Pernicious Hereſy, while the Authors of the miſchief remain'd out of Sight. He had not been three Years in the Apoſtolical See, when he diſcover'd the Source of the Corruptions and Diſorders that reign'd at *Rome*. The Practice of Faſting on *Sunday*, and *Monday* in Honour of the two Planets that give Names to thoſe Days: a ſuperſtitious Reſpect practiſed to the Stars: and refuſing to communicate under both Kinds upon the Erroneous Pretence of Wine being *the Work* of the Devil, and a Creature of the evil Principle, were by him traced to their Original, and found to be introduced by the *Manicheans*, of whoſe Principles it will be neceſſary to be more Particular, when we come to ſpeak of St. *Auguſtin*, *Auguſt* the 28th. Upon this Diſcovery he employ'd all his Zeal and Eloquence in guarding the well meaning Part of his Flock againſt the ſpecious Arts of thoſe Hypocrites; order'd a ſtrict Search to be made into their clandeſtine and ſacrilegious Aſſemblies, and detected the moſt conſiderable of this Dangerous Sect: he ſeized and burnt their impious Books, and intereſted the Civil Power in the Affair. The Emperor gave a helping Hand on this Occaſion, not only as a Chriſtian Prince, who is obliged to exert his Authority in Defence of the Religion he profeſſes, and ſecure his Subjects from the Danger that threaten them; but alſo as one charged with the publick Peace, and bound by his Station to maintain Order in his Dominions, which muſt neceſſarily be diſturbed, while ſuch pernicious Perſons were tolerated. On theſe Principles,

Apr. 10 therefore, *Leo* engaged *Valentinian* to animadvert upon thoſe Hereticks; and that Prince ſeconded the Zeal of the holy Pope by making ſevere, and wholſome Laws againſt that wretched Sect. St. *Leo*'s Example inſpired ſeveral Biſhops both in the *Eaſt* and *Weſt* with the like Courage and Vigour againſt the *Manicheans* and put them upon taking proper Meaſures for clearing their Dioceſes of thoſe Corrupters of their Flock.

Leo had ſcarce defeated theſe pernicious Enemies of the Church's Faith, and Purity, when he was call'd on to oppoſe another formidable Adverſary. *Julian*, the Ringleader of the *Pelagians*, whoſe Re-eſtabliſhment our Saint had oppoſed in the Time of his Predeceſſor, made another Attempt to revive the exploded Errors of thoſe Hereticks in *Campania*, and the other Parts of *Italy*. *Leo* employ'd his Pen for the Preſervation of thoſe Dioceſes in which *Pelagianiſm* began to make it's Appearance, and wrote ſeveral Letters to the reſpective Biſhops; in which he adviſes them to admit none of that Sect, eſpecially thoſe of the Clergy, to Communion, 'till they had given in a Condemnation of their Errors in Writing, that thus the Church might have the ſtrongeſt Security and Aſſurance of the Sincerity of their Converſion; or be able to confront them with their own Hand, if they uſed Diſſimulation. This was done in 444; and the ſame Year the whole Church was edified by our Saint's Prudence and Wiſdom in an Affair which was the Subject of much Diſpute betwixt the *Eaſt* and *Weſt*. The Day on which *Eaſter* was to be kept had long been debated; but *Leo* compoſed the Difference this Year, by obliging the *Latins* to wave their Pretenſions on that Subject, and conform to the Practice of the *Eaſtern* Church.

The *Priſcillianiſts*, who appear'd in the fourth Century, had collected all the Abſurdities of the *Gnoſticks*, *Manicheans*, and *Sabellians* into one Syſtem, and carried away great Numbers. This Hereſy was pretty well rooted out of *Spain* by the Vigilance and Activity of the Biſhops of that Country, 'till the Diſorders cauſed by the Irruption of the Barbarians gave it's Patrons an Opportunity of reviving it there about the middle of the fifth Age. *Turibius* Biſhop of *Aſtorga* in *Galicia*, ſent our Saint an Account of their Principles and Proceedings in the Year 447; and *Leo* wrote a long Letter to that Prelate, in which he confutes the ſeveral Branches of that Peſtilent Hereſy, and concludes with ordering a Council to be held which ſhould conſiſt of the Biſhops in the Provinces of *Terragona*, *Carthage*, *Portugal*, and *Galicia*: But, if the Calamities of the Times would not allow of ſo general an Aſſembly, at leaſt he recommends the Meeting of the Biſhops of *Galicia* on this Article; which was done accordingly.

But

These were but slight Skirmishes when compared with the Battle he was engaged in with the Enemies of the Catholick Faith, that broach'd their Errors in his Time, which tended to destroy the reality of the Incarnation, and sap the very Foundations of our most holy Religion. *Eutyches* led up this formidable Army against the Church. He was Abbot of a Monastery in *Constantinople*, had always been look'd on as a Person of great Learning and strict Piety, and, as such, universally esteem'd by Men of the best Figure and Character. This Abbot had been very active in procuring the Condemnation of *Nestorius*, who asserted a Distinction of Persons in *Jesus Christ*; but unhappily gave into the opposite Extreme, and confounded the two Natures in our B. Saviour. *Flavian* Patriarch of *Constantinople*, whose Life is already given on the eighteenth of *February*, had used his best Endeavours to stifle this Heresy in it's Infancy; and had conven'd a Synod in 448, in which *Eutyches* was degraded and excommunicated, upon refusing to recant. Instead of acquiescing in the Judgment of that venerable Assembly, he appeal'd to *Rome*, wrote to the Pope, and endeavour'd to surprize him into a favourable Opinion of his Sentiments by telling him he had been censured, and degraded by Persons suspected of *Nestorianism*; and promising a ready Obedience and entire Submission to the Decisions of the Holy See. 'Till this Time *Leo* was an absolute Stranger to the whole Affair; and therefore proceeded with Circumspection and Caution. He was not willing to condemn one that was not guilty; and as loath to protect one that was; and therefore wrote to the Emperor *Theodosius* and the Patriarch *Flavian*, desiring to be inform'd of the Fact at large, that he might be able to form a Judgment of the Matter, and take proper Measures for restoring the Peace of the *Eastern* Church. *Flavian* answer'd the Pope's Enquiries in 449, assoon as he receiv'd them, gave him all the Particulars relating to the Errors of *Eutyches*, and sent him the Acts of the Council held at *Constantinople* the Year before, so far as they regarded the Condemnation of that Heresiarch. Apr. 10

Theodosius, prejudiced in Favour of *Eutyches*, had called a Council at *Ephesus* the same Year to examine the Censure pass'd against that Abbot. *Leo*, who had Notice of the Synod, sent three Legates to that City, with proper Instructions for their Behaviour in this critical Juncture; they were charged with several Letters from the Pope; the most considerable of which was address'd to *Flavian*, and explains the Faith of the Church on the Incarnation with great Solidity and Clearness. This is deservedly look'd on as the Master-piece of our Saint, and was receiv'd by the Council of *Chalcedon* as a Rule for their Decisions on that important Article of the Christian Faith. *Dioscorus*, Patriarch of *Alexandria*, who but too visibly favour'd the Heresy in Question, was placed at the

Apr. 10 the Head of this Aſſembly; in which the Spirit of Faction and Party prevail'd ſo ſtrongly that it was no better than a Cabal to oppreſs the Orthodox Patriarch, and eſtabliſh the Errors of *Eutyches*. *Flavian* proteſted againſt their Proceedings, and appeal'd to a free Council; but was overpower'd, baniſh'd and died ſoon after. Things were carried ſo far in this riotous Aſſembly that the Pope's Legates were ſeized; *Hilary*, one of them, eſcaped with much Difficulty, and carried the Account of all that had paſs'd to *Rome*. *Leo* was then in a Council held there, receiv'd *Flavian*'s Appeal, undertook to get it proſecuted aſſoon as a general Council could be held, wrote to the Emperor in his own Name, and in the Name of the Biſhops aſſembled with him, and deſired him to order the Meeting of a general Council for a full and impartial Diſcuſſion of the Matter. He applied to the Emperor *Valentinian* and the Empreſſes *Placida* and *Eudoxia* on the ſame Subject. *Theodoſius* died in the Year 450 before he could give the Pope the deſired Satisfaction. Upon his Demiſe *Pulcheria* his Siſter remain'd ſole Miſtreſs of the Eaſt; upon which ſhe married *Marcian* and aſſociated him in the Empire.

Theſe pious Princes promoted what the Pope had defired in the preceeding Reign, and deſired he would ſend the Weſtern Prelates to the Council that was to be held in the Eaſt. At the ſame Time *Anatolius*, who was raiſed to the See of *Conſtantinople* upon the Expulſion of *Flavian*, had conven'd a Synod, receiv'd the Pope's Letter, and anathematized *Eutyches*. His Deputies, and the Perſons charged with the imperial Letters, if not the ſame, went together to *Rome*. The Pope thank'd their Majeſties for protecting the Catholick Faith; *Anatolius* was acknowledged lawful Patriarch, and receiv'd to Communion; a Favour which was likewiſe extended to all ſuch Prelates as were forced to ſubſcribe to the falſe Council of *Epheſus*, and had ſince teſtified a hearty Sorrow for what they had done. But as for the Heads of the Party, he reſerved the Cognizance of their Cauſe to the holy See, and order'd their Names ſhould not be mention'd at the Altar among the Catholick Biſhops. *Leo* indeed wiſh'd the intended Council could have been held in the Weſt, that he might have been preſent in it, or that it might have been deferr'd for ſome Time, in Hopes that the Troubles the Empire was then involved in, by the Invaſion of the *Huns* would ceaſe, and allow the Weſtern Biſhops the Liberty of travelling. But *Marcian* was bent on having a Council in the Eaſt, and would hear of no Delay; upon which the Pope ſent *Lucentius* Biſhop of *Aſcoli*, and *Baſil* a Prieſt, as his Legates in the future Synod, and afterwards *Paſcaſinus* Biſhop of *Lylybæum*, and *Boniface*, a Prieſt in the ſame Character.

The

The Fathers were first order'd to meet at *Nice*, but removed to *Chalcedon* before they proceeded to Business, that the Emperor might assist at their Meetings with more Conveniency. It consisted of about 600 Bishops, and was open'd on the eighth of *October* 451. *Pascasinus* held the first Place there, as the Representative of the Pope. This August Assembly did Justice to our Saint; for when the Letter he had written to *Flavian* was read, they declared it contain'd the Faith of the Apostles, pronounced *Anathema* to all that believed otherwise, own'd St. *Peter* had spoke by the Mouth of his Successor, and subscribed the said Letter; The Council concluded with a large Commendation of St. *Leo*'s Sanctity, Zeal, Learning and Piety. The Bishops wrote a Synodical Epistle to the Pope, in which they own him the faithful Interpreter of St. *Peter*, their Head and their Guide; give him a full Account of all their Proceedings; and desire his Confirmation of what had been settled and defined. Apr. 10

At this Time the *Huns*, who the Year before had sustain'd a considerable Loss in *Champaign*, were very well recover'd, and marched a formidable Army into the Provinces of the *Roman* Empire. *Attila* was at their Head, when they enter'd *Italy*, where they made great Havock, laid the Country waste, burnt the Churches, and demolish'd several Cities, and among the rest *Aquileia*, *Pavia*, and *Milan*. Flush'd with his Success he was resolved to lead his Forces to *Rome*. The News of his Design reached that City, and fill'd all with Surprize, Terror, and Confusion. The Emperor *Valentinian* was not in a Condition to meet him, or expect his Arrival, and therefore was thinking to leave *Italy*, and provide for his own Security. *Aëtius*, his General, could see no Possibility of dealing with so powerful an Enemy, and gave into his Prince's Sentiments and Resolution. They were resolved, however, to try what Proposals of Peace would do, before they proceeded to that Extremity. While *Leo* was alive it could be no Question who should be charged with this important Affair. The Emperor, who had already experienc'd his extraordinary Talent in that Way, desired he wou'd undertake the Embassy, and endeavour to divert *Attila* from his Design. This seem'd an unnecessary, and hopeless Project; for how could he expect any Compassion from that Prince's savage Temper? Or did it seem probable that an ambitious and victorious King would stop short in the middle of his Conquests; and drop his grand Design of making himself Master of the Empire, when the capital City was within his Reach. *Leo*, however, full of Concern for his Country, and animated with the Zeal of a true Pastor, accepted of the Commission; He was join'd by *Avienus*, and *Trigetius*, both Men of Rank. Placing all his Confidence in God, who rules the Heart, he pass'd the *Po*, and found *Attila* with his numerous Army near *Mantua*. The holy

Pope

Apr. 10 Pope open'd his Commiſſion, and preſs'd his Buſineſs with ſuch a maſterly Elo-
quence, that the Barbarian, who was grown inſupportably inſolent ſince his late Succeſs, became Human on a ſuddain. He agreed to the Propoſal of Peace, promiſed to draw off his Troops, paſs the *Danube*, and give the *Romans* no farther Moleſtation. It is eaſy to imagine the Reception our Saint met with at his Return to *Rome*, when we conſider what are the Sentiments of a People miraculouſly ſaved from Ruin that ſeem'd inevitable, and with what Joy they embrace the Perſon that procures them the unexpected Security. But *Leo*, full of his uſual Humility, would not receive any Compliments upon it. Inſtead of that, he directed all their Gratitude to God, by ordering publick Thanks-giving to be made for this great Deliverance. This Tranſaction is placed in 452.

The next Year our holy Paſtor receiv'd a freſh Alarm from the Eaſt. *Anatolius* had prevail'd with the Biſhops in the late Council at *Chalcedon* to decree the Church of *Conſtantinople* a Precedency and Superiority over the other Patriarchates; and had been very active ever ſince in aſſerting the pretended Privileges of his See, to the Prejudice of his Brethren. The Pope's Legates excepted againſt the Conceſſion before the Council broke up; and *Leo* could never be induced to approve of it. This exaſperated *Anatolius* ſo, that he favour'd *Eutyches*'s Party, and took his Revenge on our Saint by perſecuting the Defenders of the Catholick Faith, and *Flavian*'s Friends. *Leo* could do nothing at that Time but lay his Complaints before the Emperor. To this End he ſent *Julian* Biſhop of *Coos* to the Court of *Conſtantinople*, with orders to reſide there as his Vicar, or, as we call it now, his *Nuncio*, which is the firſt time we meet with that Character. His Buſineſs at the Imperial City, as we learn from Letters of St. *Leo* to that Prelate and the Emperor was to have a watchful Eye over *Anatolius*'s Motions, and thoſe of the *Eutychian* and *Neſtorian* Party, and uſe all his Intereſt with the Emperor for the Good of the Church. *Anatolius* loaded St. *Leo* with Calumnies, and attempted to perſuade the Emperor that the holy Pope did not approve of the Council of *Chalcedon*, becauſe he objected againſt his Pretenſions. *Marcian* deſired the Pope would let him know the Truth of the Matter. To which our Saint anſwer'd, that 'though his Letter to *Flavian*, receiv'd, approv'd of and ſign'd by the Eaſtern Biſhops, was of itſelf a ſufficient and authentick Proof of his agreeing with and accepting of the Acts of the Council, yet he would repeat his Approbation, and renew the Cenſures he had already pronounced on that Hereſy; he lets the Emperor know that *Anatolius* had ſuppreſs'd the Letter in which he had declared his Approbation of that Council, becauſe his own Ambition was reproved in it; and aſſures him that from

from that Time he had confounded the Queſtion by miſrepreſenting his Exceptions againſt that Patriarch's Juriſdiction, as Objections againſt the regular Acts of the Council in Matters of Faith. The Emperor was thus let into the whole Secret of the Patriarch's Conduct, and, as all that pious Prince's Cares were directed to procure Peace and Union in the Church, he brought *Anatolius* to write a ſubmiſſive Letter to the Pope, and thus the Difference was compoſed in 454. Apr. 11

The ſame Year St. *Leo* was engaged in ſettling a material Point of Diſcipline in the Church. *Theophilus*, Biſhop of *Alexandria*, had drawn up a Cycle or Paſchal Table; and, according to his Calculation, *Eaſter* Day would fall on the twenty fourth of *April* in the enſuing Year. Our Saint ſuſpected this a Miſtake, and was of Opinion that the Feſtival in Queſtion ſhould not be placed later than the twenty firſt of the ſame Month. But, not willing to truſt to his own Judgment, he conſulted ſuch as he thought better ſkill'd in Aſtronomical Enquiries than himſelf. To this End he diſpatched Letters to the Emperor, to *Paſcaſinus* Biſhop of *Lylybæum*, *Julian* of *Coos*, ſtill at *Conſtantinople*, and to St. *Proterius* Patriarch of *Alexandria*. They all agreed that *Theophilus*'s Calculation was juſt; and *Leo*, who was more deſirous of Peace and Uniformity in the Church, than the Approbation of his own Opinion, ſubmitted and ſent Circular Letters to the Biſhops of *Gaul* and *Spain*, to let them know the Reſult of this Conſultation, and require their Conformity to it. To prevent ſuch Difficulties for the future, *Leo* gave orders to *Hilary*, Arch Deacon of *Rome*, to employ ſome able Hand in drawing up a new Table for finding *Eaſter*. This was done with great Accuracy by *Victorius*, or *Victor* a Native of *Aquitain*, and the Work publiſhed in 457.

In the Year 455 *Valentinian* III, Emperor in the *Weſt*, was aſſaſſinated by the Direction of *Maximus*, who ſucceeded him. When *Eudoxia*, Wife to the deceaſed Emperor, came to underſtand the Poſſeſſor of the Throne had been the Murtherer of her Husband, ſhe invited *Genſeric*, King of the *Vandals*, into *Italy*. That Prince undertook the Expedition, and ſucceeded ſo far as to carry all before him, and enter *Rome* without Oppoſition. Our Saint met him as he enter'd, the City, and begg'd of him to be content with what Plunder it afforded, without putting the Inhabitants to the Sword, or burning their Houſes. The uſual Succeſs attended his Petition; and, whatever was ſaved, ow'd it's Security to *Leo*'s irreſiſtible and commanding Eloquence.

Marcian, Emperor in the Eaſt, died in the Year 457; and was ſucceeded by *Leo*; in the Beginning of whoſe Reign the *Eutychians* put themſelves in Motion again; and created freſh Troubles in that Part of the World. *Proterius*, Patriarch of *Alexandria*, fell a Sacrifice to their Rage, and his See was fill'd by

Apr. 12 *Timothy*, a Man of an infamous Character, of whom we have been more particular on the twenty eighth of *February*. They exclaim'd very loudly againſt the Council of *Chalcedon*, attack'd our Saint's Reputation, pronounced *Anathema* againſt his Letter to *Flavian*, and clamorouſly inſiſted on calling another Council. *Anatolius* gave *Leo* an Account of theſe Proceedings, and withal let him know the new Emperor was ſo far from favouring their Deſigns or approving of their Motions, that he had already rejected the Propoſal of a new Council; and deſired the Pope would write to his Imperial Majeſty, to keep his good Diſpoſitions alive, and preſs him to remedy the Abuſes and Diſorders introduced by the Hereticks; which he did, and ſent ſeveral Letters to the Biſhops of the moſt conſiderable Sees in the Eaſt, exhorting them to a ſtrenuous Defenſe of the Faith, and an unanimous Oppoſition of all the Attempts of ſuch as would corrupt it.

When he had ſpent twenty one Years in aſſerting the Truth, keeping the Faith, governing the Church with Zeal, and a holy Solicitude, and thus employ'd his excellent Talents in the Service of him who entruſted him with them, he died on the thirtieth of *October* 461. The whole Chriſtian Church was ſenſible of this great Loſs; but *Rome* was inconſolable. The Inhabitants of that City expreſs'd their Reſpect for their Paſtor, their Father, and their Deliverer by attending his Funeral, and laying his Body in St. *Peter*'s Church. It was removed to another Place in the ſame Church on *April* the eleventh the following Year; the Day the Latin Church dedicates to the Honour of this truly Great Pope. He is one of thoſe few *Weſtern* Saints whom the Greeks admit in their Menologe; and they have fix't the eighteenth of *February* for his Feſtival.

The XII Day.

St. Julius, Pope, the firſt of that Name.

JULIUS, a Native of *Rome*, brought up among the Clergy of that City, was a Deacon when Pope *Mark* died in 336. Upon his Demiſe our Saint was named to ſucceed him in St. *Peter*'s Chair; but was not conſecrated 'till the Beginning of *February* 337. Upon his coming to the Government of the Church, he found it much haraſs'd by the *Arians*. Thoſe Hereticks had gain'd the Aſcendant of *Conſtantine* the Great's Mind ſo far, as to prevail with him

to

to baniſh St. *Athanaſius*, the chief Support of the Catholick Faith. That Prince died ſoon after the Promotion of our Saint; and his Son *Conſtantine* ſent *Athanaſius* back, and re-inſtated him in the Church of *Alexandria*; But did not live long enough to ſupport him there againſt his Enemies; who rais'd freſh Calumnies upon him, and perſuaded *Conſtantius*, Emperor in the Eaſt, to look on him as a Criminal and a Diſturber of the Publick Peace. *Euſebius* of *Nicomedia* depoſed *Paul* Patriarch of *Conſtantinople*, and uſurped his See. He was at the Head of the *Arian* Party, who were then from him called *Euſebians* Thoſe Hereticks endeavour'd to engage our Saint againſt *Athanaſius* by ſending their Deputies to *Rome* provided with Accuſations againſt him, which they urged with all the Virulency and Malice that a bad Cauſe can inſpire. *Athanaſius* took Care to ſend his Deputies to the holy See at the ſame Time; who in a Conference with thoſe ſent from the *Euſebians*, held in the Preſence of the Pope, juſtified the injured Prelate to the Confuſion of his Adverſaries. The Hereticks then deſired a Council might be called; and in the Name of their Principals offer'd to ſtand to our Saint's Determination; ſo well even they were pleaſed with the Equity and Impartiality of *Julius*. Apr. 12

The Pope accepted of the Propoſal, wrote to all concern'd in the Diſpute, and endeavour'd to perſuade them of the Neceſſity of ſuch an Expedient. Not long after, the Biſhops of *Egypt*, *Thebais*, *Libya*, and *Pentapolis* aſſembled at *Alexandria*, and ſent a long Letter to *Julius*, in which he had the Satisfaction of finding *Athanaſius* fully clear'd of all that had been alledged againſt him. *Athanaſius* had no ſooner receiv'd the Pope's Letter in Relation to his Affair, but he ſet out for *Rome*, arrived there in 341; and ſtaid a Year and a half in Expectation of the *Euſebians* coming. *Julius* receiv'd him very kindly, and made no Difficulty of communicating with him; but, reſolved to obſerve an exact Impartiality, wrote to the Biſhops of the oppoſite Party, and invited them to a Council to be held at *Rome* for which he fix't the Time. The *Euſebians* not appearing, *Julius* conven'd his Council of about fifty Biſhops; who were unanimous in declaring *Athanaſius*'s Innocence. After this he wrote to the *Euſebians*, gave them an Account of what had been done at *Rome*, and declared himſelf perfectly ſatisfied with the Faith of *Athanaſius* and the two other Biſhops they had accuſed. But the Party, ſupported by the Authority of the Emperor *Conſtantius*, paid no Deference to the Reaſons, or Authority of our Saint, and were powerful enough to hinder the injured Prelates from returning to their reſpective Sees.

Julius not at all diſcouraged by the ſtrong Intereſt he perceived the Hereticks had, went on to oppoſe their Attempts with the ſame Courage, Zeal, and

Apr. 12 Vigilance, with which he was animated whenever the Neceſſities of the Church called for his Aſſiſtance, and ſolicited the calling a Council, that might be more ſatisfactory to both Parties than that he had held at *Rome*. He applied to *Conſtans*, Emperor in the Weſt, upon this Subject, who undertook to gain the Conſent of his Brother *Conſtantius* to the Propoſal; and accordingly 170 Biſhops from ſeveral Provinces of the Eaſt and Weſt, aſſembled in 347 at *Sardica*, a City of *Thrace*, where the two Empires met. Our Saint was deſired to aſſiſt at this Synod in Perſon; but, full of Concern for his particular Charge, deſired his Preſence might be diſpenſed with, and by way of Excuſe, urged his Fear that his Flock might ſuffer from the Attempts of Hereticks and Schiſmaticks in his Abſence. This was allow'd a ſubſtantial Reaſon; but he ſent two Prieſts and a Deacon to repreſent him in that Aſſembly. The *Euſebians*, not ſatisfied with the Proceedings of the Orthodox Biſhops at *Sardica*, left the Place, and form'd themſelves into what they called a Council at *Philippolis* in *Thrace*; where among other exorbitant and irregular Acts, they were bold enough to excommunicate the Pope, as the Author of their preſent Diſturbance; and aſſumed the Name of the Council of *Sardica*.

Gregory, who had been thruſt into the See of *Alexandria*, upon the Expulſion of *Athanaſius* died in the Beginning of 349, and the Emperor *Conſtantius* invited that Prelate to return to his See. *Athanaſius* was then at *Aquileia*; but could not think of quitting the Weſt, without taking his Leave of our Saint; who gave him a Letter to the Church of *Alexandria*, full of Reſpect for their Biſhop in which he congratulates them on their Steadineſs in the Faith, and concludes with a Prayer for ſuch Graces as were moſt neceſſary in thoſe perillous Times. The Labours of our Holy Pope in Favour of that Scourge of Hereſy is a complete Character of the Saint, and all Hiſtory has recorded of him, beſides that he built and adorn'd ſeveral Churches in *Rome*, made many uſeful Regulations, and receiv'd the Reward of his Paſtoral Virtues on the twelfth of *April* 352.

St. Sabas, Martyr.

A Conſiderable Number of the *Goths*, a People bordering on *Scythia*, had embraced Chriſtianity in the Reign of *Conſtantine* the Great. In the Time of the Emperor *Valens*, who came to the Throne in 364, that People were divided, and govern'd by two Kings, who with much the greater part of their Subjects, were ſtill Pagans.

Fritigern

Fritigern was own'd Sovereign of the *Weſtern Goths*; while *Athanarick* go- Apr. 12
vern'd thoſe of the *Eaſt*. The former was any Ally of the *Romans*; and there-
fore did not venture to perſecute the Chriſtians with the ſame Violence that was practiſed by the latter, who was then at War with them. This Prince had been worſted by the *Roman* Forces, and fell on his Chriſtian Subjects, whom he hated becauſe united to his Enemies by their Religion.

Sabas was one of thoſe that felt the Weight of his Revenge on this Occaſion. He was humble, mild, modeſt, well grounded in his Religion, and a perfect Model of thoſe Virtues which ſhould diſtinguiſh the Profeſſors of our holy Faith from the reſt of the World. He was conſtant in his Attendance at divine Service, zealous for the Honour, and Advancement of the Church, and remarkable for a Contempt of Riches, and all the Advantages and Pleaſurers of Life. Thus qualified he convinced and confounded his Idolatrous Countrymen, and excited the Chriſtians to Virtue by his Diſcourſes and Example. Every Action of our Saint was accompanied by a lively Faith, and ardent Charity, which made him ſurmount all human Conſiderations, and preſs the Word of God with an undaunted Courage, 'though always with a Sweetneſs that muſt convince the Perſons, whoſe Inſtructions and Converſion he endeavour'd, that he had their real Good at Heart.

The Perſecution began in the Year 370; and the Chriſtians were required to eat Meat offer'd to Idols, which their Perſecutors would have taken for an Act of Apoſtaſy. Thoſe among the Pagans, who had Chriſtian Relations, endeavour'd to ſave them by offering them Meat which had not receiv'd that Idolatrous, and ſuperſtitious Conſecration, while thoſe who iſſued out the Order were to be impoſed on and made to believe all was according to their Direction. *Sabas* was too well acquainted with St. *Paul*'s Principles to imagine the Sin lay preciſely in eating: he know ſcandalizing the Weak, and giving the E- 1 Cor. 8.
nemies of the Faith an Advantage over them, were all that made that Action Criminal in Chriſtians; neither of which ill Conſequences would have been avoided by this Diſguiſe. He not only refuſed to comply with what was propoſed, but publickly declared thoſe who ſhelter'd themſelves under the Artifice were not worthy to be call'd Chriſtians; and thus preſerved ſeveral from being deceived by this pernicious Diſſimulation. Thoſe, whoſe good Intentions in Favour of their Friends had projected this Expedient, were ſo incenſed at our Saint that they obliged him to quit the Place; but the Reſpect they had for his Virtue would not allow them to be long without him.

The Perſecution grew more violent the following Year. Some of the Heathens ſtill deſirous of ſecuring their Friends, offer'd to take a ſolem Oath that there

Apr. 12 there was not one Chriſtian in the Town. *Sabas* could not bear this Officious Perjury, ſcorn'd to owe his Life to ſuch a Violation of Truth and Religion, went to the Place, where they were met, boldly caution'd them againſt giving that Aſſurance, and declared himſelf at leaſt an Exception to it. The Pagans went on however; and, reſolved to ſcreen the reſt of their Friends, ſwore there was but one Chriſtian among them. The Magiſtrate knew our Saint was the Perſon, and order'd him before him. Inquiry being made into his Fortune and Circumſtances, it appear'd that the Cloaths on his Back were his whole Riches. Upon which he was diſmiſs'd with Contempt, as a Perſon of no Conſequence, and not worth Notice.

In 372 the Perſecution grew ſtill hotter than it had been in the foregoing Year. *Sabas*, not willing to expoſe himſelf to the Trial without a manifeſt Neceſſity, left the Town, where he lived, and went to paſs his *Eaſter* with *Sanſala* a Prieſt of great Piety and Sanctity of Life. They ſpent three Days together in Peace, and Employments ſuitable to that great Feſtival; but on the third Night were ſurprized by the Arrival of a great Number of Soldiers, commanded by *Atharides*, the Son of one of the firſt Quality in that Country. They knew *Sanſala*'s Character, and enter'd his Houſe, and ſeiz'd him and our Saint who where in Bed. The Prieſt was allow'd to dreſs himſelf, and then carried off in a Chariot; while *Sabas* was hurried away Naked, and dragg'd through Thorns, and Briars, and moſt unmercifully beaten. But the Saint's Patience was ſuperior to their brutiſh Cruelty; and God was pleaſed to confound their Malice by preſerving him admiſt all the ill Treatment without the leaſt Bruiſe or exteriour Mark of Violence. They then took two Axle-trees, ſtretch'd out and tied his Arms to one of them, and his Feet to the other, left him naked on the Ground in that Poſture, and went to repoſe themſelves after the Fatigue of the Night. The Woman of the Houſe, where the Perſecutors lay, underſtanding how he had been uſed, went and gave our Saint his Liberty; which he employ'd in aſſiſting his Benefactreſs in preparing a Repaſt for his Enemies.

The next Morning *Atharides*, order'd his Hands to be tied together, hung him up on a Beam, and brought *Sanſala* into the ſame Place. This was thought a proper Time to practiſe upon the Fidelity of the two glorious Chriſtians; and therefore ſome Meats that had been ſacrificed to the Heathen Deities were preſented to them, and the eating them declared the only Means for ſaving their Lives. The Prieſt aſſured them they loſt their Time and Labour in that Attempt, and had to do with Men ready to accept of the moſt cruel and ignominious Death rather than do that deteſtable Act. Thoſe who were employ'd

ploy'd in this Affair preſs'd their Compliance, by telling them Lord *Atharides*, Apr. 12
had ſent them, and expected they would be Obedient. To which our Saint
anſwer'd with ſurprizing Courage and Reſolution they knew no *Lord*, but the Almighty; had more Reaſon to fear Death then Life from what was offer'd them, which was as impure and profane, as the Perſon by whoſe Authority they acted. One of *Atharides*'s Servants that ſtood by, and heard this ſevere Reflection on his Maſter, revenged the Affront by ſtriking him on the Breaſt with ſuch Violence that all the Company concluded he could not ſurvive the Blow. The Saint received it with the utmoſt Tranquility, and no ſign of the Wound appear'd on his Body.

The Prieſt was then ſet at Liberty, that their whole Rage might be directed againſt *Sabas*, whom *Atharides* order'd to be diſpach'd for his Obſtinacy, and the Freedom he had taken with him. He was carried to *Muſſowe*, a River in *Wallachia*, in Order to be drown'd. *Sabas*, miſſing *Sanſala*, whom he heartily wiſhed might be allow'd a ſhare in his Sufferings, and the reward that was to attend them, aſked thoſe that led him to Execution what was become of him; and what Harm he had done that he was thus deprived of the Crown of Martyrdom? But was told that was no Buſineſs of his. The Saint from that Moment employ'd his Time in thanking God for the Favour done him by accepting of his Sufferings, and Life; and his Behaviour was ſuch as melted the very Executioners into Reluctance, and Compaſſion. They were convinced of his Innocence, and when come to the Banks of the River were upon the Point of letting him go, when he over hear'd their Diſcourſe on that Subject; and, full of an ardent Deſire of Martyrdom, preſs'd them to a punctual Execution of their Commiſſion. He was thrown into the Water and receiv'd the Reward of his Conſtancy and Fidelity on the twelfth of *April* 372, being then 38 Years old.

The Perſons, who had contributed to our Saint's Glory, took his Body up, and left it on the Ground near the River. But neither Beaſts nor Birds of Prey were permitted to touch it, and it was thus preſerved by the particular Providence of God 'till the Chriſtians took it into their Poſſeſſion,; who kept it 'till they found an Opportunity of conveying it into the Emperor's Dominions, where due Reſpect would be paid to it. This was done by the Direction of *Julius Soranus*, who commanded the *Roman* Forces on the Frontiers. That General ſent this valuable Preſent to *Cappadocia*, his own Country, with the Conſent of the Prieſts, in whoſe Hands it had been lodged. The venerable Relicks of St. *Sabas* were accompanied by a Letter from the Church of *Gothia*, giving an Account of his Sufferings, and is the Piece from which this Relation is taken.

That

Apr. 13 That Letter concludes with an Exhortation to the *Cappadocians* to celebrate the holy Martyr's Memory every Year, and recommended the ſame Devotion to the whole Catholick Church.

The XIII Day.

St. HERMENIGILDUS.

HERMENIGILDUS, was the Eldeſt Son of *Leovigildus* King of the *Goths* in *Spain*. His Morther's Name was *Theodoſia*, whom ſeveral Writers affirm to be Siſter to *Leander*, and *Iſidore* Biſhops of *Sevil*, of whom we have already given an Account at large, on the 27th of *February* and on the fourth of this *Month*.

Liuba, who had ſhared the Royal Power with his Brother *Leovigild*, died in 572 and left him ſole Maſter of very large Dominions. The Crown had hitherto been at the Diſpoſal of the Grandees; but *Leovigild* was reſolved to ſecure it to his Poſterity; and therefore got his two Sons, *Hermenigildus* and *Reccaredus* declared his Succeſſors. To inure them to Government, and enable them to make good their Claim, if ever diſputed after his Deceaſe, he gave each of them a ſort of Royal Dignity in his Life Time, aſſign'd them Subjects, and Places to keep their ſeveral Courts. The City of *Seville* fell to the Share of our Saint. *Hermenigild* was infected with *Arianiſm* the reigning Hereſy among the *Goths*, when he married *Ingonda* in the Year 579. That Princeſs was a zealous Catholick, and had ſuffer'd very much for her Profeſſion. Her good Example, and St. *Leander*'s Inſtructions converted *Hermenigild*; who abjured his Errors, and received the Sacrament of Confirmation at the Hands of that holy Prelate. The News of this Change incenſed his Father againſt him to that Dgree that he diveſted him of the Title of King, and declared he would ſtrip him of all he had, force his Wife out of his Hands, and even deſtroy him, if he did not return to his former Sentiments. *Hermenigildus*, who conſider'd himſelf as a ſovereign Prince independent of his Father, began now to think of putting himſelf in a Poſture of Defence againſt his Rage and Menaces. The Catholicks in *Spain*, who were a very inconſiderable Body, declared for him. This Action of our Saint is far from being juſtifiable, and cannot be excuſed on any Principle but that of a miſtaken Conſcience, acting with Sincerity and Zeal for Religion; for in Reality Hereſy, or any Difference of Opinion can never privilege

vilege Rebellion againſt a Prince and a Father. St. *Gregory* of *Tours* ſeems to Apr. 13
inſinuate that all his enſuing Calamities were but the juſt Puniſhment of this Act in the Order of God's Providence; 'though the Purity of his Intentions, and the Goodneſs of the Motive ſanctified his Sufferings, that he bore chiefly becauſe he would not renounce the Orthodox Faith; which was the Beginning of the Miſunderſtanding between our Saint and his Father.

The King look'd on this Motion as an Act of Rebellion, and puniſh'd it as ſuch by a violent Perſecution of the Orthodox in his Dominion. *Hermenigildus* finding himſelf not able to make Head againſt the *Goths*, implor'd the Aſſiſtance of the *Roman* Forces that were left in *Spain* to keep Poſſeſſion of what little ſtill belong'd to the Emperor in that Country. Thoſe who had the Command of the Imperial Troops, promiſed to join him, and engaged themſelves in his Service by an Oath. But *Leovigildus* found Means to corrupt them by a round Sum of Money. The next thing that King had to do was to deprive him of the Hands and Hearts of the Catholicks of *Spain*; which was effected in 581 by convening the *Arian* Prelates at *Toledo*; who aboliſhed the Practice of rebaptizing thoſe who came over to their Sect, and drew up a captious Profeſſion of Faith that deceiv'd ſeveral, whoſe Sentiments were truly Orthodox, and prevail'd with them to quit the Service of *Hermenigildus*.

Our unfortunate Prince, thus abandon'd by thoſe, in whom he repoſed his whole Confidence, was obliged to ſhut himſelf up in *Seville*, where he was reſolved to ſtay 'till he receiv'd the Emperor of *Conſtantinople*'s Anſwer to his Petition; for he had ſent *Leander* to *Tiberius* to endeavour to engage him to his Aſſiſtance. But the Death of that Emperor proved a great Diſappointment to *Hermenigild*'s Deſigns; for *Maurice*, who ſucceeeded him, found his Hands ſo full of his own Affairs to ſpare one Thought for our Saint, and the Catholicks in *Spain*. *Leovigildus* who had Information of every Step his Son took, marched to *Seville*, and inveſted it. *Hermenigild* held out above a Year, and then left the Town privately, and took Shelter in the Camp of the *Romans*, whom he thought true to his Intereſt. But being acquainted with their Treachery, he fled to *Corduba*; and not thinking himſelf ſafe in that Town, went to *Oſſeto*, with three hundred choſen Men, who follow'd his Fortune. That Town was fortified; but was taken by *Leovigild*'s Army, and burnt. *Hermenigild* was now deprived of all Human Aſſiſtance and Hopes; and therefore fled to the Church that he might gain Time for coming to an Accommodation with his Father. The King had that Regard for the Sanctity of the Place as not to force his Son from it; but ſent *Reccaredus* to aſſure him of his Pardon, upon his ſubmitting to aſk it. *Hermenegild* believed his Father ſincere in his Propoſal,

Apr. 13 went to him, fell at his Feet, and made all due Submiſſion. But aſſoon as he he was come into *Leovigild*'s Camp, he was by his Orders ſtrip't of his Royal Robes, loaded with Chains, and carried Priſoner to the Tower of *Seville*.

While he lay here, his Father plied him continually with Menaces and Promiſes to engage him to deſert the Catholick Faith; finding him Proof againſt all his Attempts of either Kind, order'd him to be thrown into a Dungeon, and treated with the utmoſt Rigor. But all this was too weak to move our Saint's Reſolution of maintaining his Religion at the Expence of all that was dear and valuable. His Priſon was made a School of Penance by the Addition of ſeveral voluntary Mortifications, and thus he was prepared for the worſt he could ſuffer from the Hands of enraged Hereticks.

At the ſolemn Feaſt of *Eaſter* the King ſent an *Arian* Biſhop to his Son, who was to inſiſt on his receiving the *Euchariſt* from him, as a Mark of Communion with that Party. But *Hermenigild* would by no Means comply with the Propoſal; which was told the King, and enraged him ſo that without allowing himſelf one ſingle Reflection on what he was going to do, he diſpatch'd ſome of his Guards immediately with ſtrict Orders to kill him; which were faithfully executed. Pope *Gregory* the Great, who gives us the Hiſtory of this Saint's Martyrdom, makes no Difficulty of attributing the Converſion of *Reccaredus*, and the *Goths*, which happen'd ſoon after, to the powerful Interceſſion of *Hermenigildus*. He ſuffer'd on the thirteenth of *April* 586.

St. JUSTIN, Martyr.

JUSTIN, a Native of *Samaria*, was born in the Beginning of the ſecond Century at *Sichem* or *Sicar*, formerly the Metropolis of that Province called at that Time *Flavia* from the Emperor *Flavius Veſpaſian*, who had granted it's People the Privileges of *Roman* Citizens; *Juſtin* himſelf mentions it by this Name and calls it the *New City* or *Naples* in *Syria*, which Name with a little Corruption it bears to this Day. Our Saint, 'though among the *Samaritans*, and *Jews*, neither deſcended from, nor follow'd the Religion of thoſe People. He was of *Greek* Extraction; and his Father *Priſcus*, a Heathen, educated him in all the Errors and Superſtitions of that dark Religion.

Juſtin was endow'd with ſeveral moſt excellent Qualities of Mind; but an ardent Love of Truth was his predominant Paſſion. Aſſoon at he was qualified for

for Philoſophical Enquiries, he made diligent Search for that ineſtimable Jewel among all who pretended to have any Acquaintance with it. The firſt he applied to was a *Stoick*, who could not give him any Satisfaction. So far was his Maſter from teaching him any thing of the ſupreme Being, that he own'd he knew nothing of the Matter, and look'd on it as an idle and unneceſſary Enquiry, being inclined to account for every thing by the unintelligible and abſurd Notion of Fate. His next Inſtructer was a *Peripatetick*, one that paſs'd for a Man of great Conſequence in his own Judgment. *Juſtin* had not been long in his Hands, when he preſs'd him to come to ſome Terms, and deſired to know what Reward he was to have for his Pains. His new Scholar look'd on this Motion as the Action of a baſe, and little Mind, and concluded one of that low Way of thinking, had no Right to the Appellation of a Philoſopher. Theſe Diſappointments however did not make him give over the Purſuit. Reſolved to ſee what Satisfaction Philoſophy is capable of giving a rational and inquiſitive Mind, he offer'd to put himſelf under the Tuition of a *Pythagorean*, a Man of a conſiderable Character in the World. The firſt Queſtion the Philoſopher aſked him was, whether he underſtood Muſick, Aſtronomy, and Geometry? And then proceeded to aſſure him very gravely, that it would be in vain for him to attempt any Enquiries into intellectual and ſpiritual things 'till his Mind was entirely diſengaged from all ſenſible Objects by thoſe Abſtract Sciences. Upon *Juſtin*'s owning himſelf unacquainted with them, he was diſmiſs'd as incapable of ſtudying in *Pythagoras*'s School. What this Philoſopher ſaid had ſomething that appear'd ſo rational in itſelf, and with the Additional Weight of his Reputation, made a deep Impreſſion on *Juſtin*. But, conſidering the Time he muſt neceſſarily ſpend in thoſe preliminary Studies, and impatient of ſo long a Delay he reſolved to try his Fortune with the *Platonicks*, who were then in great Vogue in the World. He had not the Trouble of travelling far in Queſt of an able Profeſſor of that Sect; for he found one in the Town where he lived, who gave him a very favourable Reception, admitted him to his Converſation with great Freedom, and Civility; and was very communicative. The Doctrine of *Ideas* charm'd him; and, as he expreſſes it himſelf, ſeem'd to give him Wings, and raiſe him above himſelf. He took a ſingular Pleaſure in the Contemplation of incorporeal Beings, imagin'd himſelf far advanced in Wiſdom, and flatter'd himſelf with ſeeing God in a little Time, which ſeem'd to be the grand Aim of the *Platonick* Philoſophy. Apr. 13

God had a particular Regard to the Purity of his Intentions, and would not let him fall ſhort of his End, 'though he was ſo much miſtaken in the Choice of the Means. Full of that phantaſtical Hope, and fond of the agreeable Delu-

Apr. 18 ſion, he was, one Day walking by the Sea ſide, to indulge the Solitude recommended in *Plato*'s School, and give a free Looſe to Contemplation, when he was met by a venerable old Man, whoſe Air and Deportment was Majeſtick, with a lovely Mixture of Sweetneſs and Gravity. This Stranger and *Juſtin* fell into Diſcourſe about their reſpective Studies and Employments; and our Enquirer found in the End that this was the Perſon he had look'd for ſo long. The Knowledge of Truth, the Nature of God, the Immortality of the Soul, the Reward of Vertue, and Puniſhment of Vice, were the Topicks of their Converſation. *Juſtin* handled thoſe important Queſtions in the Language, and according to the Principles, of the *Platonicks*. Upon which his Companion took Occaſion to let him ſee that the Philoſophy of that famous Sect was little more than the Art of retailing a certain Number of ſmooth Words, without any clear and diſtinct Meaning. The Force of the unknown Perſon's Arguments, and Obſervations was ſuch as threw *Juſtin* into a reſtleſs Uncertainty. "What muſt I do then, ſaid he? and from whom muſt I expect Inſtructions "in true and ſubſtantial Knowledge; ſince all thoſe, I depended on for Aſ-"ſiſtance in this great Affair, are no better than ignorant Pretenders?" This now was the favourable Juncture, this the happy Moment to preſs the Truth. The venerable Stranger laid hold of the Opportunity, and told him that long before theſe nominal and ſuperficial Philoſophers appear'd in the World, it was bleſs'd with a ſet of juſt Men, called Prophets, Men dear to God, inſpired with and inſtructed by his holy Spirit. "They only, ſaid he, were acquainted "with the Truth, and deliver'd it to others without Diſguiſe, Vanity, Fear, "or Intereſt. They publiſhed nothing but what the holy Spirit dictated to "them. Their Works are ſtill extant; in which we find ſolid Inſtructions "about the firſt Principle of all Beings, and their End, and many other Parti-"culars very uſeful in Philoſophy. The Truth, which they atteſt, is not ſup-"ported by the long and laborious Demonſtrations of human Reaſon, but by "the Completion of their Predictions, and the Miracles they perform'd, Argu-"ments ſuited to every Capacity. They gave the World the Knowledge of "God the Father, the Creator of all things, and his Son *Jeſus Chriſt*."

He was very large on this Subject, and when he had enflamed *Juſtin*'s Heart with an Affection for thoſe true Philoſophers, the Prophets, he left him. This was the Progreſs and Succeſs of his Enquiries according to his own Account in his Dialogue with *Trypho* the *Jew*. After he received Baptiſm he continued to wear the Cloak, the diſtinguiſhing Mark of a Philoſopher, and frequently worn in thoſe Days by thoſe of the Clergy and Laity who profeſs'd a more auſtere

authere and retired Life than the Generality of Mankind. He ſtaid in *Paleſtine* Apr. 13
ſome time after his Converſion, and then went to *Rome*; where ſome are of Opinion that he received Prieſt's Orders, becauſe in one of his Apologies he ſpeaks of himſelf as a Perſon employ'd in ſanctifying Souls by the Baptiſmal Water, taking Care of the new Chriſtians, and praying for the Faithful and all Mankind in the Aſſembly of God's People; 'though ſeveral are inclined to think his Way of ſpeaking there amounts to prove no more than that ſuch things were perform'd in the Chriſtian Church, and does by no Means infer his acting in the Miniſtry. But whatever was his Station, we are very well aſſured he employ'd his Talent faithfully in diſputing with and confounding the *Jews* from ſuch Authorities as they held Sacred, as appears from his Dialogue already mention'd, in which he produces a great Number of Texts from the Old Teſtament to prove that the Author of our moſt holy Religion was the true *Meſſias*, and the *Word*. And, indeed, in all we have now remaining of his Writings we may obſerve what Impreſſion the old Man's Diſcourſe in Favour of the Prophets made on our Saint, when we find thoſe few Pieces full of a profound Veneration for thoſe holy Guides.

His Zeal for the Kingdom of *Jeſus Chriſt* put him upon making ſeveral Apoſtolical Journeys into the Provinces of the Empire, 'though his chief and conſtant Reſidence was at *Rome*; where he lived an auſtere and private Life. The Modeſty and Humility with which he ſeem'd to court Obſcurity and Silence, when the Good of Religion did not oblige him to appear in Publick, are ſufficient to convince us that he was not fond of ſhewing his Abilities, but was acted by the true ſpirit of Chriſtianity. He was ſo far from intruding into Company, or placing his Talents to View on any Account whatever, that he made no Acquaintance beyond the Compaſs of his own Habitation. Thoſe that would take the Pains to come to him there, were welcome, and might depend on being thoroughly inſtructed in the Word of God. His Reputation for that neceſſary Part of Learning drew him great Numbers of Scholars. One of the moſt famous of them was *Tatian*, who taught there after him with great Succeſs, 'till he unhappily fell into Errors, and became the Head of that Sect which from him was called *Encratites*, a *Greek* Word which ſignifies Perſons that make Profeſſion of Continency; for they condemn'd the Uſe of Marriage, and maintain'd it was unlawful to eat the Fleſh of Animals or drink Wine. But this was not till he had loſt his illuſtrious Maſter.

What Time could be ſpared from this Employment was ſpent in anſwering Queſtions propoſed both by *Jews* and Gentiles; which neceſſarily engaged him in frequent Conferences with thoſe Adverſaries of our holy Religion; and put him

Apr. 13 him upon compoſing ſeveral Treatiſes in which he reduced thoſe verbal Diſputes to exact Order, and confuted their extravagant Notions more at large.

The moſt conſiderable Remain of our great Saint is his large Apology for the Chriſtians, uſually call'd the ſecond; but certainly the firſt in Order of Time. It was written about the Year 150, and addreſs'd to *Antoninus Pius*, and his two adopted Sons, who ſucceded him in the Empire. The Prince is not to be rank'd amongſt the Perſecutors, becauſe he never made any new Law, or publiſh'd any Edict againſt the Diſciples of *Jeſus Chriſt*. But the Repoſe he would have given them was diſturb'd by the Malice of the Heathens, who forged Calumnies againſt them and put their Invention on the Stretch to make them fall under the Laſh of the Laws then in Being. To this End the Profeſſors of our moſt holy Religion were accuſed of deteſtable Crimes, and ſpoke of as Men of the moſt corrupt Morals, and guilty of monſtrous Practices. Thus miſrepreſented they were the Object of the publick Hatred, and avoided or puniſh'd as the Peſt of human Society. *Juſtin* knew this was an Artifice of the old Enemy of Mankind; that Truth need only be ſhewn ſuch as it is to charm every Eye, and warm every Heart: and that nothing could be more beautiful and lovely than the Chriſtian Religion, when fairly and candidly expoſed to View. This was his Motive for undertaking the Apology, of which we are now ſpeaking. He begins it with declaring the Innocence of the Perſons in Queſtion, and proteſting, that he and the Chriſtians were ready to ſtand to the ſtricteſt Determinations of the moſt rigorous Juſtice, if what was alledged could be proved againſt them. He complains that only the Chriſtians were perſecuted, while all other Religions, how abſur'd and ridiculous ſoever were tolerated, and the moſt impudent Enthuſiaſts and Impoſtors eſcaped without Puniſhment. The Doctrine of the Trinity, the Incarnation of *Jeſus Chriſt*, and eternal Life are ſet forth: Proofs of our Faith produced: the Purity and Holineſs of it's Profeſſors manifeſted: the Manner of their Publick Worſhip deſcribed: and the Ceremonies uſed in the Adminiſtration of Baptiſm, and the holy Communion of the Body and Blood of our Redeemer ſpecified; ſo that this Piece has always been look'd on as one of the moſt conſiderable Records of ſacred Antiquity; we have no certain Account of the Succeſs of this Apology.

The next Monument of our Saint's Zeal for the Chriſtian Religion is his Dialogue with *Trypho* a *Jew*, a Man who made no contemptible Figure among his own People. The War that was then in *Paleſtine* had obliged him to leave his Country. He improved this publick Calamity to his own private Advantage, and viſited ſeveral Cities in *Greece* where the Study of Philoſophy flouriſh'd. In his Travels he came to *Epheſus*, where he met with *Juſtin* in the publick

publick Walks ; and, knowing his Profeſſion by his Dreſs, enter'd into Conver- Apr. 13
ſation with him upon Philoſophical Points. *Juſtin* took this Opportunity of preaching the Faith of *Jeſus Chriſt*, to him and his Companions. Remembering he was engaged with a *Jew*, he open'd the Conference with ſhewing the Vanity, and Imperfection of the Doctrine and Speculations of the Heathen Philoſophers and the ſuperior Excellency of the Prophets ; and then went on to give an Account of his own Converſion, in the Manner we have already handled that Point. The reſt of that Dialogue contains an excellent Defence of the Faith and Doctrine of *Jeſus Chriſt*, an Account of the Progreſs of the Goſpel ; and ſome Proofs of the Law of *Moſes* being abrogated. This Conference laſted two Days. The *Jews*, who had been preſent at it, beſtow'd a thouſand Bleſſings on our Saint, and expreſs'd their Satisfaction at his Part of it ; But their Converſion, which was *Juſtin*'s Deſign, would have been a more ſubſtantial Commendation of his Arguments.

His other Work that bears the Name of an Apology commonly placed firſt in St. *Juſtin*'s Works, was directed to *M. Aurelius*, and is only a Complaint againſt the unjuſt Proceedings of the Pagan Magiſtrates againſt the Chriſtians. It appears from ſome Parts of it that *Creſcens* a *Cynick* had been worſted in an Argument with our Saint, and was therefore reſolved to be revenged of him in the moſt effectual Manner. That ſnarling Pretender to Wiſdom found Means of having him apprehended, and carried before *Junius Ruſticus* Governor of *Rome*, with ſix other Chriſtians moſt of which had been his Scholars. They were all carried into Court together, and arraigned of the ſame Crime, which was Chriſtianity. The Governor directed his Diſcourſe to our Saint, whom he look'd on as the Head of the Company, and required him and his Companions Obedience to the Will of the Gods, and the Orders of the Emperor; to which he anſwer'd, that an Obedience to *Jeſus Chriſt* was a ſufficient Character. Upon this *Ruſticus* ask'd him what was his Profeſſion, and what Studies engaged his Thoughts and Attention? *Juſtin* with the utmoſt Sincerity told that Magiſtrate, he had took more then ordinary Pains to perfect himſelf in the Sciences, and after having the Experience of the Inſufficiency of all that bears the Name of Philoſophy in the World, he had at laſt determin'd to embrace the Chriſtian Tenets, the only true Philoſophy, without any Concern for pleaſing others in the Choice. The Governor then aſk'd him what thoſe Tenets were. " The " Chriſtian Philoſophy, ſaid *Juſtin*, teaches us to believe in one God, the Creator " of all things, and confeſs our Lord *Jeſus Chriſt* the Son of God, foretold by " the Prophets, the Author and Preacher of Salvation, the Maſter of thoſe that " ſearch for true Knowledge and the Judge of the World." After ſeveral Interrogatories,

Apr. 14 terrogatories, *Ruſticus* aſked him in plain Terms if he was a Chriſtian, to which he anſwer'd as plainly that he was.

The Governor then put the ſame Queſtion to the other Priſoners; who all profeſs'd themſelves of the ſame Principles. After which he addreſs'd himſelf to our Saint in the following inſulting Terms, "You, that have the Reputation of Eloquence, and imagine you follow the true Philoſophy, tell me, do you believe you ſhall go to Heaven, when I have torn your Body with the Laſh? Yes, replied the Saint, If I ſuffer what you threaten me with, I hope I ſhall receive the Reward promiſed to ſuch as keep the Commands of *Jeſus Chriſt*. What! ſaid *Ruſticus*, I ſuppoſe you imagine, you ſhall go to Heaven, and there be rewarded. I do not imagine it, anſwer'd *Juſtin*; I know it, and am ſo well aſſured of it that I have not the leaſt Doubt of the Matter." The Governor cut him ſhort here, and preſs'd him and his Companions to offer Sacrifice to the Gods. Our Martyr told him, ſuch an Act as that in Perſons, who once knew and embraced the Truth, would betray both Impiety and Folly. *Ruſticus* not diſpoſed to argue upon the Merits of the Cauſe, took a ſhorter and more deciſive Way with them, and aſſured them, that if they did not obey his Orders, they ſhould feel the utmoſt Force of Torment, and be puniſhed without Mercy. Theſe Words carried nothing terrible in them to Men prepared to meet the moſt cruel Death with Pleaſure. rather than do any thing unworthy of their Profeſſion. They all declared what the Governor threaten'd as an Evil, would be receiv'd by them as the greateſt Good they could know in this World, and that they long'd for the Happineſs. Finding them invincible, *Ruſticus* ſentenced them to be whipt, and then beheaded. They finiſh'd their Martyrdom in that Manner with Joy in the Year 167, and were buried by the Chriſtians. The Greek Church honours the Memory of our Saint and his Companions on the firſt of *June*. But the Roman Martyrologe places his Name alone on the thirteenth of *April*.

The XIV Day.

St. Tiburtius, St. Valerianus, and St. Maximus, Martyrs.

THE Veneration of theſe Saints appear'd very early in the Church, and was eſtabliſh'd at *Rome* in the fifth, or ſixth Age at the lateſt; from which

which Time they have been known and reverenced in that City without any Interruption. But we have no Certainty about the Time, Place, or Manner of their Death. *Valerian* had married St. *Cecily*, of whom we are to ſpeak *November* the twenty ſecond, and was converted to the Faith of *Chriſt* by her. Touch'd with the Sanctity of our holy Religion, and ſtrongly affected with the glorious Promiſes of the other World, he agreed to live in perpetual Continence with his chaſt and holy Wife. He had a Brother named *Tiburtius*, whom he loved very tenderly, and could not bear to ſee him ſtill blinded with thoſe ſuperſtitious and idolatrous Errors, which he had ſo happily quitted. He pray'd for him, inſtructed him in the Chriſtian Religion, and had the Satisfaction of ſeeing the Succeſs of his Labours for his Converſion. They received Baptiſm, and were ſoon after called to make a publick Confeſſion of the Faith they had embraced. They were accuſed of being Chriſtians, tried, and tortur'd as ſuch, but remain'd immoveable; and then were ſentenced to loſe their Heads for their Pretended Crime. The Officer that lead them to Execution, whoſe Name was *Maximus*, was ſo affected with their Behaviour in their laſt Moments, and the Intrepidity with which they received the Stroke, that he declared himſelf of the ſame Religion. Upon which he was carried before the Magiſtrate, allow'd the Formality of a Trial, and then condemn'd to the ſame Death. The *Latin* Church honours the Memory of theſe three holy Martyrs on the fourteenth of *April*. Apr. 14

St. Lambert, *Biſhop of* Lions.

Lambert the Son of *Erlebert*, was born in the North of *France*, and Educated in a way ſuitable to the Figure his Parents made in the World; which was very conſiderable. He was ſent young to Court, where his obliging Temper, and other excellent Qualities gain'd him the Eſteem of the Nobility, and recommended him ſo ſtrongly to the Affection of *Clothaire* III, then King, that no Poſt was thought too honourable for him. In the midſt of all this Grandeur the Almighty touch'd his Heart, made him deſpiſe all the Advantages and Honours that waited for his Acceptance, and inſpired him with a Reſolution of leaving the World, that he might attend to the great Work of his Salvation with more Freedom, and Security. He made the firſt Diſcovery of this Reſolution to his two Uncles, Men of great Rank, who promiſed themſelves the Satisfaction of ſeeing their Nephew ſhine in the firſt Dignities of the

Apr. 14 State. They were ſurpriſed at his Deſign, and endeavour'd to divert him from the Execution of it; But, perceiving all the Arguments they could make Uſe of had no Effect on him, they began to conclude the Amighty had really call'd him to Retirement, and therefore did all they could toward promoting, and encouraging that Diſpoſition. To ſhew their Approbation of his Proceedings, they conducted him to the Monaſtery of *Fontenelle*, and put him under the Care of St. *Wandrille*, who had then govern'd that Houſe about fourteen Years.

Lambert was admitted into that Religious Commumity in the Year 662; And ſoon made it appear by the Sanctity and the Innocence of his Life, that God had choſen and called him from his Mother's Womb, and ſaved him from the Corruption of the World, when he breath'd the moſt infectious Air of a Court. His Behaviour eſtabliſhed his Character ſo well in the Monaſtery, that St. *Wandrille*, who had a great Veneration for his Virtue, thought he could not give his Monks a ſtronger Proof of his Concern for them on his Death Bed, than by propoſing him to ſucceed him. That Abbot died in 666; 'and the Monks prepared themſelves for the Election of a new Superior by a three Days Faſt; after which they unanimouſly choſe our Saint; 'though he had then ſpent but four Years among them. His Humility made him decline the Charge for ſome Time; nor would he ever have been perſuaded to accept of it, had not St. *Ansbert*, a Monk of the ſame Houſe, a Perſon of great Sanctity and Experience, engaged to aſſiſt him with his Advice, and Opinion, when required. His Conduct in this great and difficult Employment ſoon made him known and admired in the moſt diſtant Parts of the Kingdom. The Court was before acquainted with his Character ſo far as it could recommend him to the World; but now they ſaw him by a different Light, were led to reſpect his Virtue, and look on him as a great Servant of God. Even crown'd Heads would be Witneſſes of his good Example and receive Inſtructions from him, 'though his whole Wiſh was to confine himſelf to his own Sanctification, and the Improvement of thoſe under his Care. Upon the Death of *Clothaire* III, *Childrerick* II, his Brother, ſucceeded him in the Kingdom of *Auſtraſia*, and added *Neuſtria*, or *Normandy*, and *Burgundy* to his Dominions. This Prince took all Occaſions of expreſſing his Veneration for our holy Abbot by making large Donations to his Monaſtery; *Thierry*, his Brother, and Succeſſor, ſhew'd no leſs Reſpect to him, and gave ſeveral Marks of his Royal Favour and Bounty to that Houſe, upon his Account.

St. *Lambert* continued at the Head of this large and regular Community about twelve Years, and led his Monks on to the Perfection of their State, by admirable

admirable Examples of Humility, Mortification and Charity. He form'd their Lives by the Rules of the holy Fathers, the beſt Maxims of Spirituality, ſo that his Monaſtery ſeem'd to be a Choice Collection of glorious Servants of God. The See of *Lions* became vacant in 679; and the Clergy of that Church, who made it their whole Buſineſs to provide themſelves with a worthy Paſtor, pitched upon our holy Abbot, though at a conſiderable Diſtance from them. His Love of Religious Retirement, and Fear of engaging in a Poſt ſurrounded with ſo many Dangers and Difficulties, would not allow him to leave his Monaſtery, 'till the preſſing Inſtances of the Chapter of *Lions* made him think himſelf Obliged to liſten to the Call of God, ſignified to him with ſo much Importunity. Thus far we have the Particulars of our Saint's Life. But the ſecond part of His Hiſtory being loſt, we know nothing of his Conduct in the nine Years he govern'd his Church, but that in general he fill'd all the Duties of his Station with Exactneſs and great Edification, and died about the Year 688. His Memory has always been celebrated on the fourteenth of *April*, which is commonly ſuppoſed to be the Day of his Death. Apr. 15

The XV Day.

St. Paternus, *Biſhop of* Vennes.

THE Saint, whom we honour this Day was born toward the Cloſe of the V Century, in *Britany* in *France*. His Parents, who were Perſons of conſiderable Rank and ſtrict Virtue, after the Birth of *Paternus* agreed to part and devote themſelves to God in perpetual Continence. His Father left the Education of his Son to his Wife, and went into *Ireland*, where he ſpent the Remainder of his Days in the Exerciſe of Penance, and Chriſtian Piety. In the mean Time our Saint was educated with great Care 'till he was near twenty Years old. Hearing his Mother ſay what were his Father's Employments in *Ireland*, he conceived a ſtrong Deſire to Copy his Example and join him in the Practice of Faſting, Prayer and Meditation; and took the Opportunity of ſome Eccleſiaſticks embarking for the Miſſion of *Great Britain*, being deſirous to ſee that Iſland in his Way. According to the Direction of Providence he fixt in *Cardiganſhire*; where he embraced a Monaſtick Life, and made ſuch Progreſs in that State in a little time that he was choſen Superiour of all the

Apr. 15 Monks in that Country; for whoſe Uſe he founded ſeveral Monaſteries, and built ſeveral Churches, the moſt conſiderable of which bore his Name, and was called in the *Britiſh* Language *Llan-Padern-vaur*, that is *great Paternus*'s Church.

When he had ſpent ſome Time in *Britain*, he proceeded on his Journey to *Ireland*; where he made but a ſhort Stay. After the neceſſary Expreſſions of Duty to his Father, whom he found there, he return'd to his Charge; and about the Year 517 made a Voyage to *Paleſtine* in Company with two holy Perſons, St. *David* of whom we have ſpoke *March* firſt, and St. *Telian* both Abbots in that Part of this Iſland now called *Wales*. They were all three conſecrated Biſhops by *John* III Patriarch of *Jeruſalem*; then return'd to their Reſpective Monaſtries; and exerciſed their Epiſcopal Functions. The See of *Caërlon upon Uſk*, vacant by the Death of *Dubritius*, was fill'd by St. *David*; that of *Landaff* by *Telian*; and *Mauritania* in *Cardiganſhire*, where our Saint had built the Church already mention'd, was erected into a Biſhoprick and put into the Hands of *Paternus*, about the Year 519. He had been twenty Years in Poſſeſſion of this new See, and had govern'd it with all the Vigilance of a true Paſtor, without neglecting his Monaſteries, when *Cradock*, having made himſelf Maſter of *Great Britain*, croſs'd over to *Armorica*, or *Britany*, now Part of the *French* Monarchy, with a Deſign of reducing that Country to Subjection. Upon his Arrival there the Inhabitants of *Vennes* ſent a Meſſage to him, and promiſed they would own him for their King, provided he would procure them their Countryman *Paternus*, and place him among them as their Biſhop. *Cradock* eaſily came into the Propoſal, and employ'd both his Entreaties, and Authority to oblige him to undertake the Government of that Church. *Paternus* was received there with the joyful Acclamations of the Clergy and People. Full of Zeal for the Service of God, he obtain'd the King's Leave for converting a ſtately Palace in the middle of the City into a Church, and conſecrated it to God in Honour of St. *Peter*. Beſide which he built a Monaſtery near the Town, fill'd it with devout Servants of God, and frequently retired thither to recollect himſelf and revive the Spirit of Prayer and Contemplation, which he fear'd was deſtroy'd or much weaken'd by the more active Functions of his Character. *Sampſon*, Abbot of *Dol*, and a Biſhop, was his particular and intimate Friend, and did all he could to ſupport him under what he had to ſuffer from the Malice and Envy of ſome falſe Brethren. Thoſe reſtleſs and factious Perſons had ſet the other Biſhops of the Province againſt our Saint, and put his Patience and Charity to ſeveral great Trials.

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We are not told what the Difference was between St. *Paternus* and his Col- Apr. 16
legues; but are aſſured it was afterwards accommodated, and brought to a happy Concluſion by his Humility and Prudence. When the Breach was thus cloſed, *Paternus*, who loved Peace, apprehended it might be open'd again, and therefore withdrew into *France*, that he might have no Part in future Quarrels. He ended his Days in that Kingdom toward the Year 555. The Martyrologes uſed in the *Engliſh* Church before the Change of Religion, propoſe him to our Veneration on the fifteenth of *April*, which is commonly reckon'd the Day of his Death.

The XVI. Day.

St. Fructuosus, Biſhop of *Bragne.*

Fructuosus, deſcended from the Gothick Kings of *Spain*, was Son to a General of the Army, whoſe ordinary Reſidence was in the Territories of *Vierzo*, between *Galicia* and the Mountains of *Leo*. The General went ſometimes into the Fields and Mountains among his Cattle, and *Fructuoſus* accompanied him. Our Saint was but a Child; but even then had ſuch a ſerious Turn of Mind, that while his Father was employ'd in counting his Flocks, or diſcourſing with his Bailiffs and Shepherds, he was as buſy in conſidering the lovely Solitude of the Woods and Meadows that ſurrounded him; and from that Time entertain'd a Deſign of founding Monaſteries, and took all Opportunities of expreſſing his Inclination to Retirement. After the Death of his Parents, he left the World, receiv'd the Tonſure from the Hands of *Conantius* Biſhop of *Palencia*, who took him into his Care, and gave him a religious Education in his own Seminary. He made great Progreſs in Vertue under that holy Prelate's Direction; and never ſatisfied with his own Actions, was always aſpiring at ſome farther Degree of Perfection. He had obſerv'd that the Goſpel preſcribes ſelling all, and giving to the Poor, as the higheſt Point of Perfection, and would therefore diſpoſe of his whole Fortune in charitable Uſes, either of a corporal or ſpiritual Nature. From his Hand Churches receiv'd large Donations, the Poor plentiful Supplies, his Slaves their Liberty, and a ſufficient Proviſion; What was not deſtined to thoſe Uſes was employ'd in founding a large Monaſtery in the Mountains of *Rabana*, then called *Irago*; and the Houſe was called *Complutum*, becauſe the Church was dedicated in Honour of

St. *Juſtus*

Apr. 16 *Juſtus*, and St. *Paſtor*, Martyrs in the City of *Complutum* in *Caſtille*, now known by the Name of *Alcala*.

The Spirit of God directed great Numbers from all Parts of *Spain* to this new Houſe, which was ſoon filled, and became a flouriſhing Nurſery of Piety, and all Virtue. He had the Satisfaction of ſeeing ſeveral of his Relations quit the World, and become Members of his new Community. But our Saint receiv'd ſome Diſturbance in that pious Work from the Malice and Covetouſneſs of a Brother in Law, who was diſpleaſed at our Saint's Conduct in diſpoſing of his Fortune in that Manner, which he thought ought to come to his Wife, the Saint's Siſter. He laid his Complaint before the King, and aſſured him at the ſame Time he deſired to be Maſter of what he conceiv'd belong'd to his Wife, only that he might have ſo much more to devote to the Service of the Publick. This Declaration gain'd his Point, and procured him an Order for entering on Poſſeſſion of the Revenues of the Monaſtery. The Saint, aſſoon as he receiv'd the News of his Brother's Succeſs, wrote to him, made him ſtrong Reproaches on the Injuſtice of his Proceedings; and then begg'd the Divine Aſſiſtance by Prayer and Faſting. The whole Community join'd him in thoſe pious Exerciſes; the Altars were ſtrip't of their Ornaments, and cover'd with Haircloth that every thing might carry the Appearance of Mourning and Penance in the preſent calamitous Juncture: God had Regard to the Juſtice of his Cauſe, and ſecured the pious Endowment to the Monaſtery, by the Death of the Perſon, who had ſued for it.

Fructuoſus compoſed a Body of Rules for the Uſe of this Monaſtery, not much unlike thoſe of St. *Benedict*. Having thus provided for the orderly Government of the Community he placed an Abbot at the Head of it, and left that Place. His chief Motive for removing was to avoid unneceſſary and unprofitable Viſits, and the many and large Commendations his Sanctity drew from thoſe that came to him there; That he might be now entirely free from what was ſo offenſive to his Humility, and ſo contrary to his Deſign in retiring from the World, he made his way into the Deſart, cloathed with a Sheepſkin like the antient Solitaries. Here Prayer, and Contemplation were his whole Employment, and his Food only what that uncultivated Waſte afforded. He walk'd bareſoot over the Rocks, and rough and thorny Ways, and ſlept on the Ground, wherever the Night overtook him. He had not been long in the Practice of theſe Auſterities, when he was diſcover'd, and obliged to build a Monaſtery among the Mountains for the Reception of ſuch as preſs'd to be admitted under his Direction, and allow'd to copy his Example. His Diſciples at *Complutum* had now got Information where he was; they went to him, and when

when they found Perſuaſions were too weak, uſed Force, and carried him back to their Monaſtery. But they could not keep him long among them, for he made a ſecond Eſcape, built two Monaſteries, fill'd them, and govern'd them 'till they were well grounded in Monaſtick Diſcipline and then went to *Cadis*, with ſome of his Monks, where he built another religious Houſe; and then came back and erected a Monaſtery nine Miles from the Sea, which was therefore call'd *Nona*. His deſign was to ſhut out all the World, and enjoy his God in Silence and Solitude. But his many pious Foundations, and the eminent Sanctity of his Life put it out of his Power to retire according to his own Inclinations; and he was now obliged to accept of the Direction of great Numbers, among which were ſeveral Perſons of the firſt Rank in *Spain*, and ſome great Officers of the Court, who quitted all their Hopes, Views, and Pretenſions in the World to ſerve God in his Company. The ſeveral Monaſteries founded by our Saint, and govern'd by the Rules he gave them, produced ſome of the brighteſt Ornaments of the Epiſcopal Character. His holy Family grew ſo numerous that the Governor of the Province thought himſelf obliged to complain of it to the King, who was thus deprived of ſeveral good Soldiers, and able Courtiers; and obſerved to him that if *Fructuoſus* was permitted to receive all that offer'd themſelves, the Cultivation of Lands, Improvement and Exerciſe of Arts, and the other Employments of Civil Life muſt ſtand ſtill for want of Hands. But theſe Remonſtrances gave our Saint no Diſturbance in the good work he had begun. He made ſeveral devout Journeys to viſit Perſons of remarkable Sanctity in *Andalouſia*, and built Monaſteries wherever he went. Apr. 16

Fructuoſus was at *Nona*, when he receiv'd *Benedicta* a young Lady of the firſt Quality, under his Care and Protection. That Lady had by her Parents been promis'd to a Man of great Rank, and Figure at Court. But her Inclinations leading her a more perfect and angelical State of Life, ſhe found Means to quit her Father's Houſe without letting them know her Deſign, and applied to our Saint for Aſſiſtance. *Fructuoſus* ſeconded her pious Reſolution, built her a wooden Cell near his own Monaſtery, inſtructed her in all the Duties of a Spouſe of *Jeſus Chriſt*, and furniſhed her with what was neceſſary for her Subſiſtence there. Her Example was ſoon follow'd by others of her Sex, 'till their Number ariſing to fourſcore, our Saint built them a large Houſe at ſome Diſtance from the Place where they firſt met. The Noble Man, thus diſappointed by the Retreat of *Benedicta*, laid the Matter before the King, and deſired ſhe might be compell'd to marry him according to Engagement. The King commiſſion'd one to go the Monaſtery, where that Lady was, examine into the Matter, and endeavour to give the Petitioner Satisfaction. *Benedicta* pleaded

her

Apr. 16 her own Cauſe, and anſwer'd all the Reaſons and Arguments made uſe of to oblige her to leave that Houſe with ſo much Force and Solidity that the Judge was under a Neceſſity of giving it for her. But this was not the only Triumph of our Saint's Religious Atchievements. Whole Families engaged in a Monaſtick State under his Conduct. Fathers and their Sons practiſed Penance together: While Mothers with their Daughters retired into Houſes founded for Women.

When our Saint had built ſo many Monaſteries, and kindled ſuch a holy Emulation in the Church of *Spain*, he reſolved to retire into ſome Deſart in the Eaſt, where he hoped he might enjoy that Solitude and Repoſe which was ſo often interrupted and diſturb'd in his own Country. The King was apprized of his Motions; and knowing his Value too well to think of loſing him, ſent Orders for ſtopping him, when he was juſt upon the Point of embarking. The Perſons diſpatched on that Errand brought him to *Toledo*, where the Court was at that Time, as one that had attempted to leave the Kingdom without the Royal Permiſſion. Not long after, he was made Biſhop of *Duma*; and in the Year 656, tranſlated to the See of *Brague*, then the Metropolitan Church of *Galicia*, by a National Council held that Year at *Toledo*. This Dignity, 'tho' confer'd on him in ſo glorious a Manner, and by ſo venerable an Authority, could not puff up the Saint's Mind, or make him forget the Obligations and Employments of a Monaſtick State; for 'though his Station was changed, his Faſts were ſtill as rigorous as ever, he obſerved all the Exerciſes of a Religious Life; wore the Habit, as a Mark of evangelical Poverry; and founded ſeveral Monaſteries after his Promotion. The laſt was that of *Montel* between *Brague* and *Duma*, which he pitch'd on for his Burial Place.

All the Authority of his See, and the Credit his own Vertues gave him in the World were employ'd in ſettling, and maintaining Regularity in his Monaſteries. The Rules originally made for his firſt Houſe of *Camplutum*, were receiv'd and follow'd in the other Houſes founded by the ſame Hand. We have another Rule that bears his Name, and is called the *Common Rule*, becauſe deſign'd for the ſeveral Communities, which receiv'd whole Families. In this he cautions his Diſciples of both Sexes againſt any Converſation with what he calls *Falſe Monaſteries*, a Title he beſtows on ſuch Congregations as had form'd themſelves into a Body by their own private Authority, lived together without any fix't Rules, or any real Superior; which ow'd their Riſe to imaginary Notions of Perfection, and a whimſical Endeavour after ſomewhat out of the common Way; and were in his Time become Nurſeries of Confuſion, Scandal, and all Manner of Diſorders. Theſe fantaſtical Communities receiv'd all that had

had been turn'd out of regular Monaſteries, and thus fill'd their Hou- Apr. 17
ſes with Apoſtates, profligate Perſons, or ſuch as knew not what they were doing.

After a long Life ſpent in promoting the Glory of God, and enlarging his Kingdom upon Earth, he view'd the Approach of Death with Tranquility; and receiv'd it with Joy, looking on it as a ſhort and eaſy Paſſage to the Enjoyment of all that can be deſired, and deſerves to be loved. Finding himſelf near his End he was carried into the Church, where he receiv'd Abſolution of his Sins, ſpent the remaining Part of that Day, and the following Night proſtrate before the Altar, and expired in that Poſture a little before Sunriſing, *April* the ſixteenth, in the Year 665. His Body was laid in his Monaſtery of *Montel*, as he had deſired.

The XVII Day.

St. Anicetus, Pope.

THE Learned are not yet agreed on the Beginning, Duration, and End of our Saint's Pontificate; ſo that all we know certainly of the Matter is, that he govern'd the Church in the cloſe of *Marcus Antoninus*'s Reign, and ſat in St. *Peter*'s Chair in the Beginning of that of his Succeſſor *Marcus Aurelius*. The Diſciples of *Valentin* and *Marcion* went to *Rome*, in his Time, and endeavour'd to corrupt the Purity of Faith and Tradition in it's very Source, but their Attempts were defeated by the Vigilance of our Saint.

In the Beginning of his Pontificate, he was viſited by St. *Polycarp*, Biſhop of *Smyrna*, and ſhew'd an excellent Example of Catholick Charity by communicating and cultivating a holy Union with that holy Biſhop; 'though they differ'd about the Time of keeping *Eaſter*. For as both Sides alledged Apoſtolical Tradition and Practice, and the Church had not then examined into the Merits of the Diſpute, our holy Pope knew he ought not to make this Difference of Sentiments an Occaſion of Separation. The Manner of this Saint's Death is not known; but in our preſent Calendars he is called a Martyr; and the ſeventeenth of *April* dedicated to his Memory.

Apr. 17

St. Stephen, Abbot of *Ciſteaux*, in *France*.

Stephen Harding was born in *England* about the middle of the eleventh Century, was devoted to God from his Infancy, brought up in the Monaſtery of *Shirburn* in *Dorſetſhire*, and profeſs'd in that Houſe. From thence he was ſent into *Scotland*, and afterwards into *France*. He ſtudied his Humanity and Philoſophy at *Paris*, and diſtinguiſhed himſelf in that flouriſhing Univerſity by his Diligence, and Application. 'Though his Progreſs in Learning might not be inconſiderable, his Advancement in Virtue and Piety was ſtill more remarkable. He had no ſhare in thoſe Irregularities and Extravagancies, which carried away the greateſt Part of his Companions; but was ever mindful of, and faithful to, the Obligations he had enter'd into when he engaged in a Religious Life. He went on to the Study of Divinity; and when he had finiſh'd his Courſe, travell'd to *Rome* in Company with an Eccleſiaſtick, with whom he had contracted an Acquaintance in the Schools. Their Employments on the Road were a ſufficient Proof that Curioſity, and a Deſire of rambling were not the Motives of that Journey; for their whole Time was ſpent in praying together and ſinging Pſalms; and nothing could divert them from repeating the whole Pſalter every day with as much Tranquility as if they had been in a Cloiſter. In this Manner they perform'd that Pilgrimage; and, after paying their Devotions at *Rome* to the Almighty who had fortified and crown'd the Martyrs, whoſe Memory is reſpected in that City, they return'd to *France*, where they propoſed to ſettle, and devote themſelves to God. When they reached the Dioceſe of *Langres* our Saint declared his Inclination to ſtay at *Moleſne*, a *Benedictine* Monaſtery of great Reputation. His Companion unwilling to part with him, and inclined to proceed to *Paris*, did all he could to diſſuade him from ſtopping at that Houſe; but, not ſucceeding in his Attempt, left him there, and purſued his Journey alone. The Loſs of ſo valuable a Friend gave *Stephen* much more Affliction than he had felt upon leaving his Relations and Country; and all the Conſolation he had under that Misfortune was that he hoped this religious Community would make him ample Amends by ſupplying him with ſeveral ſubſtantial Friends in the ſame Way.

St. *Robert*, who was Abbot of this Monaſtery, when our Saint engaged in it, had govern'd it above twenty Years, when he and twenty of his Monks retired to *Ciſtercium*, or *Ciſteaux*, near *Dijon*, and reform'd themſelves into that Order which has ever ſince been called *Ciſtercians*. But a particular Account of this

Sepa-

Separation and Reformation is reſerved to the twenty ninth of this Month, and will appear in the Life of that holy Abbot. Apr. 17

Our Saint was made Prior of *Ciſtercium* under *Alberick*, the ſecond Abbot, in 1099. He had a great Hand in regulating the Diſcipline of this new Houſe, and drawing up the Statutes of the Order. He too it was that ſolicited Pope *Paſchal* II to confirm the Rule; ſo that he is deſervedly reſpected as one of the chief Reſtorers of the Monaſtick Obſervance in the Weſt, and a joint Founder of the *Ciſtercians* with *Robert* and *Alberick*. The latter of theſe dying in 1109, the unanimous Choice of the whole Community obliged him to ſucceed in his Charge.

This Order, which is ſo conſiderable in the Church, was then in it's Infancy, and had all thoſe Defects and Weakneſſes that are natural to Bodies at their Birth, and which require Time for giving them Strength and Maturity. The Labours neceſſary for forming it, and leading it on to Perfection by proper Degrees, were ſufficient to affright and diſcourage any Man of leſs Courage, Patience, Abilities, and Confidence in God, than compoſed the Character of our Saint; who was excellently qualified for the great Work. Among other Regulations; *Stephen*, took Care to preſerve the Spirit of Religious Retirement in *Ciſteaux*, by ordering that no Prince, even the Duke of *Burgundy*, their great Benefactor, ſhould hold his Court there, as was then very uſual in Monaſteries of any Conſequence, eſpecially on the great Feſtivals. Under him all Magnificence and Superfluity were baniſh'd from the Service of God, to make way for that Evangelical Poverty, which is ſo eſſential a Part of Monaſtick Perfection. The uſe of ſilver and gold Croſſes was forbid, and none but wooden ones allow'd: The Candleſticks uſed in the Church, and the Cenſers were to be iron only; and the Veſtments Linen, Woollen, or Fuſtian, without any mixture or decoration of Silver, Gold, or Silk.

Our Saint's Love of Poverty appear'd in every Part of his Conduct, and his Humility made him an Example to the whole Community in the Practice of it; for when their Proviſions fell ſhort, he made no Difficulty of going out and begging from Door to Door, and had the Satisfaction of ſeeing his Brethren imitate him in this, and live without any Anxiety, or Concern for Neceſſaries. One *Whitſun* Eve they were entirely unprovived of Food, and had no better Proſpect than that of ſtarving in the Holidays if they did not take ſome Meaſures for a Supply. Reſolved, however, that no wordly Solicitude ſhou'd break in upon the Obligations of that great Feſtival, they went to the Choir with as much Cheerfulneſs, as if they were ſecure of a plentiful Meal aſſoon as the Ser-

Apr. 17 vice was over, and were ſoon convinced of the watchful Care of the Almighty, who provides for ſuch as put their Truſt in him. Aſſoon as the Office and Maſs was over conſiderable Quantities of what was neceſſary for relieving their preſent Want was brought to the Monaſtery, and that from Places where they had no Expectation or Dependence. This ſeaſonable Preſent gave our Saint Occaſion to make a large Diſcourſe to the Community upon the Words of the Pſ. 31. 10 Royal Prophet, which aſſure us, nothing ſhall be wantfng to ſuch as fear God, in which he inculcated the Neceſſity and Reaſonableneſs of an entire Confidence in the Almighty, and preſs'd the Practice of religious Poverty.

A Houſe like this, famous for nothing but Poverty and Self-denial had not many Attractives for the World. He had now govern'd that Community about four Years; during which Time he had great Variety of Fears, and began to look on himſelf as one of thoſe unhappy Fathers who ſurvive their Children, and are left without Poſterity in their old Age; ſo that he was at laſt inclined to ſuſpect his Inſtitute might not be agreeable to God, and that ſome Fault of his hinder'd the Increaſe of his penitential Family. But in the Year 1113 his Fears were diſſipated, and his Labours encouraged by the Arrival of thirty Novices, with St. *Bernard* at their Head. This Supply was ſoon follow'd by others, 'till the Abbot was obliged to build other Monaſteries for their Reception. The firſt of that Sort was that of *La Ferté* in the Dioceſe of *Châlons* on the *Soane*; the ſecond was that *Pontigny*, four Leagues from *Auxerre*; both which were raiſed with all poſſible Expedition. In 1115, the Monaſtery of *Clairvaux*, was peopled from that of *Ciſteaux*, and put under the Direction of St. *Bernard*. Some Writers do not ſcruple to aſſure as that St. *Stephen* lived to ſee fourſcore and ten Religious Houſes of this Sort erected, and furniſhed with Monks. It is certain, however, that there were twenty finiſhed in *France*, and the Foundations of ſeveral laid in other Countries before his Death.

One of the moſt famous *Ciſtercian* Monaſteries in *France*, is that of *Bonnevaux* in the Dioceſe of *Vienne* in *Dauphiny*. In 1117, the Archbiſhop of that City, afterwards Pope by the Name of *Calliſtus* II, made a Viſit to our Saint at *Ciſteaux*; and was ſo well pleas'd with his Inſtitute, that he wiſh'd to ſee it eſtabliſh'd in his Dioceſe. *Stephen* could not reſiſt the pious Importunities of that great Prelate; he went to *Vienne*, and laid the Foundations of a Monaſtery of his Order in a Valley near that City, which the Archbiſhop called by the Name it now bears, and endowed very handſomly.

When he ſaw his Order thus ſucceſsfully propagated, he reviſed the Rules already drawn for the Uſe of the *Ciſtercians*, conſulted the Abbots he had placed

in

in his ſeveral Monaſteries upon ſuch Additions and Alterations as might be judged neceſſary, and then applied for the Approbation of the holy See. *Calliſtus* II then ſat in St. *Peter*'s Chair, who eaſily granted what was deſired, and publiſh'd his Bull of Confirmation on the twenty ſecond of *December* 1119. *Stephen*, looking on this as the Seal of the great Work in which the Divine Providence had engaged him, and finding himſelf ſink under the Weight of Age and Fatigues, reſign'd his Charge, that he might employ what little time he had to live in Retirement, placed another in his Room. When he was judged to be near his End, the Monks of *Ciſteaux*, and ſeveral Abbots of the Order gave conſtant Attendance on him with the double View of doing him all the Service in their Power in his laſt Moments, and learning how to make a happy End. In his Agony ſome of thoſe about him, thought to encourage and comfort him in that critical Juncture, by telling him he had nothing to apprehend from his approaching Change, but might quit the World with Security, after having been ſo uſeful in the Church. He had Strength enough left him, to let them know that Diſcourſe was not agreeable to him, and aſſure them he went out of the Body to meet his God with Fear and Trembling, looking on himſelf as an unprofitable Servant, who had done no good in the World; adding that if it had pleas'd the Almighty to entruſt him with a Power of doing Good, he had but too much Reaſon to ſuſpect he had not correſponded ſufficiently with the Grace he had received, nor employ'd his Talent as his Maſter, and his Judge would expect. He breath'd out his Soul in theſe Sentiments and Expreſſions of Humility, on the twenty eighth of *March* 1134; But the ſeventeenth of *April* is ſacred to his Memory, and is probably that of his Burial. Apr. 18

The XVIII Day.

St. Apollonius, *Martyr.*

THE Church enjoy'd Peace under the Emperor *Commodus*, who ſucceeded his Father M. *Aurelius* in the Year 180. This Calm contributed very much to the Increaſe of *Chriſt*'s Kingdom in the World, particularly at *Rome*, where the Faithful were under the Direction and Government of *Eleutherius*. Several of the moſt conſiderable Families in that City embraced the Faith of *Jeſus Chriſt*. The Saint, whoſe Memory we honour this Day, was one of that happy

Apr. 18 happy Number, a Man every way qualified to challenge the Eſteem of Mankind. He was a *Roman* Senator, well acquainted with all the Parts of polite Learning; and after his Converſion applied to the Study of the holy Scriptures with ſuch Succeſs, that St. *Jerom* obſerves it was hard to ſay which he excelled in moſt, what the World calls Erudition, or the divine Science of the Chriſtian Religion.

It has been already ſaid that the Church enjoy'd Peace under *Commodus*; by which we would be underſtood to mean that the Perſecution of his Father rais'd againſt the Chriſtians was not carried on by this Emperor, nor any new Laws made againſt them. But the Church could not be ſaid to enjoy a perfect Security while ſuch Laws ſtood unrepeal'd as were made by former Perſecutors, 'though the Prince did not put his own Hand to the Execution of them. *Trajan* was the Author of one; that orders no Chriſtian, who had once been judicially accuſed for their Religion, ſhould be acquitted, without renouncing his Faith: this was continued by *Adrian*; but ſuſpended, and in a manner aboliſhed by *Antonius Pius*, who order'd that in Caſe of any Informations, the Chriſtians ſhould be acquitted, and the Informer puniſhed. The Miracle of the Thundering Legion in 174 attributed by ſome, and even by the Emperor himſelf to the Prayers of the Chriſtian Soldiers, prevail'd with *Marcus Aurelius* to forbid any one accuſing the Profeſſors of our holy Religion under Pain of Death; but at the ſame Time, to uphold the Worſhip of the Heathen Gods, he was ſo far from ordering the Diſcharge of ſuch as ſhould be accuſed, that when the Governor of *Gaul* conſulted him about the Martyrs of of *Vienne* and *Lions*, he commanded they ſhould all be put to Death, unleſs they would think of renouncing their Faith. Thus a Prince, who paſs'd for a Prodigy of Wiſdom among the Pagans, eſtabliſh'd a whimſical ſort of Juſtice; the Informer was to die for Calumny: and at the ſame Time the Perſon on whom that Calumny was fixt, was not to eſcape with his Life. An Extravagance that would never have found any Credit in the World, if it had not been atteſted by an undeniable Authority.

Apollonius's Caſe is alone a ſufficient Proof of the Reality of what we have advanced. The Devil, who, to uſe the Language of *Euſebius*, could not bear to ſee the Church enjoy any Reſt, and make ſuch Progreſs to the Prejudice of his Infernal Kingdom, employ'd all his Arts, and directed all his Strength againſt it. At the Inſtigation of that reſtleſs and malicious Spirit *Apollonius* was accuſed of profeſſing the Chriſtian Religion by a Slave, probably one of his own. The Saint was carried before *Perennis*, who under the Character of *Præfectus Prætorio*, exerciſed the ſovereign Authority as he pleaſed. That Magiſtrate

ſtrate received the Information, and immediately ſentenced the Slave to have his Legs broke, and then to be executed according to the Law made by the Emperor. The ſame Perſon employ'd all his Rhetorick in endeavouring to perſuade *Apollonius* to ſave his own Life by renouncing his Religion. Finding all Attempts of this Nature too weak to move him, he referr'd him to the Judgment of his Peers, and ſent him to give an Account of himſelf and his Faith to the Senate. Before he appear'd there, he compoſed an eloquent Apology for the Chriſtian Religion, which he afterwards ſpoke in a full Houſe at his Trial; but this excellent Piece is loſt. Upon the whole the Senate proceeded according to the Law already mention'd, and condemn'd *Apollonius* to loſe his Head. The Roman *Martyrologe* honours his Sufferings on the eighteenth of *April.* Apr. 18

St. Perfectus, Prieſt *and* Martyr.

ST. *Perfectus*, was born at *Corduba* in *Spain*, not long after the Beginning of the ninth Age. He was educated in the Seminary belonging to the Church of St. *Aciſclus*, where he not only learnt the practice of Chriſtian Virtues, but acquired a thorough Knowledge of the *Arabian* Tongue and ſuch Sciences as that People gave into, which unavoidably engaged him in the Acquaintance of the *Mahometans*, who were then Maſters of that Country. But his principal Excellency lay in his Acquaintance with the Word of God, which was his greateſt Delight and chief Study. The Integrity of his Life join'd with that moſt neceſſary Learning rais'd him to the Prieſt-hood, after he had paſs'd a conſiderable time in that Nurſery of Religion and Literature.

One Day as he was walking in the Streets of *Corduba*, he was ſtopp'd by ſome *Arabians*, who aſked him ſeveral Queſtions about Religion, and among the reſt, what he thought of the two great Prophets *Jeſus Chriſt* and *Mahomet*. He then gave them a long and exact account of the Belief of the Church on the Article of our Saviour's Divinity, and the Redemption of the World. But begg'd to be excuſed delivering the Chriſtians Sentiments of *Mahomet*; which he aſſured them would not be agreeable to them. They preſs'd him to be as free as he pleaſed, and tell them his Thoughts without the leaſt Reſerve, engaging themſelves by an Oath not to reſent whatever he ſhould ſay on that Subject. *Perfectus*, believing them, thought himſelf ſecure; and, hoping this might be the favourable Hour allotted by God for their Converſion, let them know the

Chriſtians

Apr. 18 Chriſtians look'd on *Mahomet* as one of the falſe Prophets foretold in the Goſpel, who were to ſeduce and deceive great Numbers to their eternal Ruin. To illuſtrate this Aſſertion, he placed before them ſome of the Actions of that grand Impoſtor, endeavour'd to ſhew them the impious Doctrines, and abominable Abſurdities of the *Alcoran*, and ended with exhorting them in very ſtrong Terms to quit the miſerable State in which they then were, and which would certainly be follow'd by eternal Miſery.

It is eaſy to conceive the Infidels could not hear a Diſcourſe like this without feeling ſome Warmth, and conceiving an Indignation againſt our Saint. They thought proper to diſguiſe their Reſentment at that Time; but were reſolved not to let him eſcape without Puniſhment At firſt indeed they were unwilling to uſe any Violence to him, becauſe they had given him a ſolemn Aſſurance he ſhould come to no Harm for the Liberty he took at their Requeſt; But Zeal for their Law, and it's Author ſoon eaſed them of that Scruple. They watched a favourable Opportunity, ſeiz'd on him, hurried him away to one of their chief Magiſtrates, and accuſed him of Blaſpheming their great Prophet and Legiſlator. Thoſe who had been preſent at the Conference on which this Accuſation was grounded, ſwarm'd about him like ſo many Waſps, muttering their Complaints againſt him and ready to ſting him with their Evidence; which we may be aſſured was full and ſtrong enough. The Judge having heard what was alledged againſt him, put him in Chains, and commanded him to Priſon, where he was to remain 'till the great Feſtival at the End of their *Ramadan*, or *Lent*; and then he was to be made a ſolemn Victim to the injured *Mahomet*. The Sight of his Chains inſpired him with freſh Courage; he began now to look upon himſelf as a happy Sufferer for confeſſing the Divinity of the Son of God; and the Satisfaction that appear'd in every Feature, as he was carried to his Confinement, was ſurprizing. He prepared himſelf for his approaching Martyrdom by fervent Prayer, and rigorous Faſts; and on the Day appointed was brought out for Execution. His laſt Moments were ſpent in repeating the Confeſſion of his Faith, and declaring *Mahomet* an Impoſtor, and the *Alcoran* abſur'd and Blaſphemous, and then he was beheaded. He ſuffer'd on the eighteenth of *April* 850. His Body was honourably interred in the Church of St. *Aciſclus* by the Biſhop and Clergy. The Example of his Courage animated the reſt of the Chriſtians and made them an Over-match for all the Cruelty of the *Mohometans*.

THE

Apr. 19

The XIX Day.

St. Leo IX, *Pope.*

THE Saint, whom the Church this Day propoſes to our Veneration, was known in the World by the Name of *Bruno* before he was raiſed to the See of *Rome.* He was born in *Alſacia* in 1002, remain'd in his Mother's Hands 'till he was five Years old; and was then put under the Tuition of *Berthold* Bp. of *Toul.* That Prelate, who was a Man of great Wiſdom, and much eſteem'd by all that knew him, provided him with the ableſt Maſters in the ſeveral Sciences he was to learn, and was particularly careful to inſtil vertuous and religious Sentiments into his young Pupil. *Bruno* had a happy Genius, and an early Inclination to Piety; by the Help of which he made ſuch Progreſs in Learning and Virtue as anſwer'd *Berthold*'s largeſt Expectations, and gave ſufficient Reaſon to expect great things from him. As the Biſhop's Houſe was converted into a ſort of Seminary for the Education of the young Nobility of the Province; he made it his Buſineſs to raiſe a laudable Emulation among the Students. But none made a more conſiderable Figure in this regular School than our Saint. When he had finiſh'd his Humanity, and Philoſophy, he went on to the Study of the Law, in which he diſtinguiſh'd himſelf to great Advantage.

Having thus laid the Foundation a liberal and virtuous Education, he return'd to his Father's Houſe; and after ſome Stay there went back to *Toul.* His Friend and Tutor was dead, and his See fill'd by *Heriman.* He put himſelf under the new Biſhop's Care and obey'd him with the ſame Reſpect he had always ſhewn to his Predeceſſor. *Heriman*, ſaw his Capacity and was pleas'd with his Conduct; and made him a Canon in his Cathedral. After he receiv'd that Benefice, his Parents, according to the Practice of thoſe Days, ſent him to the Court of *Conrad*, then King of *Germany*; where his Behaviour ſoon gain'd him the Friendſhip and Eſteem of the Courtiers. The King was ſo ſenſible of *Bruno*'s Merit, that he admitted him into his Council, and declared his Intention of promoting him to one of the moſt conſiderable Biſhopricks in his Dominions; to which our Saint replied, that if Providence deſign'd him for that Station in the Church, he ſhould prefer a See that was neither conſiderable for it's Dignity, nor Revenue, that thus he might avoid thoſe two dangerous Shelves, Avarice and Ambition. *Heriman* made him a Deacon in the Church of *Toul*, and put him at the Head of his Troops that were to attend the King in his Expedition againſt the *Lombards*; for at that

Apr. 19 Time it was a common thing for Prelates to appear in a Military Capacity; but *Heriman*'s Age and Infirmities would not allow him to make that Campaign. *Bruno* was but twenty three Years old when he undertook this Charge, which he executed with a Prudence and Courage that recommended him to his Prince, and without neglecting the eſſential Obligations of his Character.

This Expedition is dated in 1025. He ſtaid in *Italy* 'till toward the middle of the next Year; and was then obliged to undertake the Government of the Church of *Toul.* Upon *Heriman*'s Death, which happen'd in *Lent* 1026, the Clergy and People unanimouſly choſe *Bruno*, 'though then but twenty four Years old, to ſucceed him in that See. They diſpatch'd their Deputies to acquaint the King with what they had done, deſired his Concurrence, and preſs'd the Return of their Biſhop elect. At the ſame Time they ſignified their Choice to *Bruno*, and required his Preſence at *Toul. Conrad* was not pleas'd with the Motion; ſaid that Biſhoprick was not a proper Reward of his uncommon Merit; and that it was doing the Church and State a Diſkindneſs to ſend one ſo capable of being ſerviciable to both, to ſo poor a Dioceſe, and ſo far from Court. The King's Objections againſt that Promotion were ſo many Reaſons for his accepting of it. This Humility, and diſintereſted Proceeding in a young Man of ſuch promiſing Parts, and large Expectations in the World, affected *Conrad* ſo much that he could not forbear ſhedding Tears of Admiration and Reſpect. The Courtiers were inconſolable at the Loſs of a Perſon ſo uſeful to them, as our Saint; no Profers were wanting that could engage him to remain among them; and the King at their Requeſt endeavour'd to detain him 'till he found him reſolved to obey the Voice of God, and very preſſing for Leave to follow it's Direction. *Bruno* had no ſooner obtain'd his Prince's Permiſſion, but he put his Troops into the Hands of a proper Officer, and ſet out for *Toul.* He made his way out of *Italy* 'through many Dangers and Difficulties, was by a watchful Providence ſecured from the Deſigns of the *Lombards*, always ready to expreſs their Averſion to *Conrad* by fallingon any of his Subjects, and reached his Church on *Aſcenſion-Day*; where he was received by the Clergy, and chief of the Nobility attended by loud Acclamations of the People; and inſtalled by *Thierry* Biſhop of *Metz* his near Relation.

Conrad was to receive the Imperial Crown at the Hands of the Pope the next Year; and therefore profered to carry our Saint with him to that City, that he might be conſecrated by the ſame Pontif. *Bruno*, far from being fond of ſuch ſort of Honours, went to the King, and conjured him not to attempt the making ſuch a Breach in Church Diſcipline, which required he ſhould receive his Conſecration from the Biſhop of *Treves*, his Metropolitan. With much

much Diffiulty he prevail'd with *Conrad* to excuſe his Journey to *Rome* and went to *Treves*. The Archbiſhop had made an Order that none of his Suffragans ſhould ever do any thing without his Conſent and Direction; and required them to promiſe this upon Oath before the Ceremony of Conſecration. Apr. 19

This Aſſurance was inſiſted on from our Saint; he look'd on the thing propoſed to be impracticable, or at leaſt a tyrannical Invaſion of the Epiſcopal Liberty; and therefore declaring he would never receive Impoſition of Hands upon ſuch hard Terms, went back to *Toul*. The King, inform'd of what had paſs'd, ſent for *Bruno* and the Archbiſhop to *Wormes*, where the Court was then kept; and, after hearing that Prelate's Pretenſions, he obliged him to deſiſt from them, and our Saint declared himſelf ready to lay himſelf under the only Obligation his Metropolitan could lawfully inſiſt on, which was to do nothing of great Conſequence in Church Affairs without acquainting him with it, and taking his Advice. Thus the Matter was accommodated, and *Bruno* conſecrated on the ninth of *September* 1026.

Being now inveſted with the Epiſcopal Character, he was diligent in inſpecting the State of his Church, and active in reforming all that was amiſs in it. No Dioceſe in the *Weſtern* Part of the World afforded ſo many famous Monaſteries at that Time as that of *Toul*; but the Spirit of Monaſtick Diſcipline, was almoſt loſt in them, and *Bruno* found only that of St. *Apre* remaining in it's firſt Fervour. The Abbot of that Houſe had been brought up by St. *William* of *Dijon*, a Man of great Piety, and long Experience in a Monaſtick Life, and therefore very proper to aſſiſt our holy Biſhop in the Reformation of Religious Houſes; which good Work went on very well in ſuch Hands. Our Prelate removed ſeveral Abuſes, correctd the vicious Morals of his Flock, regulated the publick Service, and employ'd his whole Time and Authority in ſuch Labours as were worthy of his Character, and ſpoke his Concern for the Glory of God and the good of the People committed to his Charge. One would imagine it almoſt impoſſible for any under his Care to abandon the Practice of Virtue, which appear'd ſo lovely in their Paſtor, whoſe Sweetneſs, Affability, and gentle Behaviour recommended Religion to all that ſaw him. He was liberal to all; but even profuſe to the Poor; for no Buſineſs was allow'd to hinder him from feeding a certain Number every Day, and waſhing their Feet in Imitation of the Humility of *Jeſus Chriſt*. His Reputation for Charity drew ſuch Crouds, that he was often reduced himſelf to Want by relieving others.

The Prudence of his Conduct and the Politeneſs of his Behaviour made *Conrad*, who was then Emperor, employ him in an Embaſſy to the Court of *France*,

Apr. 19 where he was to treat of an Alliance between that Kingdom and the Empire, a thing of the laſt Conſequence to the Safety and Repoſe of *Europe*, as well as the Good of the Church. *Bruno* took up the Character of a Publick Miniſter with no ſmall Reluctance; but, conſidering how much the Glory of God was concern'd in the Succeſs of this Negotiation, he exerted all his Skill, and Addreſs in bringing the Treaty to a happy Concluſion; and then return'd to his Dioceſe, where his Heart had been all the while. Our Saint had ſo great a Veneration for St. *Peter*, that he went to *Rome* every Year to viſit his Tomb; but Providence at laſt ſaved him the Trouble of that long and difficult Journey by placing him in that Apoſtle's Chair.

The Conteſt between the three Pretenders to the Papacy ſeem'd to be ended in 1046 by the Election of the Biſhop of *Bamberg* in *Franconia*, who took the Name of *Clement* II. But he dying the following Year, *Benedict* IX found Means to recover the Poſſeſſion of the Papal Chair. He was oppoſed by the Biſhop of *Briſcen* in *Tirol*, who was raiſed to the See of *Rome* in 1048, by the Intereſt of *Henry* Son and Succeſſor to *Conrad*; and was called *Damaſus* II. He poſſeſs'd it but twenty three Days; and then his Death gave Occaſion to the Emperor to endeavour to bring this troubleſome Affair to a happy Concluſion. That Prince aſſembled a Number of his Quality and Prelates with the Legates from *Rome*, at *Wormes*; and *Bruno*, without whoſe Advice nothing of importance was tranſacted, eſpecially when Church was concern'd, was one of that Company. But he was ſurprized to find the united Voices of the whole Aſſembly declare for his Promotion to the holy See, while his Thoughts were the fartheſt removed from any ſuch View, or Expectation. He made a vigorous Reſiſtance to the Determinations of that Aſſembly, and when he found he could not be allow'd abſolutely to decline the proferr'd Dignity, he deſir'd to be allow'd three Days to conſider of the Matter. He ſpent that Time in Prayer, Tears, and a rigorous Faſt; and at the End of it made a publick Confeſſion of the Sins of his whole Life; which he hoped would deter them from purſuing their Choice. But the Tears he ſhed during that Action ſhew'd his Sincerity and Religion to ſo great Advantage, that what he did to divert them from their Deſign, only confirm'd them in their Reſolution. He yielded at laſt only on Condition that the whole Clergy and People of *Rome* ſhould agree to his Promotion. After this Declaration he return'd to *Toul*, accompanied by the Biſhop of *Piſa* Deputy from *Rome*, the Archbiſhop of *Treves*, and the Biſhops of *Metz*, and *Verdun*, and kept his *Eaſter* there. After that great Feſtival he ſet out for *Rome* in a Manner worthy of his Apoſtolical Character.

He

He left *Toul* without any Equipage or Mark of Diſtinction, and purſued his Journey in a Pilgrim's Habit. At his Arrival the whole Town met him, and welcom'd him in the beſt Manner. He alighted when he was near *Rome*, enter'd the City on foot, told the People what had been the Emperor's Choice, beg'd they would frankly deliver their own Sentiments; and aſſured them that as his Inclinations had no Share in the Journey, he was ready to go back, if his Election was not confirm'd by the unanimous Conſent of the Clergy and People of *Rome*, the only Canonical Electors on that Occaſion. Acclamations, and loud Expreſſions of Joy, and Approbation were all the Anſwer they could make to this Propoſal. Upon finding them unanimous in confirming the Choice made by the Diet at *Wormes*, he preſs'd them to a Reformation of Manners, as the only Thing that cou'd make his Dignity ſupportable to him. But neither his Refuſal, nor the Severity of his Doctrine could deter them from ratifying what had been done in *Germany*, and placing him in the holy See on the twelfth of *February* 1049. Apr. 19

Upon his Promotion our Saint choſe to be called *Leo*, and was the ninth of that Name; by which we ſhall mention him in the remaining Part of this Account. He was inſtalled on the firſt *Sunday* of *Lent*, and employ'd all that holy Seaſon in enquiring into the Neceſſities of the Church, and conſidering how to provide proper Remedies for them. After the Octave of *Eaſter*, he held a Council at *Rome*, to which not only the Biſhops of *Italy*; but alſo thoſe of *Gaul* were invited. The chief Deſign of this Synod was to diſcover ſuch as were guilty of Simonaical Practices, and puniſh them according to the Tenour of the Canons. This Aſſembly declared all Simonaical Ordinations, and ſuch as were conferred by Prelates guilty of that Crime, abſolutely invalid; in Conſequence of which ſeveral Prieſts and Biſhops were depoſed. The Number of thoſe Intruders was unhappily ſo great at that Time, that it was thought proper to remonſtrate to the Pope, that excluding them from the Miniſtry would neceſſarily deprive the innocent Laity of publick Opportunities of attending the Service of the Church. The Decree of *Clement* II was urged on this Occaſion; which, conſidering the Calamity was ſo general, allow'd thoſe that receiv'd Orders from Simonaical Prelates to exerciſe their Functions after forty Days Penance. *Leo* conſented to this Accommodation, and the Peace of the Church was prudently conſulted by waving the Rigour of it's Diſcipline. When this Council was concluded, *Leo*'s Zeal for the Church carried him to *Pavia* in *Lombardy*, where he held a Council in *Whitſon Week*; but we do not now know what was debated or reſolved in that Aſſembly. After that he paſs'd the *Alps*, and join'd the Emperor in *Saxony*. They went together to *Cologn*, where they

kept

Apr. 19 kept the Feſtival of St. *Peter*, and St. *Paul*. During his Stay in that City he conferr'd ſeveral Privileges and the Dignity of Chancellor of the holy See on the Archbiſhop, and then paſſed on to *Tours* which he ſtill kept in his Hands as a Mark of his Affection for his firſt Flock; and did not fill it with another 'till about the Year 1051.

Toward the Cloſe of *September* he went to *Rheims*; where he was met by prodigious Crouds from the moſt diſtant Provinces of *France*, and great Numbers from *England*. Here he took up the Body of St. *Remigius*, of whom we ſhall ſpeak *October 1ſt*, and dedicated the Abbey Church in his Honour. He held a Council here, conſiſting of twenty Biſhops, about fifty Abbots, and ſeveral inferior Eccleſiaſticks; in which ſeveral were depoſed for Simony. From thence he went to *Metz*, where he dedicated a Church in Honour of St. *Arnoul*; and proceeded to *Mentz*, where he held a Council, at which the greateſt Part of the Biſhops of *Germany*, the Emperor and the moſt conſiderable of the Nobility aſſiſted in their reſpective Stations. This Synod declared againſt Simony, and ſome other Abuſes in the Church.

When he had thus acquitted himſelf of his Paſtoral Duties in *France* and *Germany* he return'd into *Italy*, kept his *Chriſtmas* at *Verona*, and went for *Rome* in the Beginning of 1050, where he was receiv'd with all the Tranſports of a People that knew the Value of their Biſhop, and deſired nothing ſo much as his Preſence. After *Eaſter* the ſame Year, he held a Council there, in which *Berengarius* was excommunicated, for holding that the Subſtance of the Bread and Wine are not changed in the *Euchariſt*; and that the Body and Blood of *Jeſus Chriſt* are only intellectually preſent in the Holy Myſteries. As this was a numerous Aſſembly of Biſhops, Abbots, and other Perſons diſtinguiſhed for Piety and Learning, we may obſerve this Language was new, and the Doctrine manifeſtly Heretical, aſſoon as it was propoſed in the World. But our Saint's Station engaged him in the Care of the whole Church, and he could not think of being confin'd to one Place, while other Parts of the Chriſtian World, labour'd under ſuch Diſorders as call'd aloud for his perſonal Interpoſition. About the Middle of 1050, he left *Rome*, made many uſeful Regulations in ſeveral Churches of *Italy*, and preſided in the Council of *Verceil*, which met in *September*. This Synod confirm'd the Cenſure paſs'd at *Rome* on *Berengarius* and his Tenets, and burn't a Treatiſe of the *Euchariſt*, written by one *John*, ſurnamed *Scotus*, from his Country, an Author of the ninth Age; on which Piece that Reformer grounded his Arguments againſt the Doctrine of the Catholick Church. This Council too was compoſed of Prelates from ſeveral Countries, who

who were unanimous in declaring *Berengarius*'s Opinion unknown in their reſpective Churches. Apr. 19

The Winter was now coming on, and *Leo* would have gone back to *Rome*, had he conſulted his own Eaſe, and private Conveniency more than the Good of the Church. But nothing could divert him from inſpecting, and reforming ſeveral notorious Abuſes that had got footing in the Churches of *France* and *Germany*. He made another Journey into thoſe Countries, diſplaced ſome that were raiſed to the Epiſcopal Dignity by Simony, and gave a glorious Example of Zeal, and Vigilance to all that bore that ſacred Character. He return'd to *Rome*, toward *Lent* 1051 ; after *Eaſter* he viſited ſeveral Monaſteries in the Principality of *Benevento*, and the adjacent Country; and in the following Year made a third Journey into *Germany*. The *Normans* were then in *Italy*, and particularly troubleſome in the Pope's Territories, which often diſconcerted his Meaſures for reſtoring and eſtabliſhing Diſcipline. Our Saint therefore undertook this Journey to deſire the Emperor's Aſſiſtance againſt ſo vexatious a Neighbour. His Requeſt was granted; and *Leo* return'd in *February* 1053, at the Head of a ſmall Army. He arrived at *Rome* in *Lent*; and according to his annual Cuſtom held a Council in that City after *Eaſter*, in which the Diſpute between the Greek and Latin Churches about the Uſe of unleaven'd Bread in the Euchariſt was taken into Conſideration, and the Practice of the *Weſt* in that Regard vindicated againſt the Objections of the Schiſmaticks ; The Pope ſent three Nuncios to the Court of *Conſtantinople*, to explain the Sentiments of the *Weſtern* Church on that Article, and preſs the Greeks to an Union with the Latins.

Our holy Prelate was loath to aſſert the Peace of the Church by temporal Means ; but, finding his Patience and Forbearance had not the deſired Effect on the *Normans*, thought himſelf under an unavoidable Neceſſity of employing his Forces againſt them ; which, being made up of Volunteers, and other undiſciplin'd Soldiers, and much inferior in Number to the Enemy's Army, were ſoon cut in pieces. The Pope waited the Succeſs of the Action in a ſmall Town near the Field of Battle. But the victorious *Normans* ſoon made themſelves Maſters of that Place, and his Perſon, and carried him to *Beneventvento*, where he was detain'd about nine Months; and treated with all the Reſpect a haughty and ſucceſsful People could ſhew for ſo holy and venerable a Priſoner. He converted his Confinement into a Regular Retreat, and made uſe of it as a favourable Opportunity of practiſing penitential Severities on his own Body. 'Though he was allow'd all Accommodations ſuitable to his Quality, he obſerved a rigorous Faſt, wore a Haircloath next his Skin, lay on the Ground

Apr. 19 Ground, ſlept little, and employ'd all the Time in Prayer, relieving the Poor, or aſſiſting the Sick, that could be ſpared from the Affairs of the Church, which he was allow'd free Liberty to attend to at *Benevento*; and tranſacted with his uſual Exactneſs, and Zeal. While he was here, he had the Satisfaction to receive a Letter from *Peter*, lately promoted to the See of *Antioch*, in which the new Patriarch gave the Pope an Account of his Election, ſent his Profeſſion of Faith, and deſired his Communion. *Leo* anſwer'd him by approving of his Election, ſuppoſing it exactly Canonical, a Point of Fact which he had then no Opportunity to examine; receiving his Profeſſion of Faith, owning it Orthodox; and ſending his own Belief in Exchange, according to the ancient Cuſtom.

The Auſterities our holy Pope practiſed, and his Concern at the Miſcarriage of his Attempt for the Security and Peace of the Church, reduced him to a very infirm Condition; the laſt Time he ſaid Maſs was on the twelfth of *February* 1054, the Anniverſary of his Promotion to the Holy See. *Humphry*, who commanded the *Normans*, uſed our Saint with a particular Tenderneſs, while in his Hands, and upon the firſt Mention of his Deſire of ending his Life in *Rome*, put himſelf at the Head of a conſiderable Party, and conducted him as far as *Capua*. *Leo* left *Benevento* on the twelfth of *March*; and ſtaid twelve Days at *Capua*; he then proceeded on his Journey accompanied by the Abbot of Mount *Caſſino*; and at his Arrival in *Rome*, went to the *Lateran* Palace, where he aſſembled ſome Biſhops, and his whole Clergy, whom he entertain'd with a long and preſſing Exhortation to conſtant Vigilance, and indefatigable Zeal in the Diſcharge of the great and important Duties of their Station. On the eighteenth of *April* he was by his own Deſire carried to St. *Peter*'s Church; where he employ'd the whole Day in Prayer, and inſtructing all who were preſent in the eſſential Obligations they lay under of labouring for their Salvation. In the Evening he was carried to the Place where he deſign'd to be buried, and there made a Diſcourſe on the Reſurrection of the Dead to expreſs his own Confidence in God, and comfort his Flock under their approaching Loſs. The next Morning he receiv'd Extreme Unction in the Preſence of a great Number of Biſhops, Abbots, and others who came to offer him their Aſſiſtance and expreſs their Affection for him; and then continued an hour in Prayer; After which he heard Maſs, and receiv'd the *Holy Viatacum* at the Hands of the Prelate who officiated. Thus fortified, and prepared for the Change, he begg'd the Company would allow him one Moment's Silence, and Repoſe, and died in a calm and ſweet Manner, expreſſive of the Peace of Conſcience he enjoy'd.

He was buried with great Solemnity in St. *Peter*'s Church, and his Tomb is ſeen, and venerated there to this Day.

St.

St. ALPHAGE, Archbiſhop of *Canterbury*, and Martyr. Apr. 19

ALPHAGE, or *Elphege*, a Native of *England*, was born in the Year 954. He was deſcended of an illuſtrious Family, receiv'd an Education ſuitable to the Quality and Piety of his Parents, and even in his Infancy gave great Proofs of Prudence and Humility, the two Vertues which were ſo conſpicuous in the whole Courſe of his Life. 'Though his Genius carried him to the Study of human Literature, and his Capacity enabled him to make a glorious Progreſs in that Way; he thought nothing ſo worthy of his Thoughts as that ſolid Learning which leads to the Knowledge of *Jeſus Chriſt*, and inflames the Heart with a Deſire of eternal Life. His chief Care therefore was to furniſh himſelf with this uſeful and neceſſary Science, and having laid that ſolid Foundation, he taught his Philoſophy to be ſubſervient to it's true End and Deſign; aſſiſt him in enquiring into the Divine Perfections, conſidering the Beauty and Excellency of the Creator of the Univerſe; and raiſe his Soul to that Being which only deſerves it, becauſe none elſe can ſatisfy it's Deſires. Not content with theſe exteriour Helps to Piety, and the Love of God, he made it the conſtant Subject of his fervent Prayers that he might receive Directions from Heaven for his Conduct, and with the utmoſt Sincerity profeſs'd himſelf ready to purſue them at the Expence of all that was dear and valuable. God, who inſpired him with this Deſire, and Reſolution, crown'd his own Gifts in our Saint, and let him know that the tender Affection of his Parents was the grand Obſtacle to the Execution of his pious Deſign. This he perceived could not be ſurmounted but by leaving his Father's Houſe; which he therefore did; and at the ſame Time renounced his Fortune, and cheerfully quitted all his Hopes, and Proſpects in the World, which his Station in it might raiſe to his View. His firſt Retreat was in a ſmall Monaſtery of *Benedictins* at *Derhirſt*; where he took the Habit of the Order, and courageouſly enter'd on the Practice of Evangelical Counſels.

He knew the Buſineſs of a Chriſtian as ſuch is to mortify his Paſſions, and reduce his rebellious Appetites to a due Subjection to the Will of God, and that he was now by his Profeſſion ſeparated from the World for no other Reaſon, but to make that his only Study and Employment. In this way of thinking he ſpent ſome Years in that Monaſtery in the Practice of all that could humble his Mind, and mortify the Fleſh; but finding that Community did not allow

Apr. 19 ſufficient Opportunities to do Penance according to the extreme Fervor of his Heart, he left it, follow'd the Dictates of the Spirit of God, and went into *Somerſetſhire*. He ſtopt at *Bath*, ſhut himſelf up in a cloſe and narrow Cell, and gave himſelf up entirely to Prayer and Mortification. Here he pleas'd himſelf with the Thought of having entirely cut himſelf off from the Converſation of Mankind, and being now at Leiſure to employ himſelf only in his own Sanctification. But it was impoſſible that a Life of ſo extraordinary a Nature ſhould remain uſeleſs to the World, and not produce a Number of Diſciples. Providence diſcover'd our Saint to ſome devout Perſons, who viſited him; and charm'd with his heavenly Converſation, begg'd to be admitted under his Care. Their Importunities were too ſtrong to be reſiſted; and in a little Time he found himſelf at the Head of a large Community plentifully provided with all Neceſſaries by the Devotion and Liberality of People of the beſt Faſhion in the Country. When he had raiſed a conſiderable Family here, he gave them a Prior, retired to his former Cell, and made his own Salvation his chief Concern, reſerving to himſelf only the Cognizance of ſuch things as were of the laſt Importance to the ſpiritual Good of the Community.

While he was thus employ'd, the See of *Wincheſter* became vacant by the Death of *Ethelwold*; and it was no eaſy Matter to agree upon the Choice of a Succeſſor to that holy Biſhop. The Clergy had been driven out of that Cathedral for their ſcandalous Lives; but were admitted again by King *Ethelred* upon certain Terms of Reformation. The Monks, who had been introduced upon their Expulſion, look'd upon themſelves as the Chapter of that Church; and hence aroſe a violent Conteſt about the Election of a Biſhop, while both Parties were hot, and vigorouſly ſet upon promoting each their own Man. The Diſpute at laſt ran ſo high that St. *Dunſtan* Archbiſhop of *Canterbury*, as Primate of *England*, was obliged to interpoſe in the Affair. That Prelate had Recourſe to Prayer and Faſting as the moſt proper Means to gain Light from Heaven in this critical Juncture. The Author of our Saint's Life, a Man of Credit and Piety, tells us St. *Dunſtan* was favour'd with a Viſion from St. *Andrew* while in this Perplexity, and receiv'd Orders to conſecrate our *Alphage* to the vacant Biſhoprick; which he did on the nineteenth of *October* 984, to the general Satisfaction of all concern'd in the Election, or intereſted in the Affair.

A Man thus pointed out by the Finger of God encouraged large Hopes; which were all anſwer'd in our Saint; and *Alphage*'s Behaviour was a ſufficient Proof of the Dignity of his Vocation. Piety flouriſhed in his Dioceſe; Unity was eſtabliſh'd among his Clergy and People; and the Church of *Wincheſter* recover'd

cover'd it's Luſtre in ſuch a Manner as made the Biſhop the Admiration of the whole Kingdom. He remain'd twenty two Years in this Station; and then was advanced to the See of *Canterbury*. Apr. 19

St. *Dunſtan*, who had deliver'd the Will of God in Regard to our Saint and his Dioceſe, and had an extraordinary Veneration for *Alphage*, when at the Point of Death, made it his ardent Requeſt to God that he might ſucceed him, in the See of *Canterbury*. His Prayer was heard; but the Effect of it did not appear 'till about eighteen years after St. *Dunſtan*'s Death. In that Time the Metropolitan Church was govern'd by three ſucceſſive Prelates; the laſt of them was *Alfrick*; upon whoſe Deceaſe in 1006, *Alphage* was rais'd to the See of *Canterbury*. The Dioceſe of *Winchester* was the only Part of *England*, that had not a Share in the Joy of his Promotion; for they were but too ſenſible of the Loſs they ſuſtain'd by this Tranſlation. Soon after his Election he went to *Rome*, and receiv'd the *Pallium* from the Hands of *John* XVIII, then Pope. At his Return into *England* he applied vigorouſly to the laborious Duties of his Charge, called Councils often, and made ſeveral neceſſary and uſeful Regulations in the *Engliſh* Church.

Alphage had govern'd the See of *Canterbury* four Years in perfect Tranquillity, when the *Danes* made an Incurſion into our Iſland. *Ethelred*, then King, was a weak Prince, and took no Meaſures for the Security of his Dominions againſt that People; who therefore infeſted the Coaſt, landed whenever they pleaſed, and carried off what Booty they wanted. In 1010 they not only plunder'd the Country, but committed the utmoſt Barbarities on the Natives without Oppoſition. Our Saint, who look'd upon himſelf as obliged by his Situation to be a Publick Victim, could now no longer bear to ſee his unhappy Countrymen ſo cruelly haraſs'd; he went boldly to the Enemy endeavour'd to ſtop the Courſe of their Violence by Exhortations to Mercy, and Leſſons of Humanity; When he found theſe made no Impreſſion on the Infidels, he freely employ'd what Money he had in purchaſing the Liberty of ſeveral Captives, and provided for the Subſiſtence of ſuch of them, as he was not then able to ranſom. His Charity was extended to the Invaders and Deſtroyers of his Country; to whom he preach'd the Goſpel with ſuch Succeſs, that many of them were converted to the Faith of *Jeſus Chriſt*; This did but the more exaſperate thoſe who remain'd in their Errors, and put them upon ſeeking all Opportunities of being revenged on the Man who had effected that Change in their Companions.

The *Danes* continued in this Iſland, and with the Aſſiſtance of *Edrick*, an *Engliſh* Malecontent, and ſeveral Rebels under his Command, laid Siege to *Can-*

Apr. 19 *terbury* in the following Year. The Quality foreſeeing what muſt neceſſarily be their Fate if they ſtaid in that City, which was not in a Condition to hold out againſt a numerous and well diſciplin'd Army, provided for their own Security by Flight, and endeavour'd to perſuade the holy Archbiſhop to do the ſame. But, he, like a good Paſtor, would hear of no ſuch Propoſal, aſſured them he could not think of abandoning his Flock, at a Time when his Preſence was more neceſſary than ever, and was reſolved to hazard his Life in their Defence at this calamitous Juncture. While he was employ'd in aſſiſting and encouraging his People, *Canterbury* was taken by Storm; The Enemy pour'd into the Town and deſtroy'd all that came in their Way by Fire and Sword. The Monks did what they could to detain the Archbiſhop in the Church, where they hoped he might be ſafe. But his Concern for his Flock made him break from them, and run into the midſt of the Danger. He had the Courage to addreſs the Enemy, when all fell before them; and offer himſelf to their Swords as more worthy their Rage than the People. Begg'd they might be ſaved, and their whole Fury diſcharged on him. The *Danes* laid hold of him, tied his Hands, inſulted and abuſed him in a rude and barbarous Manner, obliged him to remain on the Spot 'till his Church was burnt, and his Monks maſſacred; after he had ſuffer'd that Mortification, they threw him into a Dungeon, where was kept a cloſe Priſoner for ſeven Months.

During our Saint's Confinement, a violent Diſtemper made great Havock among the Enemy, and carried off vaſt Numbers of them in a few Days. Thoſe Chriſtians that were in the *Daniſh* Army look'd on this Mortality as a Puniſhment for the Extravagances, and Sacrileges of the late Storm; and made the Pagans ſenſible of the true Cauſe of their Misfortune. Their Eyes being thus open'd, they acknowledged they deſervedly felt the Weight of the Divine Juſtice, went to our holy Archbiſhop, deliver'd him from Priſon, begg'd he wou'd forgive them and interceed to God in their Favour. The charitable Prelate told them, 'though they deſerved no Relief, or Pity, he was reſolved to act up to the Morality of the Goſpel, and follow the Example of *Jeſus Chriſt*, who was pleas'd to waſh the Feet of the Wretch, who had conceived a Deſign of betraying him into the Hands of his Enemies, and pray'd for thoſe that crucified him. He then call'd on the Name of God, and bleſs'd ſome Bread, which he gave them; upon eating it they were cured, and the Calamity was conſiderably abated. But theſe Monſters of Ingratitude no ſooner enjoy'd a little Repoſe but they forgot whoſe Prayers had obtain'd the Bleſſing; and let him know that the Payment of a very large Sum of Money would be the only Means to ſave his Life. *Alphage*'s Circumſtances would not allow him to ſatisfy

the

the exorbitant Demand; they bound him, and put him to ſevere Tor- Apr. 19
ments to oblige him to diſcover the Treaſure of his Church, upon which they aſſured him of his Life and Liberty. The Saint knew that what they inſiſted on was the Inheritance of the Poor, not to be thrown away upon the Barbarous Enemies of the Chriſtian Religion; and therefore perſiſted ſtoutly in Refuſing to give them any Account of it. Upon which he was remanded to Priſon on *Eaſter*-day 1012, which that Year fell on the thirteenth of *April*.

After ſix Days cloſe Confinement, he was brought out, mounted on horſeback, put under a Guard, and conducted to his Trial. The *Danes* repeated their Demand, and threaten'd him with Death, if it was not complied with immediately. The Saint had already given all the Anſwer in his Power; and therefore now diverted the Diſcourſe to a Subject of infinitely more Importance, preſs'd their Converſion to the true God, and aſſured them that if they adhered to their preſent Superſtition and Idolatry, their Deſign of fixing in *England* ſhould not be crown'd with long Succeſs, and their End ſhould be miſerable. Incenſed at this Language the Soldiers fell on him, dragg'd him out of the Camp, ſtoned him, beat him unmercifully and left him for dead. *Alphage* bore all this with the utmoſt Tranquillity; every freſh Blow was a new Spur to his Charity, and made him offer up his Prayers to God for them with Charity and Fervor. One of the Soldiers, who had been converted and baptized by our Saint, grieved to ſee him ſuffer in ſo ſlow and painful a manner, thought he could not expreſs his Reſpect to the holy Biſhop more effectually at preſent than by putting an End to his Life and Miſery together. In this Spirit of barbarous Compaſſion, he cut off his Head, and thus gave the finiſhing Stroke to his Martyrdom. Thus died St. *Alphage* on the nineteenth of *April* 1012, being then fifty eight Years old; ſix of which he had been Archbiſhop of *Canterbury*.

The Chief of the *Daniſh* Army were for throwing his Body into the River; that the Devotion and Veneration of the Chriſtians might not raiſe a Monument of their Cruelty over it. But the Converts oppoſed the Deſign, aſſerted the Honour due to their Spiritual Father, ſeiz'd on the Body, and gave it a decent Burial. Several Miracles perform'd at his Tomb atteſted his Sanctity, and the Glory with which he was crown'd, and proved the happy Motive of a numerous Converſion among the *Barbarians*. The *Londoners*, upon hearing what great Things the Almighty did at his Interceſſion, made a Deputation to the *Danes*, purchaſed the Body for a large Sum of Money, and carried it in great Solemnity to St. *Paul*'s Church, where publick Honours were paid to his Memory,

Apr. 20 Memory; of which we have ſtill a Proof in a Church now ſtanding in *London*, which bears our Saint's Name. *Canute* the firſt *Daniſh* King of *England* being afterwards in quiet Poſſeſſion of the whole Kingdom reſtor'd thoſe Venerable Relicks to the Church of *Canterbury*, on the twelfth of *March* 1023. But the Church dedicates the Day, on which he ſuffer'd, to his Memory.

The XX Day.

St. Marcellinus Biſhop of *Embrun* in *France.*

MARCELLINUS, a Native of *Africa* was born in the Beginning of the fourth Age of Chriſtianity. Inflamed with a Deſire of extending the Limits of Chriſt's Kingdom, he made an Apoſtolical Voyage into *Europe*, and the firſt Time we hear of his Labours is in that Part of *France* which is now call'd *Dauphiny*. He found a large Harveſt in that Country. The Almighty prepared the Hearts of great Numbers of the People for the Reception of the divine Seed, and bleſs'd his Labours with ſuch Succeſs as drew the Eyes of the neighbouring Biſhops on him. Thoſe Prelates ſeeing the Progreſs the Goſpel made among Perſons whoſe Salvation 'till then ſeem'd deſperate, join'd in thanking God for the Mercy. *Euſebius* Biſhop of *Verceil* was one of that grateful Number; full of Zeal for the Souls of *Marcellinus*'s Diſciples, he wrote to *Emilianus* Biſhop of *Valence* on the *Rhone*, and conſulted him about providing them with Paſtors. They ſoon agreed that *Marcellinus* was viſibly deſign'd by Heaven for the Government of the Converts, which his Preaching had gain'd, and made him, Biſhop of *Embrun*; 'though not without much Oppoſition from our Saint's Humility; and he is uſually reckon'd the firſt Biſhop of that See.

Being thus inveſted with the Epiſcopal Character, he began to think of confining his Labours to his own Dioceſe for the future; but ſent his Companions and fellow Labourers into other Parts, where he deſign'd to have carried the Light of the Goſpel himſelf, had not Providence fix'd him at *Embrun*. He was now ſurrounded by Pagans; and his Situation exactly the ſame, that *Jeſus Chriſt* fortold his Apoſtles, when he declared he ſent them as Sheep among Wolves. *Marcellinus*, who knew his Buſineſs was to endeavour to change their Nature and Diſpoſitions, and ſoften them into Lambs by Evangelical Inſtructions, and an exemplary Life, gave them an Advantageous Idea of Chriſtianity

Christianity by the Sweetness of his Behaviour and the Purity of his Life; and Apr. 20
insituated the great Truths of Religion in a Manner expressive of that Spirit of Charity which is the distinguishing Mark of a Disciple of *Jesus Christ*, and the Substance of all his Precepts; and thus his Doctrine illustrated by an Innocent and virtuous Life, and enforced by many Miracles made it's way among his Flock, and he had the Satisfaction of seeing all the Inhabitants of *Embrun* converted to the Faith. He was indefatigable in his Labours for the Salvation of all under his Care, visited the most remote Parts of his Diocese frequently, and died full of Merit in the Year 374. The twentieth of *April*, appointed for his Festival, is either the Day of his Death or that of his Burial.

St. Agnes, of Mount *Pulciano.*

ST. *Agnes* was born at *Monte Pulciano* in *Tuscany* about the Year 1274. Her Vocation to a religious Life appear'd in her Infancy; when she was but nine Years old she shew'd so generous a Contempt of the World, and such an ardent Desire of devoting her whole Time, and all the Faculties of her Soul to God in Retirement, that it was thought proper to indulge her devout Inclinations, and put her into a Monastery. The devout Inhabitants of that House were called *Sackines*, from their wearing a Scapular made of Sackcloth. *Margaret*, to whose Care she was committed, found it no hard matter to govern one so well instructed and directed by the Spirit of God, as appear'd in all her Actions; and *Agnes* soon became the Admiration of the whole Community. Her Humility, Obedience, Constancy and Fervour in Prayer, and the cheerfulness with which she embraced the most severe Mortifications, at once raised their Surprize, and engaged their Affections. Her Prudence was so conspicuous that at fourteen she was made *Cellarist*, a Post always bestow'd on a Person remarkably sedate and careful. An Employment that engaged her in several Articles of Housekeeping seem'd not proportion'd to her Years, and Experience; but she discharged all the Duties of it to the Satisfaction of the whole House, who were pleas'd to see their Choice so visibly approved by God by the extarordinary Supply of all that was necessary to carry her through her Business. How much soever her Situation in the Community might seem to engross her Thoughts, none of the regular Exercises of the House, nor any pious Practice of her own was neglected or perform'd with less Exactness and Fervor.

Agnes

Apr. 20 *Agnes* had ſcarce been thus employ'd a Year, when the Nuns lately ſettled at *Proceno* a ſmall Town about twenty five Miles from *Monte Pulciano* having heard much of the excellent Diſcipline of the Houſe in which our Saint lived, ſent proper Perſons to ſolicit the Grant of a Superior from that regular Community. The Nuns met to conſider of one who might Anſwer the Expectations of the devout Petitioners, and that Choice fell on Siſter *Margaret*, the Perſon to whoſe Care our Saint was recommended at her firſt Entrance among the *Sackines*. She was too humble to accept of the Charge of the Monaſtery without much Oppoſition, and at laſt declared ſhe could not be reſign'd to leave *Agnes* behind her, whoſe Virtues would be uſeful to her in the Government of the Family for whoſe Uſe ſhe was deſign'd. The Nuns knew her Value too; and could ſcarce be prevail'd on to part with her. But finding the Superior Elect inſiſt on it, and the Deputies from *Proceno* join heartily in the Requeſt, they yielded at laſt, and gave her an aſſociate to her former Governeſs. The new Monaſtery as was govern'd by *Margaret* aſſiſted by our Saint 'till it was erected into an Abbey; upon which Occaſion that religious Family was uuanimous in deſiring our Saint might be conſtituted their firſt Abbeſs. The Reputation of her Virtues, and ſurprizing Abilities had reach'd the Ears of Pope *Nicholas* IV, who granted their Requeſt, and ſhe was conſecrated by her Dioceſan with the uſual Forms, 'though then not much above fifteen Years old. From that Time ſhe was acknowledg'd Superior of the Houſe, which however was ſtill left in the Hands of Siſter *Margaret*, who govern'd it in Quality of Prioreſs.

Our Saint being placed at the Head of the Community was perſuaded ſhe was raiſed above others only to give them an Example of all the Virtues, a Superior might expect from them. She conſider'd herſelf as poſſeſs'd of no other Advantage above the reſt but an indiſpenſible Obligation to a more profound Humility, and more ſevere Mortifications; for which Reaſon, ſhe faſted conſtantly on Bread and Water, lay upon the Ground, and thus left thoſe under her Care no Excuſe for deviating from the Duties of their State. She lived fifteen Years in the Practice of thoſe, and ſeveral other Auſterities; and would have gone on in the ſame Way, had not a violent Fit of Sickneſs made it impracticable for the rmaining Part of her Life; for 'though ſhe lived about thirteen Years after this, ſhe never recover'd her Health perfectly; which afforded her an Opportunity of practiſing an exact Submiſſion to the Will of God, and giving the Community an admirable Example of Patience.

The Reputation of her Sanctity drew great Crouds to her, and inſpired many with a Deſire of putting themſelves under her Conduct. Her Relations, could not bear to ſee *Proceno* happy in our Saint's Preſence; while the Place of her Birth

Birth was deprived of that Advantage; and after repeated Importunities em- Apr. 21
ploy'd to engage her to ſettle there among them, ſhe was at laſt prevail'd with to make them a Viſit. While ſhe was at *Monte Pulciano*, ſhe remember'd that, when a Child, ſhe often wiſh'd it in her Power to convert a ſcandalous and infamous Houſe on the Mountain from which the Town receives it's Name, into a Monaſtery. Hoping ſhe might now find Means to effect that happy Change, ſhe propoſed it to her Friends, who look'd on it as a favourable Opportunity of fixing her there, gave into the Project, promiſed to promote it, and provide the future Community with a handſome Maintenance, upon Condition ſhe would undertake the Direction of it, when form'd. She could not tell how to refuſe what they aſk'd, when Providence ſo viſibly directed the whole Affair. Application was made to the civil Magiſtrate, who gave Leave for pulling down that Seat of Debauchery, and erecting a Monaſtery on it's Ruins; and to the Apoſtolical Legate, who authorized our Saint's Tranſlation. The Houſe was finiſh'd in the Year 1308; and the Rule of St. *Auguſtin* and Inſtitute of St. *Dominick* eſtabliſhed for ſuch as ſhould become Members of that Community, which ſoon grew very numerous. Here ſhe lived nine Years a Pattern of all the Virtues that make a religious Houſe flouriſh, and received the Reward of them from their Donor on the twentieth of *April* 1317. *Clement* VIII, order'd her Name to be inſerted in the *Roman* Martyrologe, which is look'd on as a ſufficient Canonization.

The XXI Day.

St. Anselm, *Archbiſhop of* Canterbury.

ST. *Anſelm* was born about the Year 1033 in *Auguſta* a City on the Confines of *Burgundy* and *Lombardy*. *Gundulphus*, the Father of our Saint, was a Man of conſiderable Rank in the World; but unhappily too much addicted to his Pleaſures, and conſequently negligent of the Education of his Son and the Government of his Family. It was his good Fortune, hwoever, to be married to *Ermerberge*, a Lady of exact Economy, and ſingular Piety, whoſe Prudence ſaved his Eſtate from Ruin, and whoſe virtuous Cares were employ'd in the Education of *Anſelm*. She form'd his Heart to Religion, and had the Satisfaction of obſerving all her Inſtructions make an eaſy Impreſſion on his Mind. At a proper Age he was ſent to School, where he ſoon diſtinguiſh'd himſelf by a

Apr. 21 good Capacity and great Docility. He was ſcarce fifteen when he began to be ſerious in deliberating on the Choice of ſuch a State of Life as would place him out of the Reach of the Dangers of the World, and leave him no other Employment but that of ſerving God, and working out his own Salvation. He underſtood enough of the Obligations and Deſign of a Monaſtick Life to conclude what he wanted was to be found there; and accordingly applied to a neighbouring Abbot, and begg'd to be received into his Houſe; But that prudent Superior inſiſted on his Father's Conſent before he would admit him. *Anſelm* knew *Gundulphus*'s Temper too well to expect he would forward his Deſign, and therefore offer'd up his fervent Prayers to God that he might be favour'd with a Fit of Sickneſs. His Petition was granted; and he hoped his preſent Situation would prevail with the Abbot to grant what he had denied him before, or that his Ilneſs would end in a Releaſe from Life, and all the Miſeries and Evils with which it is ſurrounded. But he found himſelf miſtaken; for the Execution of his pious Reſolution was deferr'd to an Opportunity more conformable to the great Deſign God had of ſanctifying his Servant. The Abbot was ſent for; but could not be prevail'd with to grant his Requeſt; *Anſelm* recover'd, and it ſoon appear'd that a wiſe Providence had directed the whole Affair.

His Fervor abated upon the Return of his Health, and he gave into all the Pleaſures and Amuſements that his Station in the World would afford him, or the Warmth of Youth directed him to. His Regard for his Mother was ſome Check to him, while ſhe lived; but her Death gave him free Liberty to gratify his Paſſions, and purſue his vicious Inclinations, 'till all Reliſh for Study was loſt, and all Sentiments of Devotion baniſhed. But the Almighty, who had him in View as an Object of his Mercy, made him enter into himſelf, and diſguſted him of the World by allowing him to fall in Diſgrace with the only Perſon from whom he expected Aſſiſtance and Encouragement in a worldly Life. His Father took ſuch an Averſion to him, that he could not bear to ſee or hear of him; *Anſelm* ſubmitted, and endeavour'd to recover his Affections; but found that impoſſible; and therefore went for *France*, without any further Deſign at that Time than finding that Peace abroad which he could not enjoy at Home.

He ſpent three Years here without coming to any Reſolution about his Manner of ſettling in the World. At laſt, ſtruck with the great Reputation of *Lanfrank*, then Prior of *Bec* in *Normandy*, afterwards Archbiſhop of *Canterbury*, he made a Journey to that Monaſtery, and deſired to be admitted to ſtudy under him; which was granted. He made ſuch Progreſs in Philoſophy

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and diſcover'd ſo many excellent Qualities while he was there, that he ſoon gain'd the Friendſhip of his Maſter; and *Lanfrank*'s Example, and Exhortations join'd with his own natural Inclination to Study made *Anſelm* indefatigable. He was one Day conſidering his own Conduct in this School of good Literature, and obſerving how eaſily he deprived himſelf of Sleep and Eaſe, and how cheerfully he ſuffer'd Hunger and Cold, and many other Inconveniencies with the ſole View of acquiring a little Knowledge. He then went on to reflect on the Uncertainty and eſſential Deficiency of all human Learning, and the ſlender Reward that attends Labours of that kind; upon which Occaſion he was led to conſider how much better Encouragement there was to ſubmit to all thoſe Hardſhips for the Love of God; what Pleaſure muſt attend his Service; and how certain and ſubſtantial a Recompence is promiſed to ſuch as renounce all the Satisfactions of this Life on that Motive. Theſe Thoughts revied his Vocation to a Religious State, and put him upon conſidering where he ſhould fix. The Monaſtery of *Cluny*, and that of *Bec* ſeem'd the two only Competitors on this Occaſion. He was then full of his own Value, and proud of his Improvements, and therefore at firſt had what he thought ſubſtantial Objections againſt both thoſe Houſes. He apprehended that all the Time he had ſpent in his Studies would be loſt the Moment he engaged in either. *Cluny* was too Regular a Community to allow him to ſhew his Parts and Learning to Advantage: and *Lanfrank* would eclipſe him at *Bec*. After much Debate within himſelf, the Grace of God made him remember that a Deſire of Preference, and Reputation ſuited very ill with his Deſign of engaging in a State of Penance, Mortification, and Self-denial, and brought him to a Reſolution of chooſing a Place where he was ſure his Vanity could not be gratified or encouraged. Apr. 21

He was in this Diſpoſition when he conſulted *Lanfrank*. His Father was then dead, and he thus poſſeſs'd of a conſiderable Fortune; which he was reſolved either to relinquiſh entirely, or devote the greateſt Part of it to charitable Uſes. *Lanfrank*, that he might appear entirely diſintereſted, thought proper to refer him, to *Maurillus* Archbiſhop of *Roüen*; who adviſed him to a Monaſtery. This determin'd our Saint; who accordingly received the *Benedictin* Habit at the Hands of *Herlowin* Abbot of *Bec* in 1060, being then 27 Years old. Having thus renounced all worldly Hopes and Views, he gave ſo heartily into the Practice of Monaſtick Diſcipline, and made ſuch Progreſs in Virtue, that in three Years he was thought proper to ſuceed *Lanfrank*, who was then removed and placed at the Head of a new Monaſtery in *Caën*. *Anſelm* being now Maſter of more Time than he had ever been ſince his Admiſſion; he em-

Apr. 21 ploy'd it in the Study of Divinity, which was always accompanied with fervent Prayer, and rigorous Abſtinence. He was ſo ſucceſsful in his Enquiries, that he ſoon became famous for reſolving the moſt obſcure and difficult Queſtions, and always ſupported his Anſwers by the Authority of the holy Scriptures.

His being made Prior ſo young, raiſed the Jealouſy of ſome of the Monks, who made it their Buſineſs to give him much Uneaſineſs in his Poſt; but his Humiliy, Patience, and Charity ſhew'd the Sincerity of his Intentions, and gain'd his Adverſaries. When he had thus eſtabliſh'd himſelf in the Hearts of the whole Community, he applied himſelf in a particular Manner to the Education of Youth, which he look'd on as a Matter of no ſmall Importance; that by an early Cultivation of their tender Minds Vice might be rooted up before it grew too ſtrong. This Employment, however, did not divert him from a conſtant Attendance on the Sick and Infirm, whom he ſerved with his own Hands, that he might have an Opportunity of comforting and ſupporting them under their Miſeries by pious Diſcourſes. This great Variety of Affairs engroſſed our Saint ſo entirely that he found but little Time left for Study, and Contemplation; which proved a ſenſible Affliction to him. Deſirous of being more at Leiſure to purſue his learned Enquiries, and indulge the heavenly Pleaſure of converſing with God in Silence, he went to *Maurillus*, the Prelate who had adviſed him to a Religious Life, and begg'd he would releaſe him from his Charge. The Archbiſhop was ſo far from complying with his Requeſt, that he commanded him under holy Obedience to keep his Place, and never attempt to leave it without his Abbot's Order; aſſured him that he would ſoon be promoted to a higher Station, and adviſed him not to decline it, when offer'd.

We may form ſome Judgment of our Saint's Inclination to Study, and the great Delight he took in ſearching into ſuch things as regard the Salvation of Man, and the Service of the Almighty, from his complaining of Want of Time for thoſe Employments while he really found enough to compoſe ſeveral excellent Treatiſes, which are read and admired at this Day. 'Tis to thoſe Intervals we owe his Books of *Free Will*, *Truth*, *the Fall of the Devil*, and the *Attributes of God*, with ſome others. While he was Prior too he wrote a great Number of Letters to Perſons who conſulted him upon difficult Queſtions; and gave them all the Satisfaction they could deſire, or the Subject would admit of.

The Monaſtery of *Bec* flouriſhed very much under our Saint, both by the Number of the Monks and the Increaſe of it's Revenue. He was fifteen Years Prior of this Houſe; but ſeem'd to be ſole Superior of it a conſiderable

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Part of that Time; for *Herlowin*'s great Age and Infirmities not allowing him to act much, the whole Weight reſted on *Anſelm*'s Shoulders. His Behaviour while he aſſiſted his Abbot was ſuch as recommended him to the Choice of the whole Community, and upon his Death in 1078, he was unanimouſly choſen to ſucceed him. The Saint made a long and vigorious Oppoſition to this Election, employ'd the ſtrongeſt Arguments, and moſt moving Entreaties for being excuſed; but was at laſt obliged to ſubmit. What went a great way in determining him to accept of the Charge, was the Prediction of the Archbiſhop of *Roüen*, whom he always liſten'd to as the faithful Interpreter of the Will of God to him. He was ſolemnly bleſſed or conſecrated in the Beginning of the following Year by *Giſlebert* Biſhop of *Evreux*. Apr. 21

The new Abbot's firſt Care was to put the ſeveral Offices of the Monaſtery into the Hands of thoſe whom he knew underſtood the reſpective Obligations of the ſeveral Employments, and would diſcharge them with Fidelity and Prudence; while He undertook to ſolve Doubts, correct Faults, and perform every thing that related to the Direction of Souls, and forming the Manners of his Monks, whom he look'd on as his ſpiritual Children; and acquitted himſelf of thoſe Duties with ſo much Sweetneſs, and Tenderneſs that they loved, and obey'd him with Cheerfulneſs.

The Monaſtery of *Bec* was now grown very rich, and ſince the Conqueſt of *England* by the Duke of *Normandy* became poſſeſs'd of ſome Lands in this Iſland, which obliged the Abbot to make his Perſonal Appearance here at certain Times; This was the Occaſion of our Saint's firſt Journeys into *England*, which the Hopes of enjoying the Converſation of his old Maſter, then Archbiſhop of *Canterbury*, made perfectly agreeable. *Lanfranck*, well acquainted with his Learning and Vertue, took all Occaſions to publiſh his Character, and recommend him to the Eſteem of the *Engliſh*. But it was impoſſible that a Man of ſo much Affability, and eminent Sanctity ſhould be ſeen, and known, without being beloved; and accordingly he was careſs'd by Men of all Ranks, and Stations, who ſtrove who ſhould do moſt to expreſs their Value for the Abbot of *Bec*; and even thoſe of the firſt Quality thought themſelves under an indiſpenſible Obligation of entertaining our Saint, and giving him Marks of their Veneration for his Virtue. Even the King, whoſe Title of Conqueror made him haughty and inacceſſible to his Subjects, became affable to *Anſelm*, and ſeem'd ſoften'd into Humanity by the Dignity of his Character, and the irreſiſtible Sweetneſs of his Behaviour. During his Stay in *England* the plain, unaffected Stile in which he deliver'd his Advice or Inſtructions, the Force and Solidity of his Arguments and Reaſons, and his charitable Condeſcenſion to the particular

Apr. 21 particular Circumſtances, Profeſſions, or Capacity of thoſe he converſed with, made every one deſirous of detaining him in this Iſland; but that Happineſs was deferr'd ſome Years after his firſt Appearance among them.

King *William* was in the 21ſt Year of his Reign when he fell Sick at *Sotteville* near *Roüen*. Remembring our Saint's Character, he ſent to *Bec*, and deſired he would attend him, and aſſiſt him in ſettling his Conſcience. The Meſſenger found *Anſelm* ſick in Bed, and conſequently unable to comply with the Prince's Demand. *William* was now full of Confuſion and Sorrow at being denied that Favour in his Extremity, which he had ſlighted ſo often, when in his Power. But knowing how dear his Virtues made him to God, he earneſtly recommended himſelf to his Prayers, and ſupplied him with all the Helps his Diſtemper requir'd. This was the King's laſt Ilneſs; who was ſucceeded by his Son *William*, diſtinguiſh'd in Hiſtory by the Appellation of *Rufus*, i. e. *red hair'd*. This Prince follow'd his Father's Example in alienating the Church Lands, ſeizing of Eccleſiaſtical Revenues, and oppreſſing the Paſtors. *Lanfrank* had made a bold Stand in Defence of the Church in the laſt Reign, and continued his Zeal in this 'till he died, which was in the Year 1089. Upon his Death, the King, made an exact Eſtimate of all the Church Revenues in his Dominions; and then computing what he thought ſufficient for the Maintenance of the Clergy and Monks, converted the Surpluſage to his own Uſe, and farm'd it out to the higheſt Bidder. Upon the Demiſe of the Biſhops, he kept their Sees vacant, that he might employ the whole Income as he pleaſed.

The See of *Canterbury* had been vacant about four Years, when *Anſelm* came to *England*, at the earneſt Requeſt of *Hugh* Earl of *Cheſter*, the Conqueror's Nepew, who was very ill, and apprehended he ſhould die. The Earl recover'd before our Saint reach'd him; but the Affairs of his Monaſtery detain'd him ſome Time here. The King had been much ſolicited by the chief Quality to provide the Church of *Canterbury* with a good Paſtor; but was too well pleas'd with the Revenue of that See to part with it 'till he thought himſelf on the Brink of Eternity. In the Year 1093 he was dangerouſly ill; and his Life being deſpair'd of, the Biſhops and Nobility begg'd he would allow his Salvation a ſerious Thought, and recommend himſelf to God's Mercy by taking off the Oppreſſion under which the *Engliſh* Church labour'd and filling the vacant Sees, but particularly that of *Canterbury*. Preſs'd by their Importunities, and ſtruck with a Senſe of his Danger, he deſired that *Anſelm* ſhould be ſent for, and promiſed to follow his Advice. The Saint was very plain with the King, and let him know nothing could procure him Peace, or Happineſs but a full and ſincere Confeſſion of his Sins, and a Promiſe of repairing the Damage

mage he had done the Church, if God ſpared his Life. *William* complied in every particular and named *Anſelm* to the Metropolitan See, whom he knew to be perfectly agreeable to the Clergy and Nobility, and all Sorts of People. The Saint ſurpriz'd to find his Advice to the King had procured his own Promotion, declared, as he had no ſuch thing in View, he would never accept of that Dignity. The Biſhops, who were deputed to acquaint him with the Royal Nomination, and conduct him to the King, declared they were ſcandalized at his Refuſal, conſidering the unhappy Poſture of Affairs in *England*; and aſked him what he meant by preferring his own Eaſe to the Good of the Church, which would be ſo well conſulted by his Compliance. *Anſelm*, who was then ſixty Years old, urged his Age and Averſion to temporal Affairs as an Apology for his Conduct; and when the Prelates ſolved that Difficulty by promiſing to eaſe him of every Care but what was purely Paſtoral, he found ſtill freſh Objections againſt doing what they urged. Apr. 21

The Biſhops, who had the Good of the Church at Heart, and were overjoy'd at this favourable Opportunity of repairing it's Damages, finding no Arguments could prevail with him to give a free Conſent, laid hold on him, carried him to the King by Force, and told him what Reſiſtance he had made. The King, who imagined himſelf near his End, conjured him to accept of the Archbiſhoprick, if he had any Value for his Prince's Repoſe, or any Regard for his Soul. Every one but our Saint was ſo affected with the moving Manner in which the King preſs'd him to a Compliance with his Nomination, that they dragg'd him to his Bedſide, and forced a Croſier into his Hand. Thus inveſted he was hurried away to a neighbouring Church, and his Election declared publickly. This was done on the ſixth of *March* 1093. *Anſelm* foretold the King's Recovery, and aſſured thoſe who attended the Election, that the Church had ſtill much to ſuffer from his Tyranny and Avarice. The Conſent of *Robert* Duke of *Normandy* his Prince, of the Archbiſhop of *Roüen* his Metropolitan, and the Monaſtery of *Bec* were requiſite on this Occaſion. The King undertook that Affair, and ſucceeded. But *Anſelm* ſtill declined the Charge, and would not accept of it at laſt 'till he had obtain'd that Prince's Word for reſtoring all that ever belong'd to the See of *Canterbury*, and acknowledging *Urban* II for Pope, notwithſtanding the Pretenſions of *Guibert*, who had taken the Name of *Clement* III, and made a Schiſm in the Church. The King was now pretty well, had forgot all the good Reſolutions, and Promiſes that the Fear of Death had extorted from him, and would willingly have retain'd a conſiderable Part of the Income of the See of *Canterbury*; But *Anſelm*

was

Apr. 21 was reſolved, and People of all Ranks were ſo preſſing for an Archbiſhop, that the King was obliged to come to any Terms to keep his Subjects from rebelling When things were thus adjuſted *Anſelm* ſet out for *Canterbury*, where he arrived the twenty fifth of *September*, and was received with all poſſible Demonſtrations of Joy. *Thomas* Archbiſhop of *York*, and all other Biſhops of *England*, except two who were Sick at home, but ſignified their Conſent in Writing, met at *Canterbury* on the fourth of *December* for his Conſecration.

Eight Days after that Solemnity he went to Court, was very graciouſly receiv'd, and every thing ſeem'd to promiſe Peace and Tranquility in the *Engliſh* Church; but our Saint could not but tremble at the Apprehenſion of what he foreſaw would happen. *Anſelm* had not ſate long in the Metropolitan Chair, when the King made great Demands on his Subjects for Supplies in his Attempt on the Dutchy of *Normandy*, then in Poſſeſſion of his Brother. Our Saint was told by thoſe who wiſhed him well, that a handſome Preſent on this Occaſion would purchaſe the King's Favour for ever, and engage him to protect the Church; He was unwilling to do this, being apprehenſive it would look like paying for his Promotion, as malicious People would not ſcruple to ſay; but yielded at laſt to the Importunities of his Friends, and made him an Offer of five hundred pounds. The King at firſt ſeem'd well enough ſatisfied with the Sum; but ſome equally diſpoſed to flatter their Sovereign's Paſſions, and oppreſs the Church, took Care to obſerve it was much too ſmall for one of his Rank, who ſhou'd be obliged to give at leaſt twice as much. The King was weak enough to liſten to this pernicious Counſel, and let the Archbiſhop know his Preſent was too ſmall, and not worth his Acceptance, and that he expected a thouſand Pounds. The Holy Prelate thank'd God for this Turn of Affairs, which had ſaved his Reputation, gave the intended Sum to the Poor, and left the Court.

Not long after this, the King was at *Haſtings*, where the Nobility and Biſhops attended him, to wiſh him Succeſs in his Expedition to *Normandy*. He was detain'd in that Port a Month by contrary Winds, which gave our Saint frequent Opportunities of recommending the Church to his Care and Protection. As he was one day ſitting with the King he took the Liberty to tell him that the only way to ſecure the Bleſſing of God upon his Undertaking would be to conſider the unhappy State of Religion in *England*, and provide proper Remedies for the Evils under which it labour'd. Upon which the King aſk'd him what he would have him do? *Anſelm* then complain'd of the Luxury, and Extravagances of the Court, and the many Abuſes committed in Prejudice of the *Engliſh* Church,

Church, and was very preſſing with him to allow the calling of Councils as the Canons direct. The King, who 'till then knew not what it was to have to do with a true Biſhop, reſented his Freedom, told him his Predeceſſor dared not uſe this Language to the King his Father, and aſſured him he ſhould have no Regard to his Remonſtrances on this Article. The Saint perceiving his Diſcourſe made no Impreſſion on the King, thought it not prudent to exaſperate him any more, and therefore took his Leave for that Time; but conſidering afterwards how much the Intereſt of the Church was concern'd in his cultivating a good Underſtanding with his Prince, he went to him again, and begg'd he would be pleaſed to receive him into his Favour, or let him know his Fault, that he might either juſtify himſelf or make ſome Amends for the Offence. The King with a haughty and deſpotick Air told him he would do neither; and the Biſhops about him inſinuated that the only way to recover the King's Favour would be to grant him the Money he demanded. But *Anſelm* could not think it adviſeable to purchaſe his Prince's good Will at the Expence of his Conſcience and to the Prejudice of the Poor, and therefore retired without any farther Diſcourſe on that Subject, and employ'd himſelf in the Reformation of his Flock, and the Regulation of his Dioceſe in the beſt manner thoſe diſtemper'd Times would give him Leave. Apr. 21

William Rufus return'd to *England* without Succeſs; *Anſelm* paid him his Reſpects at his Arrival, and deſired he might be allow'd to make a Journey to *Rome*, to receive the *Pallium* at the Hands of Pope *Urban* II. The very Mention of that Name put the King into a Rage, who told our Saint that, not having yet acknowledged *Urban* for Pope, he look'd upon his adhering to him as an Act of Treaſon and Rebellion againſt his Royal Dignity, and ſhould reſent it as ſuch. *Anſelm* then put him in Mind of the Conditions on which he had accepted of the Archbiſhoprick; but the King had no Regard to his Promiſe, and repeated what he had ſaid before with great Warmth and Vehemence. On the 11th of *March* 1095 the King conven'd a numerous Aſſembly of the Clergy and Nobility at *Rockingham*, and propoſed the Queſtion to their Conſideration. Much the greateſt Part of the Biſhops were weak enough to fall in with the King's Sentiments, and endeavour to perſuade our Saint to renounce *Urban*, as a Perſon that could neither be of any uſe to him, while the King was incenſed againſt him, nor do him any Prejudice as long as his Sovereign was his Friend. But *Anſelm* let them know he was acquainted with his Duty both to his Prince, and the Pope, and wou'd not forfeit his Obedience to the latter and encourage a Schiſm in the Church to ingratiate himſelf with the former; and in the Concluſion deſir'd Leave for retiring out of *England*. This Petition gave *William* no

Apr. 21 ſmall Confuſion and Perplexity. For, 'though he deſired nothing more than to be deliver'd from the offenſive Courage of that great Prelate, he was not willing to let him go with the Epiſcopal Dignity, which yet he could not tell how to diveſt him of. At laſt it was reſolved that nothing farther ſhould be done in the Affair 'till *Whitſontide*, and the King promis'd to let things ſtand as they then were 'till that Time. But the Event ſhew'd his Word was not to be depended on. For *Anſelm* was ſcarce return'd to *Canterbury*, when his moſt Faithful Servants, and beſt Friends were ill treated, and every thing practiſed on him that could make him uneaſy, and induce him either to comply with the Prince's Will, or reſign his Biſhoprick.

The King had made Uſe of this Interval to apply to *Rome*; to which City he diſpatch'd two Perſons, whoſe Buſineſs it was to inform themſelves more exactly of the Pretenſions of the two Popes; and endeavour to engage him who appear'd the true Pontiff to ſend the Archbiſhop's *Pallium* directly to the King. The Embaſſy ſucceeded, as they wiſhed; *Urban*'s Title proving evidently the better, he was eaſily prevail'd on to comply with the King's Requeſt, in Hopes to ſecure him and his Subjects to the Holy See; and *Walter* Biſhop of *Albano* was ſent to *England* on that Occaſion. The Legate arrived a few Days before *Whitſunday*, which that Year fell on the thirteenth of *May*, and ſeem'd diſpoſed to do whatever *William* deſired, provided *Urban* was acknowledg'd Pope. The King imagining this a favourable Conjuncture for purſuing his Malice againſt the Archbiſhop, came into his Propoſal, required all his Subjects to look on *Urban* as chief Paſtor in the Church, and then inſiſted on *Anſelm*'s being depoſed; but the Legate could never be prevail'd on to do that illegal Act. The King, perceiving he could not gain his Ends, thought it moſt adviſeable to deſiſt for the preſent, and let him know the *Pallium* was ready for him, whenever he thought fit to receive it, and at the ſame Time that 'though he had refuſed to give any thing for his Inveſtiture, his Majeſty expected a handſome Preſent for the *Pallium*, which his Holineſs had left at his Diſpoſal. To this the holy Archbiſhop anſwer'd it would be an Affront to his Majeſty to attempt to purchaſe his Friendſhip and Favour with Money, and that he was firmly reſolved to paſs his whole Life without that Mark of Eccleſiaſtical Dignity rather than buy it. The King finding he could make no Advantage of our Prelate, diſſembled his Reſentments, ſeem'd to admire his Virtue and Reſolution, and under Pretence of ſhewing him a particular Reſpect, offer'd to give him the *Pallium* with his own Hands. *Anſelm*, who perceived the King's Deſign, and foreſaw the Conſequences of receiving it in that Manner, declared he could

could not think of taking that from the Prince which was a Gift of the Holy See. Apr. 21

There being no Poſſibility of bringing the Archbiſhop to do any thing that look'd like depending on his Prince's Pleaſure for the Exerciſe of his Metropolitan Jurisdiction, the Affair was at laſt brought to this Concluſion, that the Legate ſhould carry the *Pallium* to *Canterbury*, and lay it upon the Altar of the Cathedral Church, from which the Archbiſhop ſhould take it. This Ceremony was perform'd with great Solemnity on the tenth of *June* 1095; and *Anſelm* remain'd in Peace for ſome Time. In the Year 1096 *Robert* Duke of *Normandy* went to the Holy War, and left his Dominions in his Brother's Hands for three Years. *William* went over to *Normandy* and took Poſſeſſion according to Contract; ſo that *Anſelm* ſeem'd then left at perfect Liberty to provide the Churches with able Paſtors, preach to his Flock, reform their Manners, regulate Diſcipline, and ſtudy and write for the uſe of others; which he did with indefatigable Induſtry. The King at his Return found the *Welſh* up in Arms; and march'd againſt them with what Forces he could raiſe. He quelled the Rebels; but complain'd that the Troops, with which *Anſelm* had furniſhed him for that Expedition, were neither good nor well diſciplin'd, and let him know he muſt expect to anſwer for this Failure in his Duty. *Anſelm*, perceiving this Pretence was only the Forerunner of ſomewhat worſe, and deſign'd to make way for Uſurpations of his Juriſdiction, and Attempts on the Revenues of the Church, made no Anſwer to this Meſſage, but reſolved to go to *Rome*, and conſult the Pope upon Ways and Means for remedying the Evils under which the *Engliſh* Church then labour'd, and guarding it againſt thoſe that threaten'd it from the Violence and Avarice of the Prince on the Throne.

Theſe were *Anſelm*'s Diſpoſitions when he aſk'd Leave for the firſt Time on *Whitſunday* 1097; and was refuſed; for the King ſuſpected the Deſign of his Journey. The Saint, however, had Patience enough to aſk again after two Denials. This third Time was in *October*; and the King in a violent Paſſion declared, that if he left the Kingdom, the whole Revenue of the Church of *Canterbury* ſhould be alienated, and *Anſelm* never more acknowledg'd Metropolitan. But nothing could divert our great Prelate from purſuing his Zeal for the Houſe of God; he was willing to leave the King's Heart, as well as his own Church, in the Hands of the Almighty, and therefore urged his Petition a fourth time, and on the fifteenth of *October* obtain'd the King's Permiſſion for going to *Rome*. After giving him his Bleſſing, he went to *Canterbury*; where he comforted the Monks who ſerved his Cathedral, and endeavour'd to arm them againſt the

Apr. 21 Perſecution that threaten'd them during his Abſence. When he came to *Dover*, where he was to take Shipping, he was ſtopt by the King's Order, and his Baggage ſearch'd, in Hopes of finding a conſiderable Sum of Money. But the Officers were diſappointed, and the People were very loud in expreſſing their Deteſtation of their Proceedings.

Anſelm landed ſafe in *France*, where he made no Stay; but proceeded to *Burgundy*, then a diſtinct Government, where the Duke receiv'd him in a manner ſuitable to the Dignity of his Character, and his perſonal Merit. He ſpent ſome Days at the Monaſtery of *Cluny*, and then proceeded to *Lions*, where he found his old Acquaintance *Hugh* Archbiſhop. The Fatigue of his Journey and his corporal Infirmities made it neceſſary for him to take ſome Repoſe here. Beſides, it was not ſafe travelling any farther at that Time; for *Guibert*'s Party lay in the Way, and proved very troubleſome to Perſons bound for *Rome*. Upon theſe Conſiderations he wrote to the Pope from *Lions*; told him with what Difficulty he had been prevail'd on to accept of the Biſhoprick, what Storms he had had to weather ever ſince he receiv'd that Charge: the great Affliction he had to ſee ſeveral Abuſes which were not to be winked at, and which yet he could not reform, while the King employ'd his Authority to diſturb the Peace of the Church, oppreſs the Prelates and rob the Sees of their Revenues; and then concluded with begging his Holineſs in moſt ſolemn Terms to deliver him from the Dangers and Difficulties that ſurrounded him, and allow him to end his Days in Privacy and Security. The News of our Saint's Journey had alarm'd the Schiſmaticks, who lay in wait for him on the Road 'till they were told he was taken ill at *Lions*, and did not deſign to go any farther. This made them give over any Hopes of his falling into their Hands, and he went to *Rome* afterwards without any Moleſtation, purſuant to the Pope's Order.

He reach'd that City at the latter end of *March* 1098. Upon his Arrival *Urban* gave Orders for his being lodged and entertain'd in the *Lateran* Palace, and the next Day admitted him to Audience, and receiv'd him with all the Marks of Reſpect and Favour he could ſhew to a Prelate ſo famous for his Zeal and Courage. The *Roman* Nobility reſorted to Court upon the News of his Arrival, and were taught to have an exalted Idea of the Saint's Vertue and Merit from the large Commendations the Pope beſtow'd on him at this firſt Interview. The holy Father proceeded to aſk the Cauſe and Motives of his Journey before them all, that they might have farther Opportunities of admiring his Epiſcopal Spirit, and being edified at his Conduct. *Anſelm* repeated what he had written from *Lions*; upon which the Pope aſſured him

him of his Protection, and wrote to the King of *England* in very ſtrong Terms, Apr. 21
adviſing him and requiring him to reſtore the Church Lands, and deſiſt from thoſe Acts of Violence which where the Subject of *Anſelm*'s Complaint. The Archbiſhop wrote to the King at the ſame Time; and after ſome Stay at *Rome*, he was obliged to leave that City by the exceſſive Heats, and retired to a Monaſtery in the Kingdom of *Naples*. The Abbot of that Houſe had formerly been a Monk at *Bec*, when our Saint was Superior, and was glad of this Opportunity of expreſſing his Gratitude for the Man under whoſe Direction he had been form'd to a religious Life. Here our Saint propoſed to wait the King's Anſwer to the Pope's and his Letter. Pleas'd with the Repoſe he enjoy'd in that agreeable Solitude he began to revive thoſe Employments that had taken up ſo much of his Thoughts at his own Monaſtery. He had begun a Treatiſe in *England* upon a very important and nice Queſtion, viz: *Why God was made Man for the Redemption of the World?* But the Troubles of the Church would not allow him to finiſh it there. He now reaſſum'd that Subject and ſet his laſt Hand to the Work in this Retirement.

But it was impoſſible a Perſon of his Learning and Sanctity, ſhould be allow'd ſo cloſe a Retreat as he deſired. His Reputation drew great Numbers, who liſten'd to him as the Interpreter of God's Will, and return'd perfectly ſatisfied with his Advice and Direction. *Roger* Duke of *Pouïlle*, Son to *Robert* Duke of *Normandy*, was then employ'd in beſieging *Capua*: and, ſeeming to depend on the Bleſſing of God on his Undertaking, if he could but be favour'd with our Saint's Company, deſired him to paſs ſome Time with him. *Anſelm* accepted of the Invitation, and ſtaid with that Prince 'till he became Maſter of the Town; after which he attended the Pope. Conſidering the Troubles and Perſecutions he had ſuffer'd in *England*, without being able to do any Service to the Church there; and at the ſame Time what Tranquility he had enjoy'd ſince he left that Kingdom, he began now to be ardently deſirous of ſtaying abroad, and quitting his Biſhoprick. The daily Accounts he had of *William*'s Exorbitant Conduct improved this Inclination to Privacy and Retirement, and made him apply once more to the Pope for Leave to reſign. His Holineſs was ſo far from coming into his Meaſures, that he reproached him with Puſillanimity for talking of leaving his Flock, before he was call'd to ſhed his Blood for it, and ſolemnly charged him to baniſh all ſuch Thoughts, as dangerous Temptations.

Urban had call'd a Council, which was to meet at *Bari* on the firſt of *October* 1098; and order'd our holy Prelate to make one of that venerable Aſſembly, aſſuring

Apr. 21 aſſuring him he would there do him Juſtice againſt the King's Attempts, and aſſerted his Conduct againſt all who oppoſed the Liberties of the Church. That Aſſembly met at the Time appointed, and conſiſted of 183 Biſhops. The *Grecians* propoſed the Queſtion of the holy Ghoſt, and undertook to prove from the New Teſtament that he proceed from the Father only. The Pope replied, and uſed ſeveral Arguments in Defence of the Faith taken out of St. *Anſelm*'s Treatiſe *of the Incarnation.* The Diſpute continuing, his Holineſs, full of a juſt Veneration for our Saint, commanded Silence; and then with a loud Voice aſked, where *Anſelm* was, whom he call'd by the honourable Titles of Father and Maſter. Upon *Anſelm*'s anſwering, and deſiring to know the Pope's Pleaſure, he was invited to ſit by him; which Mark of Diſtinction and Reſpect alarm'd the Council, and put them upon enquiring who this extraordinary Perſon could be. The Pope then proceeded to draw our Saint's Character in proper Colours, and gave a full Account of what he had ſuffer'd from his Prince; this recommended him powerfully to their Eſteem, and made them eager of hearing what the holy and learned Prelate had to offer on the Queſtion before them. *Anſelm* handled it with ſo much Strength, Eloquence and Clearneſs, that it was unneceſſary to add any more on that Subject; the whole Aſſembly expreſs'd their Satisfaction by loud Applauſes and repeated Anathemas againſt ſuch as ſhould deny that the holy Ghoſt proceeds from both Father and Son.

This Point being thus clear'd, the Council began to take the King of *England*'s Conduct into Conſideration. Several enormous Complaints were urged againſt him; ſuch as *Simony*, Oppreſſion of the Churches in his Dominions, and the unworthy Manner in which our Saint had been treated by that wicked Prince. It appear'd upon the whole, that *William* had received ſeveral Admonitions from the holy See, of which he had taken but little or no Notice, and therefore ſeem'd incorrigible. In Conſequence of this being the true State of the Caſe, the Pope and Council were upon the Point of giving Sentence of Excommunication againſt the King, when *Anſelm*, who 'till then had obſerved a ſtrict Silence, interpoſed his charitable Interceſſion in Favour of the very Wolf that had made ſuch Havock in the Flock, and obliged the Shepherd to quit his Charge. He threw himſelf at the Pope's Feet, begg'd he would not proceed to that Extremity; and his Petition was granted.

As our Saint's Charity and Virtue were ſtill the ſame, ſo the King was as haughty, and reſolute as ever. When the Council of *Bari* broke up, *Anſelm* accompanied the Pope to *Rome*; where he found the Perſon charged with the Pope's and his Letter to the King return'd; and the beſt Account he could give

of

of his Embaſſy was that the Prince had received his Holineſs's Letter, but wou'd not take that from the Archbiſhop, and expreſſed his Reſentment againſt him, by ſwearing he would order the Meſſenger's Eyes to be plucked out, if he did not leave his Dominions immediately. About the ſame Time an Envoy from the Court of *England* came to *Rome*, whoſe Commiſſion was to juſtify his Prince's Conduct againſt the Allegations of his Metropolitan. The common Parent of Chriſtendom could not but admit the Repreſentative of a crown'd Head to Audience, and was prevail'd with to put off the Determination of the Affair 'till *Michaelmas* the following Year. *Anſelm* could not be very well pleas'd, with ſo long a Delay, and having at preſent no farther Buſineſs at *Rome*, deſired Leave to return to *Lions*. But the Pope would not grant it, and declared he ſhould have Occaſion for his Learning and Wiſdom in a Council he deſign to hold at *Rome* after *Eaſter*. The Truth is, his Holineſs had a juſt Senſe of our Saint's Merit, and omitted no Opportunities of letting the World ſee the Regard he had for him. In all Eccleſiaſtical Aſſemblies, Proceſſions, and other publick Ceremonies, his Place was next the Pope's Perſon; and *Anſelm*'s Sanctity was ſo conſpicuous, and engaging, that this Preceedence not only kindled no Jealouſy among the Cardinals, and Prelates, but even made them deſirous of paying him all poſſible Reſpect. Apr. 21

The Council, of which the Pope ſpoke, met on the tenth of *April* 1099, and was compoſed of 150 Prelates; the Biſhop of *Lucca* undertook to recommend *Anſelm*'s Caſe to the ſerious Conſideration of that Aſſembly, commended his Modeſty and Silence, and complain'd loudly of his Treatment. *Urban*, perceving the good Prelate grew Warm, told him he had done his Duty in Regard to the injur'd Biſhop, and aſſured him Care ſhould be taken to do him Juſtice. As ſoon as the Council broke up, *Anſelm*, perceiving the Pope's Hands tied 'till *Michaelmas* by the Promiſe he had made the *Engliſh* Embaſſador, took his Leave of his Holineſs, and return'd to *Lions*; where the Archbiſhop received him with all poſſible Marks of Joy and Reſpect, engaged him to officiate in his Cathedral, ordain, confirm, dedicate Churches, and perform all the Epiſcopal Functions, as if he had been in his own Dioceſe. The Saint began to reliſh the Repoſe he enjoy'd, and was reſolved to end his Days here, without thinking of returning to his own Church. During his Stay at *Lions*, Prayer, and Study empoy'd all the Time that was not ſpent in publick Duties. His Treatiſe of the Conception of the Son of God, which he calls the *virginal Conception*, and *Original Sin*, was the Fruits of his retired Hours in that Place. He had not been long at *Lions* when he received the News of *Urban*'s Death, and the Promotion of *Paſchal* II, upon which he wrote a Letter to the new Pope, inform'd

Apr. 21 form'd him of his Caſe, and begg'd he would not employ his Authority in commanding him back to the See of *Canterbury* 'till the King ſhould repair the Damage he had done to the Metropolitan Church.

Anſelm had ſpent above a Year in this Manner when he heard of King *William*'s Death, which happen'd on the ſecond of *Auguſt* 1100; that Prince receiv'd a Wound from an Arrow levell'd at a Deer in New Forreſt, and died on the Spot. Our Saint expreſs'd his Concern for the King's Soul by a Flood of Tears, and his invincible Charity by declaring he had rather have died himſelf than hear of that unhappy Prince leaving the World without any Preparation for Eternity. The News of *William*'s Death was ſoon follow'd by a Deputation from the Church of *Canterbury*, inviting him to return to his See. The Archbiſhop of *Lions*, who loved his Friend's real Good, adviſing him to accept of the Invitation, he ſet out for *England*; and was met at *Cluny* by one from *Henry*, Brother and Succeſſor to the late King, whoſe Letter preſs'd his Return, and promiſed to regulate his whole Conduct by his Advice. *Anſelm*, overjoy'd at the Happy Turn of Affairs in Favour of his Flock, haſten'd to his Charge, and landed at *Dover* on the twenty third of *September*, the ſame Year; where he was receiv'd like one whoſe Preſence was to give new Life and vigor to the languiſhing and diſtreſs'd Church of *England*.

The Archbiſhop recover'd the Fatigue of his Journey in a few Days, and then went to pay his Reſpects to the King; who received him very graciouſly and reſtor'd to the See of *Canterbury* all his Brother had taken from it. Thoſe who had long wiſh'd to ſee the Church recover it's Liberty and Dignity, were tranſported at this happy Change in Affairs. But the Sunſhine, that now warm'd and pleas'd them, was not of a long Continuance. The new King inſiſted on *Anſelm*'s doing Homage for the Archbiſhoprick, and receiving Inveſtiture from him; which our Prelate refuſed, alledging the Opinion and Authority of the late Council at *Rome*, in which all Lay-Perſons undertaking to inveſt Biſhops or Abbots, and the Prelates ſubmitting to be inveſted by a Lay-Hand were excommunicated; and with his uſual Steadineſs and Reſolution declared he could not purchaſe his Stay in *England* upon Terms ſo diſhonourable to the holy See. The King ſent a Diſpatch to *Rome*, to deſire *England* at leaſt might be excepted from that Cenſure. But this Embaſſy did not meet with the Succeſs the King deſired; for he received a Letter from the Pope which abſolutely forbid him to concern himſelf in Inveſtitures. *Henry* was reſolutely bent on aſſerting what he thought his Right, and required our Saint to conſecrate ſuch Biſhops and Abbots as he ſhould inveſt, or leave the Kingdom; but he would neither do what his Conſcience perſuaded him was unlawful, nor quit his Flock,

Flock, 'till forced from it. The King then ſent a Deputation of three Biſhops to the Pope; who were to declare that if he did not ſoften the Rigour of the Roman Decree, *Anſelm* ſhould be baniſhed, and the Kingdom of *England* would withdraw it's Obedience to his Holineſs. *Anſelm* diſpatched two Monks at the ſame Time to repreſent the Caſe fairly, and hinder the King's Deputies from making a falſe Report of the Pope's Anſwer; and the Sequel ſhew'd this was no unneceſſary Precaution. After ſome Stay at *Rome* the Biſhops return'd with two Letters, one to the King, the other to the Archbiſhop of *Canterbury*; in both which the Pope ſtrenuouſly oppoſed Lay Inveſtitures, which he look'd on as notorious Uſurpations of Eccleſiaſtical Authority; while the Princes, who contended for them, maintain'd that nothing Spiritual was pretended to be given by that Ceremony; which was deſign'd only to put the Perſons in Poſſeſſion of ſome Fief, or other Temporalities belonging directly to the Crown and held from it. The King's Meſſengers, however, willing to make their Court to him at the Expenſe of their Conſcience, pretended that the Pope had admitted them to a private Audience, given them very different Inſtructions from what the aforeſaid Letters contain'd, and order'd them to tell his Majeſty that as long as the reſt of his Conduct was ſuch as became a good Prince, he would not diſpute Inveſtitures with him, which he was at Liberty to beſtow on worthy and vertuous Perſons. The greateſt Part of the Court credited this improbable Fiction, which gave the King freſh Courage to inſiſt upon *Anſelm*'s doing Homage, and conſecrating ſuch Perſons as he was diſpoſed to promote.

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Thus the Diſpute ſtood in *England* in the Year 1102, when our Saint called a national Council at *London*, which was held in the Abbey Church of *Weſtminſter*. *Anſelm* deſired the King would order and allow the Nobility of the Kingdom to be preſent at this Aſſembly, that thus both the Civil and Eccleſiaſtical Power might be united in authorizing and enforcing ſuch Decrees as ſhould be made there for the Reformation of Manners, and Removal of Aubſes. This Council was managed with great Regularity and concluded peaceably; 'though we do not hear the the *Engliſh* Church received much real Advantage from it's Deciſions; For about the middle of *Lent* the next Year, the King deſired our Saint would go to *Rome* to negotivate this Affair, and bring it to ſome Concluſion; for the Contradiction between the Pope's Letters and his pretended Oral Conceſſion had perplex'd the Cauſe; for which Reaſon, depending on *Anſelm*'s Sincerity, he preſs'd him to undertake that Journey, and prevail'd with him; but at his Departure he declared he would do nothing at *Rome* that could tend to betray the Honour, or weaken the Intereſt of the Church.

Apr. 21 This Declaration made the King think his Affairs not ſafe in his Hands, and therefore he ſent an Embaſſador to the Pope, who arrived before *Anſelm*; for that Prelate was detain'd on the Road by the Heats, and other Inconveniencies. The Pope appointed a Day for examining the Affair; when the *Engliſh* Embaſſadour pleaded the Kings Cauſe with much Eloquence, and inſiſted on his Right of Inveſtiture: in which *Paſchal* ſtrenuouſly oppoſed him; and all the Conceſſion his Holineſs thought fit to make in his Favour, was to take off the Sentence of Excommunication he had incurr'd ſince the Deciſions of the Council at *Rome*, already mention'd; but order'd that all ſuch as had received Inveſtitures at his Hands ſhould remain under that Cenſure 'till the Archbiſhop of *Canterbury* ſhould abſolve them.

Anſelm left *Rome* as ſoon as the Pope had declared his Opinion and Reſolution; but the Embaſſador remain'd behind ſome Time to endeavour to influence the Pontiff in Favour of his Sovereign's Pretenſions; not ſucceeding in the Attempt he ſet out for *England*, overtook *Anſelm* at *Piacenza*, and accompanied him to *Lions*. Here he took Occaſion to tell him that he had his Majeſty's Orders to aſſure him he muſt conform to his Will, and drop all Conteſts about Inveſtitures, if he deſign'd to return to *England*, or expected to live quietly on his Biſhoprick. The Saint took his Leave of the Embaſſador and ſtaid at *Lions* with his old Friend the Archbiſhop. In the mean Time the King confiſcated all the Revenues of the See of *Canterbury*. *Anſelm* ſpent ſixteen Months at *Lions* in his two favourite Employments, Study, and Prayer, petitioning Heaven for Mercy on the King of *England*, and all his Subjects. While he was here he received ſeveral Letters from *England*, which complain'd of his Abſence as the Cauſe and Source of all the Evils of the afflicted Church committed to his Care, ſolemnly conjur'd him to return to his Flock, and aſſured him of Aſſiſtance. Theſe Remonſtrances affected our good Paſtor ſo that he could not forbear writing to the King on that Subject; and then went to *Blois*, where he found the Counteſs *Adelia*, Siſter to that Prince; a Lady of great Piety, who had a particular Regard for the Archbiſhop, and took all Occaſions to comfort him under what he ſuffer'd from her Brother. The King was then in *Normandy*; and the Counteſs, deſirous of putting an End to the unhappy Difference between him and our Saint, engaged *Henry* to give the Archbiſhop a Meeting and endeavour to come to a better Underſtanding. The Almighty had already ſoften'd that Prince's Heart, who was therefore eaſily reconciled to our Prelate, and readily reſtor'd all he had taken from him. This was done on the 22d of *July* 1105 and in *Auguſt* the enſuing Year, certain Articles of Agreement were drawn up and concluded between the King and the

the Archbiſhop at the Monaſtery of *Bec.* It was there order'd that thoſe Churches which *William Rufus* had made Tributary, ſhould be diſcharged from that Burthen, and remain free for the future; that whatever had been exacted of the Eccleſiaſticks ſhould be reſtor'd to them, and he obliged to repair all the Damages he had done to their Churches. Here too the Affair of Inveſtitures was accommodated purſuant to a Letter the Archbiſhop had received from *Rome* a few Months before. The King was to quit his Pretenſions to that Privilege for the Time to come; and all thoſe that had already been inveſted by him were to be received into the Communion of the Church or conſecrated. The Pope confirm'd this Agreement with a Readineſs that ſhew'd how much he had the Peace of the *Engliſh* Church at Heart. Apr. 21

When things were brought to this happy Concluſion, *Anſelm* return'd to *England*, where he was r eceived with all poſſible Demonſtrations of a univerſal Joy. As ſoon as he arrived, he executed his Part of the Articles by pronouncing a ſolemn Abſolution of the King, and all others that had incurr'd Excommunication about Inveſtitures. He then proceeded to conſecrate ſuch Biſhops and bleſs ſuch Abbots as had been inveſted by his Majeſty. So that in the remaining Part of his Life he maintain'd a good Underſtanding with the ſecular Perſons, and govern'd his Church in Peace ſomewhat about two Years after his Re-eſtabliſhment.

Our Prelate's laſt Illneſs was a loſs of Appetite, under which he labour'd about half a Year; during which Time he was in a continual Decay; but his Devotion was ſtrong and fervent to the laſt Moment. When he was no longer able to walk he would be carried every Day to the Church, and be preſent at the great Sacrifice, for which he had a ſingular Regard. Thoſe who attended him, obſerving that even that Motion gave him an inexpreſſible Fatigue and Trouble, did all they could to diſſuade him from it; but, could not prevail with him to forbear it 'till about five Days before he died. His Labours ended and were crown'd by the God he had ſerv'd ſo faithfully, on the twenty fourth of *April* 1109 in the ſeventy ſixth Year of his Age, and the tenth of his Epiſcopate. He was buried in the Cathedral of *Canterbury* near his immediate Predeceſſor *Lanfrank*. This great Prelate compoſed ſeveral Homilies, Meditations, and pious Prayers; has left us above four hundred Letters written on different Occaſions, and ſeveral Treatiſes on particular Queſtions in Divinity which are an excellent Monument of his great Capacity, extenſive Learning, and ſeraphick Piety.

Apr. 22

The XXII Day.

St. Soter, *Pope.*

Soter ſucceeded *Anecetus* in the See of *Rome*; but neither the Beginning nor the End of his Pontificate are known with any Certainty at preſent. So that, waving the uſeleſs and laborious Enquiry, it may ſuffice that we obſerve the Generality agree upon placing both in the Reign of *Marcus Aurelius* who came to the Imperial Throne in 161 and died in 180. As ſoon as he was rais'd to the holy See, he employ'd all his Vigilance and Care in diſcovering and providing for the ſpiritual and temporal Neceſſities of his Flock. Treading in the Footſteps of the holy Popes, his Predeceſſors, he ſent conſiderable Sums of Money to ſeveral diſtant Churches, and accompanied his Alms with Letters full of good Inſtructions, and Exhortations to Unity, and Steadineſs in the Faith. This appears to have been our holy Pope's Practice from a Letter writen to him by *Denis* Biſhop of *Corinth*, of whom we have ſpoke on the eighth of this Month; the Subject of which Letter is to thank *Soter*, and the whole Church of *Rome* for the Supplies he had receiv'd. Charity was indeed the diſtinguiſhing Mark of our Saint's Character, to which he thought himſelf doubly obliged both as a Chriſtian, and as firſt Paſtor in the Church of Chriſt. But his Cares were directed in a particular Manner to ſuch as ſuffer'd for their Religion, and were either detain'd in Priſons, or condemn'd to work in the Mines; whom he relieved according to the utmoſt Extent of his Power. Nor was he leſs active in exerting his Charity to his own Flock by preventing, or opoſing every thing that threaten'd the Purity of their Faith.

He govern'd the Church eight, or as ſome ſay, nine Years, and was buried in St. *Peter*'s Church. His Name occurs in the *Roman* Martyrologe on the twenty ſecond of *April* and he is there ſtiled a Martyr. But Hiſtory gives us no Account of his ſhedding his Blood, or dying in Priſon, or Baniſhment for the Cauſe of *Jeſus Chriſt*; ſo that thoſe who have beſtow'd that Appellation on him, have thought it due to all ſuch holy Popes as lived under Pagan Princes, becauſe they were always at the Head of thoſe who oppoſed Infidelity, and ſuffer'd for the Faith.

St. Caius.

Upon the Death of *Eutychianus* Biſhop of *Rome*, which happen'd toward the Cloſe of the Year 283, the Clergy and People of that City raiſed

Caius

Caius to St. *Peter*'s Chair. He deſcended from an illuſtrious Family in *Dal-* Apr. 22
matia, and according to ſome was related to the Emperor *Diocleſian*; he had led a holy and truly Eccleſiaſtical Life from his Youth, and had been ordain'd Prieſt in Conſideration of his Virtue. The Church ſeem'd to enjoy Peace at the Beginning of his Pontificate; but 'though the Emperors did not iſſue out expreſs Orders for perſecuting the Chriſtians, there was never wanting ſome Pretence for ſhedding their Blood, eſpecially at *Rome*. This gave our holy Pope frequent Occaſions of encouraging and ſupporting his Flock under what they ſuffer'd for their Faith, in which he always ſhew'd as much Prudence as Zeal.

Carinus, *Ceſar* in the *Weſt*, raiſed to that Dignity by his Father *Aurelius Charus*, and acting as Emperor after his Deceaſe, was oppoſed by *Diocleſian* who ſucceeded that Prince in the Imperial Throne. *Carinus* beat the Emperor in the Year 285; but was kill'd by his own Men, as he purſued his Victory. *Diocleſian*, reſolved to make the Memory of the Man he hated as odious as poſſible, treated the Friends of the late Emperor of the *Weſt*, with great Severity and the Chriſtians whom he ſeem'd to favour, were reckon'd in that Number. This proved the Occaſion of much Diſorder at *Rome*, and in ſome other Parts of the Empire; but the Storm fell chiefly on the Profeſſors of our holy Religion. *Caius* thought himſelf obliged to preſerve his own Life for the Service of thoſe committed to his Care, and therefore retired from the City during the Heat of this Perſecution, which laſted about two Years.

After he had adorn'd the holy See twelve Years with all thoſe Virtues which the Church could deſire in a Vicar of *Jeſus Chriſt* and Succeſſor of the Apoſtles, he died on the twentieth of *April* 296, was interr'd the next Day in *Calliſtus*'s Burial Ground, and is now ſtiled a Martyr for the ſame Reaſon which procured St. *Soter* that glorious Appellation.

St. Epipodius, and St. Alexander, Martyrs at *Lyons*.

THE Saints, of whom we are to ſpeak this Day, are look'd on as two of the moſt glorious Martyrs of *France*. *Epipodius* a Native of *Lyons*, and *Alexander*, either born in *Greece* or deſcended of *Grecian* Parents, were both of conſiderable Families; but much more valuable for their Character as Chriſtians.

They

Apr. 22 They were brought up together, and contracted a Friendſhip in their tender Years, which grew up with them, and was ſtrengthen'd by their Union in the Chriſtian Profeſſion, and an exact Conformity of Inclinations. Their Capacity for, and Improvements in human Literature were very conſiderable; but their Progreſs in all the Vertues that form the Character of a Chriſtian was much more ſo. They proved a mutual Aſſiſtance and Encouragement in Piety, and prepared themſelves for Martyrdom, which implies a Contempt of and Separation from all the Enjoyments of this World, by the conſtant Practice of Sobriety, Modeſty, Chaſtity and works of Mercy. They were in the Flower of their Youth, and ſingle, when the Perſecution was rais'd againſt the Chriſtians in ſeveral Parts of the *Weſtern* Empire; but particularly at *Lions*, where the People were remarkably reſtleſs, and violent Enemies of our Religion. This Storm fell heavy in the Year 177, the ſeventeenth of the Reign of *Marcus Aurelius*. Our Saints, having lately ſeen the Rage of the Heathens diſcharged on *Pothinus* the Biſhop of that City, and thoſe of his Flock, who died with that holy Martyr, purſuant to the Direction of our Lord to his Apoſtles, endeavour'd to keep out of the Way of the Enemy, left the Town privately and alone, and retired to a neighbouring Village, where they were conceal'd by the pious Care of a poor Chriſtian Widow. The Fidelity of the Perſon under whoſe Roof they took Shelter, and the Obſcurity of the Place protected them ſome Time. But the Malice of the Perſecutors was indefatigable and induſtrious, and after much Search our Martyrs were diſcover'd and ſent to Priſon without any Examination, contrary to the uſual Practice of the *Romans*, who committed only Perſons of mean Rank, or Criminals; but indeed the bare Name of Chriſtian was Crime enough with the Heathens to privelege the moſt irregular and illegal Treatment of the Men who bore it. After three Days Confinement, they were brought out with their Hands tied behind them, preſented to the Governor, and examin'd before a great Concourſe of the Idolaters, who upon hearing them confeſs *Jeſus Chriſt*, expreſs'd their Reſentment againſt them in a loud and tumultuous Manner. The Judge giving a free Looſe to his Rage aſk'd, what ſignified all the precedent Tortures and Executions, if there ſtill remain'd thoſe who dared to talk of *Jeſus Chriſt*? Reſolved to do his utmoſt for corrupting their Integrity, he ſeperated our Martyrs, that thus they might not encourage, and aſſiſt one another. *Alexander* was carried back to Priſon, and *Epipodius* detain'd in Court, who was younger than his Companion and in all human Probability more eaſily to be prevail'd on. The Governor began to practiſe on him with Expreſſions of Kindneſs, and Concern for his Condition.

Condition. " *Why ſhould you that are young and handſome*, ſays he, *ruin yourſelf* Apr. 21
" *by your Obſtinacy* ?" And then, as if he would obviate the Saint's Plea for the Neceſſity of adhering to the Worſhip and Service of God at the Expenſe of his Life, which he knew was the Chriſtian Principle, he went on to obſerve to him that the immortal Gods, whoſe Honour he aſſerted, were worſhip'd by the whole World, and the Princes that were Maſters of it. " *We*, ſays he, *honour* " *the Gods by Joy, Feaſts, Muſick, Diverſions, and publick Shows ; while You* " *adore a crucified Man, whoſe Service is incompatible with thoſe engaging Advan-* " *tages, and who will not allow his Votaries ſo much as to love, and ſeek for the* " *Enjoyments and Pleaſures of Life. He has declared againſt Mirth, and every* " *thing that can pleaſe the Senſes ; enjoins Faſting, and recommends that melancholly* " *and barren Virtue Chaſtity. But alas ! What can you hope for from him, who* " *could not ſecure himſelf from the Inſults, and Perſecution of the moſt contemptible* " *of People ? I talk to you in this Manner that You may give the Affair a ſerious* " *Thought, take your Leave of this uſeleſs Auſterity, and enjoy the Satisfaction of* " *this World in a Manner ſuitable to your Age.*"

All this deluſive Reaſoning, that is but too ſucceſsful from the Mouths of Libertines even at this Day, had no Influence over *Epipodius*. " *The pretended* " *Compaſſion you expreſs for me*, ſays he, *does not in the leaſt affect me. A Heart* " *full of Faith and Love of* Jeſus Chriſt *can never be moved by ſuch Diſcourſe.* " *What you would have paſs for Tenderneſs is no better than real Cruelty ; for what* " *you recommend as an agreeable Life is but the Way to a certain and eternal* " *Death. You know not that* Jeſus Chriſt, *God and Man, our Lord for ever,* " *aroſe from the Dead, after he had ſuffer'd as you have obſerved, and has prepared* " *a way to Immortality for ſuch as ſerve him. But let us talk upon allow'd Prin-* " *ciples, and reaſon within the Compaſs of a common Underſtanding. Every one* " *knows Man is compoſed of two different Subſtances, Body and his Soul. Now* " *our Religion directs us to reduce the Body to an exact Subjection, and maintain* " *the Superiority of the Soul. The infamous Practices, by which you pretend to ho-* " *nour your Deities, do indeed afford ſome Gratification to the Senſes, and ſome Satis-* " *faction to the Body, but then they kill and deſtroy the Soul. With what propriety of* " *Speech can you call that Life, which murthers the chief and moſt valuable Part* " *of Man ? Whereas we aſſert the Honour of the Soul againſt the Incroachments of* " *the Body ; and profeſs to employ our Arms in Defence of that noble Principle.* " *And at laſt, when you have had your Fill of Pleaſures, as you call them, and in-* " *dulged your Appetites with the moſt licentious Freedom, the delightful Scene ends* " *in a miſerable and comfortleſs Death ; whereas were we to ſuffer by your Hands* " *for our Contempt of theſe fading and periſhing Joys, our Pains would be ſucceeded*

" *by*

Apr. 22 "*by ſubſtantial and eternal Happineſs.*" A Speech ſo full of ſound Reaſon, and which diſcover'd ſo much Courage and Reſolution, incenſed the Judge ſo, that he order'd his bold Mouth ſhould be ſtopt with Blows; which was executed accordingly. But *Epipodius* convinced the Governor of the Truth of what he had been ſaying, and continued to proclaim his Faith: "*It is but reaſo-*
"*nable*, ſaid the Saint, *that I ſhould reſign my Soul to him who created and re-*
"*deem'd me. This will not be dying, but paſſing to a better Life.*" Here he was interrupted a ſecond Time, and ſtretch'd on the Rack; and two Officers were order'd to tear his Body with iron Hooks. The Courage and Tranquility with which our holy Martyr ſuffer'd theſe Torments enraged the People, who with all the Noiſe and Confuſion of Fiends of Hell, demanded he might be deliver'd to them, to be torn in Pieces or ſtoned, as their Fury ſhould direct. The Governor apprehending an Inſurrection, order'd him to be taken from the Rack, and beheaded, which was done immediately.

Two Days after this Execution, *Alexander* was carried before the ſame Magiſtrate, who endeavour'd to intimidate him by telling him he had made ſuch Havock among the Chriſtians, that he was almoſt the only Perſon left who bore that odious Name. But this Account of the Conſtancy of ſo many glorious Martyrs did but encourage our Saint to the Combat. *You, are miſta-*
"*ken*, ſaid Alexander, *if you imagine the Chriſtian Name can be extinguiſhed.*
"*Our Religion is built on ſuch a ſolid Foundation, that the Life of it's Votaries pre-*
"*ſerve it, and their very Death propagates it with certain Succeſs. For my Part*
"*I own I am a Chriſtian, and will continue ſo to my laſt Moment.*" The Governor enraged at his Reſolution order'd his Limbs to be ſtretch'd out, while three Officers were employ'd in beating him, and, as they relieved one another, he continued ſome Time under their Hands; but *Alexander* did not betray the leaſt Impatience or Uneaſineſs under what he ſuffer'd. The Governor, finding him invincible, and envying him the Glory of a long and painful Execution, condemn'd him to be crucified. But he had already ſuffer'd ſo much from the mercileſs Officers, that he expired aſſoon as he was faſten'd to the Croſs.

The Pagans had obſerved that the Chriſtians paid a particular Veneration for the Bodies of ſuch as ſuffer'd for our moſt holy Religion, and that the Preſence of a Martyr's Relicks proved a ſtrong Perſuaſive to Martyrdom; therefore they were very induſtrious to deprive them of that Satisfaction by ſtrictly forbidding the Burial of thoſe glorious Conquerors. The Faithful were therefore obliged to carry off the venerable Bodies with all Privacy; and thoſe of *Lions* found Means for conveying thoſe of our two Saints out of Town, and hiding them at a ſmall Diſtance in a ſort of Grotto. This Place was afterwards famous

famous for the Reſort of ſuch as went there to worſhip God in his Saints; whoſe Devotion was encouraged by a great Number of Miracles. Apr. 23

The *Roman* Martyrologe mentions *Epipodius* on the twenty ſecond of *April*, which is ſuppoſed tobe the day on which he ſuffer'd; and his Companion is placed on the twenty fourth for the ſame Reaſon. But the Practice of celebrating their Feſtival on one Day is at leaſt as old as the fifth Century, as appears from a Homily made by St. *Eucherius* Biſhop of *Lions* on that Occaſion.

The XXIII Day.

St. George Martyr, *Patron of* England.

TOWARD the Cloſe of the Vth Century the Acts of the great Martyr, we honour this Day, were ſo miſerably corrupted, and mixt with idle, and pernicious Fables, that Pope *Gelaſius* was obliged to interpoſe his Authority in condemning, rejecting, and prohibiting them, among other ſpurious, and forged Pieces. Two things there are that uſually induce Men to falſify the Lives of Saints, Malice, and Ignorance; to the former of theſe are owing all thoſe Paſſages that are inſerted by Hereticks, either to blaſt the Character of ſome great Champion for Truth, or make him ſeem to favour their Opinions: from the latter proceed all thoſe Fables, which a miſtaken Devotion, and an unhappy Credulity have invented, or received. That Pope, full of Zeal for the Glory of God, and Reſpect for his Saints, thought he ſhould do the Church great Service by deſtroying the Credit of ſuch corrupt and fabulous Accounts, and thus remove the Scandal ſuch Pieces neceſſarily occaſion. This he did at the Head of a Council of ſeventy two Biſhops held at *Rome* about the Year 494. Since that Cenſure, which ſeems to fall upon all the Acts of our Saint then known, becauſe none are excepted, we are not to hope for any true Hiſtory of his Life. The *Roman* Breviary, therefore, has no Particulars of St. *George*, whom yet the Church honours as a glorious Martyr, and one of thoſe whoſe Actions and Sufferings are known only to God.

Some *Weſtern* Authors tell us St. *George* ſuffer'd at *Miletene* in *Cappadocia*: others that he died at *Dioſpolis* in *Perſia*. But the Generality of the *Eaſtern* Writers make *Nicomedia* the Place of his Martyrdom; and accordingly ſome have dated his Triumph in the Reign of the Emperor *Carinus*, others in that of his Succeſſor *Diocleſian*. Nor is the Manner in which he glorified God more

Apr. 23 certain than the Time and Place of his Suffering. From this Confuſion and Uncertainty as to the Acts of St. *George* ſome Modern Criticks have undertaken to repreſent him as a chimerical Martyr, and an imaginary Saint. But Dr. *Heylyn*, a learned Country Man of our own, of the Proteſtant Perſuaſion, has written a large Treatiſe in Defence of his Exiſtence, and even gone farther in Particular Circumſtances than the Deſign of this Work will allow us to do. Nothing can be more abſur'd than to conclude there never was ſuch a Perſon as St. *George* in the World, becauſe ſome of the Accounts we have of him are fabulous and extravagant; for it would be full as reaſonable to deny the Exiſtence of the Apoſtles becauſe ſome Hereticks have been bold enough to impoſe on the World with counterfiet Acts of thoſe firſt Founders of Chriſtianity. Nay ſo far is this from being a concluſive Argument againſt the Being of our Saint, that it rather implies, neceſſarily ſuppoſes it, and will go a great Way in eſtabliſhing his Reputation; for what Advantage could ill deſigning Men propoſe to make of the Authority of an imaginary Perſon? Or can it be ſuppoſed by any one, that knows the Artifice of Hereticks, that they would be fond of laying Claim to one whoſe Character was not well eſtabliſhed in the World? And it is certain no Fiction ever yet appear'd in the World that did not take it's Riſe from ſome true Story, which when dreſs'd up with the Ornaments which a Poetick or Romantick Imagination could beſtow on it, was thus far an Invention, and, according to the Nature of the thing, either an Amuſement or an Impoſture.

But we cannot doubt of the Reality of St. *George*'s Exiſtence, without affronting the common Senſe of Mankind, and impeaching the whole Chriſtian Church of acting, at leaſt, unreaſonably. For the ſame divine Providence that reſcued his Name from the Abuſes of the Enemies of our Faith has preſerved his Memory and aſſerted his Sanctity by ſuch Proofs as will admit of no Diſpute, viz: the Dedication of a great Number of Churches in his Honour both in the *Eaſt* and *Weſt*. The *Grecians* in their Menologe at this Day call him *the Holy*, *Glorious*, and *Great Martyr*. Their modern Writers tell us that *Conſtantine* the Great built a Church which received it's Name from our Saint near *Lydda*, ſince call'd *Dioſpolis* in *Paleſtine*; which ſome attribute to *Juſtinian*, who aſcended the Imperial Throne in the Year 527; but, whoever was the Founder of it, it was very famous for many Ages, and was look'd on as one of the moſt conſiderable in all the *Eaſt*, 'till it was demoliſh'd by the *Turks* in the Time of the *Croiſades*; and ſome late Travellers mention a Church in that Place at preſent. *Conſtantinople* had once five or ſix Churches dedicated in Honour of St. *George*; the oldeſt of which is ſaid to be built by *Conſtantine* the Great. About the

the midde of the ſixth Age the Emperor *Juſtinian* raiſed a Church in Honour of our Martyr at *Bizanes* in the leſſer *Armenia*; and toward the Cloſe of the ſame Century, the Emperor *Mauricius* paid his Veneration to him in the ſame Manner at *Conſtantinople*. In the Cloſe of this Century, or at the Beginning of the next lived the famous *Andrew* Biſhop of *Candia*, called by the antients *Crete*, who has left us a handſome Panegyrick on St. *George*, which it appears was ſpoke on this Day devoted to his Memory. Apr. 23

Having thus ſhewn the Antiquity of the Veneration of our Saint in the *Eaſt*, we are now to ſee what were the Sentiments of the *Weſt* in Regard of him. It is certain therefore that his Name was famous among the *Latins* in the VI Century; in the Beginning of which *Clotilda*, Wife to King *Clovis*, erected Altars that bore his Name in *France*, and the Church of *Chelles*, built by that Princeſs in the Dioceſs of *Paris*, was originally dedicated in his Honour. About the Middle of the ſame Age *Sidonius* Biſhop of *Mentz* paid the ſame Honour to him in that City; as appears from a *Latin* Epigram made on that Occaſion by *Fortunatus* Biſhop of *Poitiers*. About fourteen Years after. St. *Gregory* the Great in an Epiſtle to *Maurinianus* an Abbot, probably in *Italy*, or as ſome ſay in *Sicily*, gives him Orders to repair an old Church of St. *George*'s near his Monaſtery; but we have no Light as to the Date of that Building, which it ſeems was ready to fall in that Pope's Time, who died in the Year 604. *Anaſtaſius* the Library Keeper tells us that Pope *Leo* II about 683 built a Church in *Rome*, which was known by the Name of our Martyr and St. *Sebaſtian*. The ſeveral Churches of St. *George* in *England* need not to be mention'd in this Place; our pious Anceſtors declared ſtrongly for the Honour of our Saint, and repoſed a particular Confidence in his Intereſt with the Almighty when they put themſelves under his immediate Protection, and declared him the Tutelary Saint of this Iſland. The moſt honourable Order of Knighthood in this Nation, inſtituted by King *Edward* III, owns our Saint it's Patron; and thoſe who are inveſted with that Dignity are obliged always to wear the Effigies of St. *George*. The Republick of *Genoa* honours him as their Tutelary Saint; and both they and our Countrymen uſually repreſent him on Horſeback, engaged with and worſting a monſtrous Dragon, at the Intreaty of a young Lady, who attends in a ſuppliant Poſture; which ſeems deſign'd ſymbolically to expreſs the Efficacy of that Saint's Interceſſion in Favour of thoſe that are attack'd by the Enemies of the Faith; for which he laid down his Life. His Feſtival is obſerv'd in all Parts of Chriſtendom on the twenty third of *April*.

Apr. 23

St. ADALBERT, *Biſhop of* Prague, *Martyr.*

THE Saint, we are going to ſpeak of, was a Native of *Bohemia*, born about the Middle of the tenth Century, and baptiz'd by the Name of *Woytiech*, which in the Language of that Country ſignified the *Conſolation*, or *Help of the Army*. His Parents, Perſons of the firſt Rank in that Country, but more conſiderable for their extraordinary Piety and Charity than the Greatneſs of their Birth or Fortune, thought themſelves very happy in a Son, from whoſe admirable Qualities they might reaſonably hope for both Comfort, and Joy in the World. In this View they gave him an Education ſuitable to his Quality and the Deſigns they had for him. But God was pleaſed to correct their Intentions by permiting our Saint to be ſeverely afflicted with a Dropſy. For upon that Occaſion they had Recourſe to all pious Means for his Recovery, which was granted after they had made a Vow to conſecrate him to the Service of God. Purſuant to this Promiſe, he was ſent to *Magdebourg*, and committed to the Care of *Adalbert* Archbiſhop of that City; who furniſhed him with the ableſt Maſters in the Sciences, who were to cultivate his Underſtanding: but made the forming his Heart his own peculiar Taſk. *Woytiech*'s Progreſs in both human and divine Learning made him very dear to that Prelate, who felt the Tenderneſs of a Parent for his promiſing Pupil; and, to unite him ſtrongly to him, gave him his own Name at Confirmation; ſo that in the Sequel of his Life we ſhall call him *Adalbert*.

Upon the Death of the Archbiſhop, which happen'd after our Saint had ſpent nine Years at *Magdebourg*, he went back into his own Country, and enter'd among the Clergy at *Prague*. *Dithmar*, the Biſhop of that Place, died ſoon after *Adalbert*'s Return, and in his laſt Moments expreſs'd ſuch a Regret for having been eager in the Purſuit of Honours and Riches, and neglected the laborious and penitential Duties of his Station, as ſurpriz'd and affrighted all that attended him. *Adalbert*, who was preſent on this melancholy Occaſion, took his Biſhop's dying Sentiment for a Leſſon of Penance, and an Admonition to the ſtrict Practice of Virtue; and from that Moment wore a Hair Shirt, ſpent the greateſt Part of his Time in Prayer, and relieving the Poor with a cheerful Liberality. A few Days after the Deceaſe of *Dithmar*, an Aſſembly was held for the Choice of a Succeſſor, which conſiſted of the Clergy of *Prague* and the chief Quality of *Bohemia*, with Duke *Boleſlaus* at their Head. *Adalbert*'s Character for every Virtue that important Poſt required ſoon determin'd them to raiſe him to the vacant See; which they did on the nineteenth of *February* 983. Meſſengers were immediately diſpatched to *Verona*,

to deſire *Otho* II would confirm that Election. The Emperor granted the Request, order'd *Adalbert* to repair to Court for Inveſtiture, gave him the Ring and Croſier, and then ſent him to the Archbiſhop of *Mentz* for Conſecration. That Ceremony was perform'd on the twenty ninth of *June* the ſame Year. Apr. 23

To let the People of *Prague* ſee with what Diſpoſitions he took Poſſeſſion of his Biſhoprick, he enter'd the City barefoot, and was receiv'd with all poſſible Demonſtrations of a publick Joy. He divided the Revenue of his See into four Parts, according to the Direction of the Canons extant in the fifth Century. The firſt was employ'd in the Fabrick, and Ornaments of the Church; the ſecond went to the Maintenance of the Clergy; the third was laid out for the Relief of the Poor; and the fourth reſerved for the Support of himſelf and Family; which was always made to include twelve indigent Perſons, whom he allow'd a daily Subſiſtence. His Chamber was handſomly furniſhed, and accommodated with a fine Bed; but he made no Uſe of it; for he lay on the bare Ground, or at beſt on a Haircloth ſtretched out on the Floor. This he practiſed, that he might allow himſelf no Room for Sloth, or indulging his Eaſe to the Prejudice of his Duty. After a ſhort Repoſe, and ſuch as was abſolutely neceſſary to enable him to bear the Fatigues of his Station, he aroſe to Prayer, or the Practice of ſome freſh Auſterity. His Faſts were long and rigorous, and his Application to all the corporal and ſpiritual Neceſſities of his Flock was indefatigable. Convinced that his Character obliged him to take as much Pains for the Salvation of his People, as for his own; he ſpent a great Share of his Time in preaching to, and exhorting them; which the corrupt Morality of that Country in a particular Manner call'd for at his Hands. *Adalbert*'s Conduct in that Function was full of Prudence and Charity; he obſerved a due Medium between a diſcouraging Severity, and too great Indulgence; that thus he might neither affright his Flock into Deſpair, nor flatter them into Preſumption. But he had to do with an incorrigible Set of harden'd Sinners, who being unhappily left to themſelves under his Predeceſſor, were now fond of their very Chains. Conſidering, therefore, of what little Uſe he was to his Flock, who would neither liſten to the Voice of their Paſtor, nor follow the great Example he ſet them, he thought it would be better for him to leave them than ſtay and undergo the Mortification of ſeeing all his charitable Endeavours thrown away. The Plurality of Wives, the Marriage of the Clergy, and the Sale of Chriſtians to the Jews were ſcandalous Abuſes, that he could neither remedy nor bear to ſee practiſed. So that he came to a Reſolution of conſulting the Pope on this difficult Affair.

Adalbert.

Apr. 23 *Adalbert* reach'd *Rome* in 989, where he found *John* XV in Poſſeſſion of the Holy See, told him all his Grievances, and begg'd his Advice. The Pope favour'd his Inclination of retiring from his Biſhoprick, and gave it as his Opinion that it would be better for him to leave that wretched People, than be a Witneſs of their Diſorders and hazard his own Soul among them. Our Saint's Thoughts were now all turned to his own Sanctification; and he was reſolved to ſpend the Remainder of his Days in Poverty, Silence, and Mortification. He began to execute this pious Deſign by giving all he had to the Poor. His Inclinations led him to a Religious Retirement; but he was deſirous of ſeeing the Holy Land before he ſhut himſelf up in a Monaſtery. The Empreſs *Theophania*, Mother to *Otho* III, was then at *Rome*, and having Notice of his intended Pilgrimage, ſupplied him with a conſiderable Sum to defray the Expences of his Journey. He was thankful to that Princeſs for her Goodneſs and Concern for him; but could not ſleep 'till he had diſpoſed of every Farthing in charitable Uſes. He ſent all his Retinue back to *Bohemia* but three Perſons who ſet out with him for *Jeruſalem*. They took Mount *Caſſino* in their Way, and were handſomely receiv'd by the Monks of that Houſe; but, as *Adalbert* had changed his Cloaths, and made no Appearance, he was not known. After ſpending ſome Days in the Monaſtery, they were taking their Leave of the devout Family when *Manſon* the Abbot, attended by ſeveral of his Religious, addreſs'd himſelf to our Saint, and obſerved to him that the Voyage he had undertaken would give him more Diſtraction than he was aware of; that the frequent Change of Place but too often proceeded more from Reſtleſsneſs and Curioſity than true and ſolid Devotion; ſo that, if his Advice might be allow'd any Weight, it ſhou'd be to leave the World ſincerely, and ſettle in ſome religious Community. *Adalbert* liſten'd to that holy Superior, as to the Voice of God himſelf, and enter'd into his of Way thinking ſo readily that he laid aſide all Thoughts of purſuing his Journey, and reſolved to end his Days in that Monaſtery. But finding his Character was diſcover'd, he left that Place to avoid all that Reſpect, which the Monks were ready to ſhew him on that Account. St. *Nilus*, a *Grecian* was then at the Head of a Community not far from Mount *Caſſino*; our Saint made his Way to him, and begg'd to be receiv'd into his Monaſtery. That holy Perſon aſſured him, he would willingly comply with his Requeſt, if he thought the Rule and Practice of his Religious Family would be agreeable to a Stranger; beſides which, he told him that the Houſe in which he and his Monks lived was given them by thoſe of Mount *Caſſino*; and therefore it might not be ſafe for him to receive one that had left that Community. When St. *Nilus* had thus excuſed himſelf, he adviſed our Saint to return to *Rome*, and apply himſelf

ſelf to *Leo*, an Abbot of his Acquaintance there, to whom he gave him a Letter of Recommendation. Apr. 23

Adalbert went to *Rome*, where he found *Leo*; who before he would admit him, put his Virtue and Courage to proper Trials by ſpeaking roughly to him, and giving him a terrible Account of the Labours and Severities of the State in which he deſired to engage. But, finding his Reſolution was not moved or weaken'd by the Proſpect of the moſt auſtere Mortifications, he carried him to the Pope, and, with the Conſent of that Pontif and the whole College of Cardinals, gave him the Habit on holy *Thurſday* in the Year 990. We have already ſaid that our Saint had been attended only by three ſelect Perſons ever ſince he had the Pope's Advice for reſigning his Biſhoprick; two of them left him now; but the third, who was his own Brother *Gaudentius*, follow'd his Example and engaged in the ſame Community. *Adalbert*, full of the moſt profound Humility, took a particular Pleaſure in the loweſt Employments of the Houſe, and lived here an excellent Pattern of Chriſtian Simplicity and Obedience. When he had ſpent almoſt five Years in this Manner, the Archbiſhop of *Mentz* moſt ſenſibly afflicted at the miſerable Condition of the Church of *Prague*, of which he was obliged to take ſome Care as Metropolitan, got Intelligence that *Adalbert* had retired into a Monaſtery; upon which he ſent a Deputation to *Rome* to preſs his Return to his Dioceſe. The Pope called a Council to conſider of the Demand; and after much Diſpute between the Deputies and the Monks, the former carried it, and his Holineſs order'd he ſhould go back; but declared he was at full Liberty to quit his Charge again, if he found his Flock incorrigible, as before. At his Arrival the Inhabitants of *Prague* met him in great Crouds, expreſs'd an extraordinary Joy at his Return, and promiſed an exact Obedience to his Directions. But they had not been long in Poſſeſſion of the Bleſſing before they grew inſenſible of the Value of it, forgot their Promiſe, relapſed into their former Vices, and ſtopp'd their Ears againſt the charitable Remonſtrances of their Paſtor, which obliged him to leave them a ſecond Time, and gave him an Opportunity of returning to his Monaſtery, of which he was ſoon after made Prior.

Otho III was then at *Rome*; and, as he had frequent Opportunities of ſeeing our Saint, he made a proper uſe of them; and aſk'd his Advice in all he did. But the Archbiſhop of *Mentz* ſent a ſecond Complaint to *Rome*, and deſired his Suffragan might be order'd back to his See. *Gregory* V, then Pope, ſent him once more to *Prague*. *Adalbert* was loth to leave his dear Retreat and return to a People ſo far gone in Impiety, and ſo ſteel'd againſt all he could do for their Recovery. He went however, and after ſtaying ſome Time with the Empe-

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Apr. 23 ror at *Mentz*, ſet out for *Prague*. The News of his Approach alarm'd the *Bohemians*, who now look'd on him as their profeſs'd Enemy and the Diſturber of their Repoſe; and not having him yet in their Power contented themſelves with falling on his Relations, ſeveral of which they murther'd, plunder'd their Eſtates and ſet Fire to their Houſes. Our Saint had Intelligence of theſe outrageous Proceedings; and could not judge it prudent to proceed on his Journey. He therefore went to *Boliſlaus* Duke of *Poland*, who had a particular Reſpect for him; and engaged that Prince to ſound the *Bohemians* in regard to his Return; but could get no better Anſwer from that wretched People than "that they were Sinners, harden'd in Iniquity; and *Adalbert* a Saint, and conſequently not fit to live among them; for which Reaſon he was not to hope for a tolerable Reception at *Prague*." The Holy Biſhop thought this Meſſage diſcharged him from any farther Concern for that Church, and began now to direct his Thoughts to the Converſion of Infidels. For this End he went for *Pruſſia*, accompanied by his Brother *Gaudentius*, and *Benedict* a Prieſt; and landed at *Dantzick*, where he baptized great Numbers, who had been Strangers to the Name of *Jeſus Chriſt* 'till his Arrival among them. From thence he paſs'd over to a ſmall Iſland, where he preach'd with an Apoſtolical Zeal; but was forced to leave that Place, and return to the Continent; where he was immediately ſurrounded by a great Number of Infidels, who aſk'd him who he was and what was his Buſineſs in that Country. Upon giving them an Account of his Deſigns in their Favour, they had only Charity enough for him to aſſure him he could not ſtay another Day among them without Danger of his Life. *Adalbert* and his two Companions took the Warning, and provided for their own Security by going farther; but the Rage of the Pagans purſued them; they were ſeiz'd by a Party of them, and bound, as if already deſtin'd for a Sacrifice. Our Saint was ſenſible that muſt be their Fate, and therefore exhorted his Companions to ſuffer couragiouſly for *Jeſus Chriſt*. After ſeveral Wounds, the Prieſt of the Idols full of blind Zeal for his Gods diſpatched him with a Dart; and thus this great Biſhop's Troubles ended in a glorious Martyrdom on the twenty third of *April* 997.

Adalbert's Body remain'd unburied for ſome Time; but was afterward ſold to the Duke of *Poland*, who removed it into his Dominions with great Solemnity, where his Sanctity was illuſtrated by many Miracles perform'd at his Tomb.

THE

The XXIV Day.

Apr. 24

St. MELLITUS, first Bishop of *London*, and third Archbishop of *Canterbury*.

MELLETIUS, a *Benedictine* Monk, and Native of *Italy*, was one of those that composed the Family of St. *Gregory* the Great after his Promotion to the See of *Rome*. His Religious Education, and constant Attendance on that holy Pope qualified him for the Mission of this Island, and form'd him to that Integrity and Sanctity, which we now admire in him. St. *Augustin*, whom we venerate as the Apostle of our Country, having labour'd with great Success in the Conversion of our Pagan Ancestors soon found the Harvest too large for those he had brought with him from *Rome*, and therefore dispatched St. *Laurence*, who afterwards succeeded him in the Government of the *English* Church, to that City, to desire more hands for carrying on that glorious Work. The Pope detain'd *Laurence* 'till he could furnish him with what St. *Augustin* desired in a Manner suitable to his Expectations, and the Necessities of the infant Church of *England*; and then sent a Reinforcement of able Missioners, one of the chief of which was the Saint we honour this Day; they arrived in *England* toward the Close of the Year 601. After he had labour'd almost three Years in this uncultivated Part of God's Vineyard, given substantial Proof of an Apostolical Spirit, and by the Progress the Gospel made in his Hands shewn his Vocation to that Work, St. *Augustin* consecrated him Bishop of the *East Saxons*, among whom he had spent the greatest Part of his Time since his Arrival, and placed him at *London* in the Year 604.

Invested with this sacred Character *Mellitus* preach'd with fresh Zeal, and went on to make large Conquests in Favour of the Christian Religion. *Serbert* the King of *Essex* was one of the happy Number that receiv'd the Faith from our Prelate. This Prince was Nephew to *Ethelbert* King of *Kent*, and seem'd to depend on his Uncle, who was possess'd of the most considerable Division in the *Saxon* Heptarchy. *Mellitus*, assisted by the Piety and Beneficence of those two Royal Converts, built a Church in *London* in Honour of St. *Paul* the Apostle; which he made his Cathedral, and is still distinguished by the same Name, 'though the Building has undergone several Revolutions since his Time. All the Writers of our own Nation, and most Foreigners make him the Founder of a Church and Monastery in a marshy Ground overgrown with Thorns, and therefore called *Thorney* Island, near *London*, which from it's Situation was distinguished by the Name of *Westminster*.

Apr. 24 After the Death of St. *Auguſtin*, whom *Mellitus* look'd on and applied to as his Maſter and Director in all Difficulties that occurr'd, he found the Government of his new Converts a Taſk ſuperior to his ſingle Strength, and therefore applied to St. *Laurence*, his Succeſſor in the See of *Canterbury*, and deſired the Aſſiſtance of his Advice. But his Troubles encreas'd with the Number of his Converts, ſo that he thought it would be impoſſible to eſtabliſh Order in his Dioceſe without the Authority of the Holy See. For which Reaſon he undertook a Journey to *Rome* in 610, where he found *Boniface* IV, in St. *Peter*'s Chair. That Pope conven'd a Council, in which he regulated the Affairs of the *Engliſh* Church, conſid'er'd and determin'd every particular, and then ſent him back with Letters to the Archbiſhop, the Clergy, King *Ethelbert* and the whole Nation; which gave an entire Satisfaction, and put things upon a better Footing.

Supported by the Authority of the two pious Kings our holy Prelate enforced the Decrees of the *Roman* Council, and applied vigorouſly to all the Duties of an Apoſtolical Paſtor. But *Ethelbert* dying in the Year 616, was ſucceeded by *Edbald* his Son, who was then a Stranger to the Faith of *Jeſus Chriſt*, and ſo far gone in Debauchery that he made no Scruple of marrying his Father's Widow. This wicked Prince's Authority and Example did great Prejudice to the Church, and were the melancholy Occaſion of ſeveral relapſing to their former Superſtitions, and Immoralities. *Serbert* too died about the ſame Time; and left three Sons, who after his Deceaſe lying under no Reſtraint, declared openly for Paganiſm, and gave free Leave for all their Subjects to worſhip Idols; a Liberty that was greedily embraced by ſuch as had no better Motive for profeſſing our holy Religion than Fear and Complaiſance for their late Sovereign; and thus the glorious Work of ſeveral Years was in a great Meaſure ruin'd in a little Time. Thoſe reprobate Princes, 'though they would neither quit their Errors, nor amend their Lives, would out of Levity frequently intrude into the Church, while the Holy Myſteries were perform'd; and not knowing the Excellence and Dignity of the ſacred Food, which is then diſtributed to the Faithful, wantonly required the holy Biſhop to give them ſome of that *White Bread.* "*Yes*, ſaid Mellitus; *if you will firſt renounce your Idolatry and* "*be waſhed in the ſacred Font, you may then be allow'd to partake of this Bread of* "*Life.*" They look'd on this Refuſal as an Affront to their Authority, and a Slight of their Perſons, and aſſured him in very ſtrong Terms, that if he would not oblige them in ſuch Trifles, as they imagin'd it, he ſhould not ſtay in their Dominions. But the Saint, perſiſting in the Refuſal, was obliged to leave his Church. Upon which he went directly to *Canterbury* to conſult with his Metropolitan, and *Juſtus* Biſhop of *Rocheſter*. Their Dioceſes were almoſt over-

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run with Idolatry, and conſequently thoſe Prelates Stay would only expoſe them to the Barbarous Rage of Britiſh Pagans, without being able to be of any Uſe to their corrupted Flock. Purſuant to this Conſideration *Mellitus* and *Juſtus* went over into *France*, whither *Laurence* was reſolved to follow them; but being ſeverely reprimanded for his Deſign by St. *Peter* in a Dream he changed his Mind, told the King what had happen'd, and, as *Venerable Bede* aſſures us, ſhew'd the Marks of the Apoſtle's Correction on his Body, which affected him ſo that he immediately embraced the Faith of Chriſt. Apr. 24

Edbald thus converted, undertook to make all the Reparations in his Power of the Damage he had done the Church, and recall'd *Juſtus* and *Mellitus*, whom he deſign'd to reſtore to their reſpective Sees. *Juſtus* was eaſily re-eſtabliſhed at *Rocheſter*, which was in that Prince's Dominions; but he could not make the good Work compleat by reinſtating *Mellitus*. For the Inhabitants of his Dioceſe were ſo univerſally corrupted and ſeduced by the Pagan Prieſts, that they would not receive the holy Prelate. Our Saint thus excluded from his Flock ſtay'd in the Dioceſe of *Canterbury*, and join'd his Labours with thoſe of the Archbiſhop. In the Year 619, St. *Laurence* exchanged this Life for a better; and every one had their Eyes on *Mellitus* to ſucceed him, which he did after much Reſiſtance on his ſide. The Fatigues of his laborious Miniſtry, and the Hardſhips of his frequent Journeys had now reduced him to a very indifferent State of Health. But the Ardor of his Charity ſupplied his Want of Strength, and he acquitted himſelf of all the Obligations of his State with a youthful Vigour, and great Exactneſs, 'till it pleaſed God to take him to himſelf on the twenty fourth of *April* in 624, after he had govern'd the Church of *Canterbury* five Years. He was buried in the Church of St. *Peter* and St. *Paul* at *Canterbury*, near his two holy Predeceſſors; and ſome Part of his Relicks were afterwards removed to St. *Paul*'s in *London*, and Publick Honours paid to his Memory ſoon after his Death, which was always held venerable in the *Engliſh* Church 'till the Reformation.

St. Egbert.

ST. *Egbert*, deſcended of an honourable Family, born in *England* about the Year 639, went over to *Ireland* very young; where he enter'd into the Monaſtery of *Rathmelſigi*: In that School of Learning and Piety he acquired a ſufficient Knowledge of the Holy Scriptures, and lived in the regular Practice of monaſtick Diſcipline 'till he was about twenty five Years old. The Plague was then in that Iſland, and he was ſeiz'd with it. Touched with a Senſe of his own Want of Vertue, and a Deſire of leading a penitential Life for the greater Secu-

Apr. 24 rity of his Soul, he petition'd the Almighty for a longer Continuance in this World; and at the ſame Time made a ſolemn Promiſe never to return to his own Country, to repeat the whole Pſalter every Day, and faſt one Day and one Night every Week without eating, unleſs obliged to it by Sickneſs. It pleaſed the Divine Goodneſs to hear his Prayers; he recover'd and was very punctual in the Performance of every Part of his voluntary Obligation.

He was ſo grateful to God for this Addition to his Life, that he ſpent the Remainder of it, like one that ſeem'd to have receiv'd it only for the Practice of Mortification. Among other Auſterities, he kept three Lents in a Year, i. e. faſted forty Days before *Chriſtmas*, and as many after *Whitſontide*, beſide obſerving the Publick Faſt of the whole Church before *Eaſter*. When he had ſpent about eleven Years in the Practice of theſe holy Severities, he was raiſed to the Order of Prieſthood; which he look'd on as Engagement to labour for the Good of Mankind and propagate the Kingdom of God: Full of this Perſuaſion he reſolved to carry the Light of the Goſpel into *Friſeland*. St. *Boiſil* Abbot of *Mailros* being apprized of his Deſign endeavour'd to divert him from it, by telling him God did not ſeem to require his travelling ſo far to employ his Talents, which would be very uſeful and might be well employ'd where he was; adviſing him to lay aſide all Thoughts of going abroad, and apply himſelf to inſtructing the Monks in *Ireland* and *Scotland*, whoſe Errors would find Employment enough for his Zeal and Abilities. Intent on the Converſion of the Pagan *Germans*, our Saint would not liſten to this Admonition; but made all neceſſary Preparations for his intended Voyage, and embarked. He had not been long at Sea, when a violent Storm forced him back. He made the Port with much Difficulty, and from that Moment thought no more of the Miſſion of *Friſeland*, but turn'd his Mind to follow the Advice of St. *Boiſil*.

The moſt remarkable Tranſaction of his Life was his uniting the Monks of *Hay*, a ſmall Iſland between *Ireland* and *Scotland*, to the reſt of the Church in the Obſervation of *Eaſter*. Thoſe Monks were in great Reputation for Sanctity and regular Diſcipline, which added no ſmall Weight to their Practice in Regard of that great Feſtival. They ſtill retain'd the Cuſtom of the antient *Britons*, and *Iriſh*, who kept their *Eaſter* on the twenty fourth Day of the Moon, when it fell on a *Sunday*, whereas all who had receiv'd their Chriſtianity from the *Roman* Miſſionaries in the preceeding Age, conform'd to the Practice of *Rome*, which was then that of the whole Church, and deferr'd it 'till the following *Sunday*. Theſe good Monks, being very tenacious of their own Way, the Difference aroſe to an unhappy Schiſm, which cauſed a great deal of Confuſion, and gave much Scandal. Every pious Perſon was grieved at it; but the remedying this inveterate Evil was reſerved for our Saint.

He

He made a Journey to *Hay* in the Year 716, where he was very well receiv'd. The ſweet and engaging Manner in which he deliver'd himſelf on the Queſtion in Hand commanded their Attention, and work'd ſtrongly on their Affections; while the Solidity of his Reaſons prevail'd with them to conform to the Practice of the Church in that and ſome other particulars, in which they ſeem'd to affect Singularity. After this important Point was thus ſettled, he fixt in that Monaſtery, edified the devout Co mmunity thirteen Years by a moſt exemplary, and penitential Life; and had the Comfort to die on an *Eaſter-day* after he had been join'd by them in the Celebration of that Feſtival according to the univerſal Practice of the Catholick Church. His Death happen'd on the twenty fourth of *April* 729. Apr. 25

The XXV Day.

St. Mark, Evangeliſt.

ST. *MARK* is uſually reckon'd a Native of *Cyrene*, a famous City in *Africa*, from which one of the Provinces of *Lybia* derived it's Name. But he was of *Jewiſh* Extraction, and, as appears from the Stile of his Goſpel, much better acquainted with the *Hebrew* than the *Greek* Tongue. Some of the antients make him one of the ſeventy two Diſciples of *Jeſus Chriſt*; but this has no Foundation in Scripture; and it is more probable that he was converted after our Lord's Reſurrection. St. *Peter* calls him his Son; a way of ſpeaking that leaves us Room to think he was inſtructed in the Chriſtian Religion and baptized by that Apoſtle; in which Senſe ſeveral of the holy Fathers take that Expreſſion; and he has been always look'd on as his favourite Diſciple, conſtant Attendant and Interpreter. Toward the Year forty eight our Saint accompanied St. Peter to *Rome*, where he had his Share in moſt of the Actions and Sufferings of that Apoſtle for the Eſtabliſhment of the Faith of Chriſt in the Capital of the Empire, which was then and long afterward the Seat of Idolatry, and is by St. *Peter* in his firſt Epiſtle called *Babylon* upon that Account. Some are of Opinion that he aſſiſted that Apoſtle in writing his firſt general Epiſtle to the Faithful in the ſeveral Provinces of *Aſia*. Our Saint wrote his Goſpel at *Rome*; for when St. *Peter* had preached ſome Time in that City, and gain'd ſeveral to the Faith, thoſe who had attended his Inſtructions were ſo inflamed with the Love of Truth, and ſo charm'd with the Actions 1 Ep. 5. 13.

Apr. 25 ons of our Saviour, which they had heard from his Mouth; that they were not to be ſatisfied without having the ſame preſerved to them in Writing. *Euſebius* tells us this was the pious Converts Diſpoſition when they begg'd St. *Mark*, the Diſciple of their great Paſtor, to compoſe the Evangelical Hiſtory. Our Saint overcome by their Importunity complied with their Requeſt, and compiled his Goſpel from St. *Peter*'s Sermons and private Diſcourſes. He has not confin'd himſelf to the exact Order of Time in Regard of our Saviour's Words and Actions; but has been ſcrupulouſly exact in omitting nothing that dropt from his Maſter's Mouth, and inſerting nothing but what had the ſame Authority to ſupport it.

It is remarkable that he has enter'd into the very Sentiments of Modeſty and Humility of his worthy Maſter ſo well, that ſome have imagined it written by St. *Peter*. We may gueſs with what Reſerve he ſpoke of his own Virtues, or the Favours he receiv'd from our Saviour, while on Earth, when we obſerve our Evangeliſt makes no Mention of the advantageous Teſtimony given him by *Jeſus Chriſt*, after he had made a diſtinct Confeſſion of his being the Son of God; nor of his walking on the Water. But his denying his Saviour is told at Length with all it's Circumſtances. St. *Mark* has follow'd St. *Matthew* in ſeveral Things; but is commonly ſhorter in the Narration. St. *Clement* of *Alexandria*, as quoted by *Euſebius*, tells us that St. *Peter*, then ſeperated from our Evangeliſt, underſtanding by divine Revelation that he had written a Goſpel, and how earneſtly he had been impertuned to it by the Converts at *Rome*, was ſo well pleas'd with their Affection for Truth, and the Conduct of his Diſciple that he approved of the Work, and order'd it to be read publickly in the religious Aſſemblies of the Faithful.

In the Year forty nine our Saint was ſent by St. *Peter* into *Egypt*, and the adjacent Provinces to preach the Kingdom of *Jeſus Chriſt*. When he ſet out for that Miſſion he carried his Goſpel with him, that thoſe who were deſirous of being inform'd of the Life and Actions of our Saviour, might have the ſame Advantage he had granted the *Romans*. The Country, where he was to employ his Apoſtolical Labours, was large and as yet not cultivated by any Chriſtian Hand. He did not, however, ſpend many Years here; but, like the Apoſtles, made ſome Converſions, and then left the finiſhing of the Work to ſome of his Diſciples. Going thus from Town to Town, and from Province to Province, he planted the Goſpel, committed the watering it to others, and God gave the Increaſe, according to the Language of St. *Paul*. In this Manner he preached through all *Egypt*, and *Thebaïs*, which Countries uſually own'd him for their Apoſtle.

St.

St. *Mark* made the largeſt Stay in the lower *Egypt*, particularly at *Alexandria* Apr. 25
the ſecond City in the World at that Time. But before he enter'd that Place, he preached in the Neighbourhood, and by the Aſſiſtance of God who gave Force to his Words, and prepared the Hearts of the People, removed the Curſe that 'till then lay heavy on *Egypt*; and that Country, which had been the moſt miſerably deluded and addicted to the moſt groſs and abſur'd Superſtitions, became afterwards the moſt fruitful in all that is great and conſiderable in Chriſtianity. When he had thus prepared his Way, he went into *Alexandria* in in the Year ſixty. The Number of Chriſtians in that Town was in a ſhort Time ſo prodigious, that he was obliged to build ſeveral Churches there, and divide the Faithful into diſtinct Pariſhes; which is the more remarkable becauſe in moſt other Towns, and eſpecially in the *Eaſt*, the Chriſtians met all in one Place with their Biſhop.

Among the great Number of Converts in the City and Territories of *Alexandria*, ſeveral fired with a holy Love of Perfection endeavour'd to join the Practice of the moſt difficult Counſels of the Goſpel to the Obſervation of it's Precepts; and were encouraged in that Attempt by the Example of our Saint. There were at that Time, as *Philo* tells us, certain *Jews* in *Egypt*, who led a contemplative, retired, and penitential Life, who from the Care they took of their Souls, and their Application to the Service of God were called *Therapeutes*; their manner of Living, as deſcribed by that Hiſtorian, has made ſome of the antients believe them the Diſciples of St. *Mark*. But whatever becomes of that curious Enquiry, which has divided the Learned of the later Ages, it is certain that ſeveral of our Saint's Converts did live at a Diſtance from the Town in the Practice of Abſtinence and other Auſterities; and it is not improbable that they were join'd by ſome of thoſe Religious *Jews*, and might in Proceſs of Time, all be call'd by one Name.

While St. *Mark* was thus employ'd in raiſing the ſpiritual Building in *Alexandria*, he met with no ſmall Oppoſition from the *Grecians*, *Egyptians*, and *Jews*. The Idolaters eſpecially, alarm'd at the Increaſe of Chriſtianity and the Decay of Paganiſm among them, were very troubleſome to our Saint, did all they could to diſturb his Apoſtolical Miniſtry, and were ſo violent that it was eaſy for him to perceive they aim'd at his Life. But the Neceſſities of the new Chriſtians were ſuch as required his Continuance in the World, and perſuaded him it was not yet Time to ſacrifice it; for which Reaſon he appointed *Anianus*, one of his firſt Converts in that Country, their Paſtor; and retired to avoid the Rage of the Enemies of the Goſpel. But, 'though upon a prudential Conſiderations he withdrew himſelf from an incenſed People, he convinced the World,

Apr. 25 World, that he had only left one Place to purſue his Apoſtolical Labours in another. He went into *Peutapolis* and the other Provinces of *Libya*, viſited the Converts there, added to their Number, and appointed them Biſhops, and inferiour Paſtors according to their Reſpective Exigencies. His Affection for the Church of *Alexandria* brought him frequently to that City; for 'though he did not think it adviſeable to reſide there conſtantly, he could not leave the Faithful of that Place long without the Satisfaction he knew his Preſence gave them. It was probably in ſome of thoſe Paſtoral Viſits that the Pagans diſcover'd him, and gave a Looſe to their barbarous Reſentment againſt thisEnemy of their Gods, whom they look'd on as a Magician on the Account of the many ſurprizing Miracles perform'd by his Hands. Overjoy'd to find him in their Power, they threw a Halter about his Neck, and dragg'd him about the Streets in an inhuman and unmerciful Manner, 'till his Body was miſerably torn, and the Stones died with his holy Blood. But the Evangeliſt, well acquainted with the Spirit of the Religion he profeſs'd, was ſo far from betraying the leaſt Impatience at this Treatment, that he praiſed and thank'd God for being thought worthy to ſuffer for his Name. When they had vented their Rage in this manner 'till they were tired with the Barbarous Sport, they threw him into Priſon; where he remain'd that Night, and was comforted by ſuch Viſions as prepared him for the worſt that could befal him. The Infidels renew'd their Cruelty the next Morning, and hurried him on in the ſame Manner 'till he expired. This is by the beſt Authors ſuppoſed to have happen'd on the twenty fifth of *April* in the Year 68, on which Day all Chriſtendom keeps his Feſtival.

The Idolaters, not content with his Death, were for effacing his very Memory out of the World, which they imagin'd they ſhould do effectually by burning his Body. But, while they were attending the Execution of this Impious Reſolution, a violent Storm drove them from the Fire, and allow'd the Chriſtians a favourable Opportunity of reſcuing his venerable Reliks from the Flames, which they buried with religious Ceremony near *Alexandria*. The holy Remains of this great Evangeliſt and Apoſtle of *Egypt*, were the Object of Veneration to the Chriſtians of that Country, 'till the VIII Century, when they were obliged to make way for the victorious Mahometans. In the Middle of the ninth Age we are told they were removed to *Venice*, and are ſuppoſed, at leaſt by the Members of that Republick, to be at this Day in the magnificent Chapel of St. *Mark*, who is with much Devotion own'd their Patron.

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The Veneration of our Saint is certainly of great Antiquity in the whole Church; but it is not certain when the *Weſt* began to allow him a Day apart from the other Evangeliſts, who were once honour'd together. St. *Mark*'s Day was a Feſtival of Obligation in *England* 'till the Reformation of Religion; and even the Proteſtants of this Iſland allow him an Office in their new Liturgy, and obſerve his Feſtival in the ſame Manner, in which they celebrate thoſe of the Apoſtles. Apr. 25

St. PHÆBADIUS, Biſhop of *Agen.*

PHÆBADIUS, one of the moſt illuſtrious Prelates of *France*, was a Native of *Aquitain*, where he was made Biſhop of *Agen* about the Middle of the IV Century; and was united with St. *Hilary* in the Defence of the Divinity of *Jeſus Chriſt*. That great Prelate being baniſhed by the *Arian* Faction, with ſeveral others, thoſe that remain'd maintain'd a ſtrict Union with him during his Abſence from his Church, and refuſed to hold Communion with the Heretical Biſhop *Saturninus*, who had raiſed the Storm againſt the holy Biſhop of *Poïtiers*, whoſe Life may be found at large *January* the thirteenth. In the Year 357 *Potamius* Biſhop of *Lisbon* in a Council held at *Sirmium* in *Pannonia* drew up an *Arian* Creed, which rejects the Word *Conſubſtantial*, and is in other Particulars manifeſtly Heretical. This is called, the ſecond Creed of *Sirmium* to diſtinguiſh it from another made ſix Years before, which, 'though drawn up by the Enemies of the Faith, is yet orthodox in the Terms. This ſecond Profeſſion of Faith was ſent into *France*; but immediately rejected by all the Orthodox Prelates of that Country. The great *Hoſius* Biſhop of *Corduba*, and Pope *Liberius*, after a long vigorous Defence of the Catholick Faith were weak enough to ſubſcribe this Creed, while the Biſhops of *France* were almoſt the only Perſons who ſtood firm againſt the Attempts of Hereſy ſupported by all the Power of the Empire.

Our Saint who made no inconſiderable Figure among thoſe Prelates by his Learning, Sanctity and Reſolution, did not content himſelf with refuſing to ſign the Symbol of *Sirmium*, but undertook to guard the Chriſtian World againſt the Danger that threaten'd the Church from the Attempts of the Hereticks, and the Miſtakes, or Surprize of ſome of it's Paſtors, by writing a Treatiſe againſt that Form of Faith. The Saint begins with declaring nothing but the indiſpenſable Obligation of aſſerting the Truth againſt Hereſy, which had

Apr. 25 aſſum'd it's Name, prevail'd with him to take up his Pen at that Time: He then goes on to examine very individual Term made uſe of in the Piece in Queſtion, and makes it appear that thoſe which ſeem'd the leaſt ſuſpected were only thrown in artificially to deceive the uncautious into the Errors of the *Arians*, which were almoſt inſeperably mix't in the ſaid Creed; after this he gives a ſolid anſwer to the Argument of the Hereticks, and a learned Explanation of the Catholick Faith in the diſputed Points. This Treatiſe is uſually dated in 358.

The following Year was famous for the Council at *Rimini* in *Italy*, which conſiſted of about four Hundred *Weſtern* Biſhops conven'd by the Emperor *Conſtantius*, of which ſcarce a fourth Part were profeſs'd *Arians*. *Urſacius* and *Valens*, two Ringleaders of the Heretical Party, endeavour'd to introduce the ſecond Creed of *Sirmium*; but the Council rejected it and declared for that of *Nice*; this was regularly decreed to and ſign'd by a great Majority of the Biſhops. The Council ending thus in the Eſtabliſhment of the Catholick Doctrine, and Condemnation of Hereſy, the Prelates ſent to *Conſtantius*, acquainted him with their whole Proceedings, and deſired his Leave to quit the Place where they were then Aſſembled. *Urſacius* and *Valens* diſpatch'd Deputies to Court at the ſame Time, and underſtood Buſineſs well enough to prejudice the Emperor againſt thoſe ſent by the Catholicks. That Prince therefore anſwer'd the Fathers of the Council with an Excuſe for not doing any thing in that Affair, 'till his Return from the *Perſian* War, upon which he was then entring. In the mean Time the *Arians* form'd themſelves into a ſort of Council at *Nice* in *Thrace*, hoping the Name of that City would make their Deciſions paſs upon the World for the Acts of the Council of *Nice* in *Bithynia*. The Faction obliged the Deputies of *Rimini* to be preſent at this Aſſembly, and, by the diſhoneſt Arts peculiar to Hereticks, ſurpriſed, or aw'd them in a Subſcription of a Profeſſion of Faith not unlike that of *Sirmium*, which they had ſo unanimouſly rejected, when under no Reſtraint. When this was done, they went back to *Rimini*; where the Subſcriptions in *Thrace* were produced, and the reſt of the Biſhops preſs'd to ſign as their Brethren had done. The Fact appear'd but too plain; but the Deputies urged the Force uſed with them as the Excuſe of that Compliance. The Catholick Prelates at firſt refuſed to hold Communion with them; but the Reſolution of ſeveral was ſtagger'd when they underſtood the Emperor had ſent Orders to the Governor not to let any of the Biſhops go away 'till they all had follow'd their Example; and ſend all thoſe into Baniſhment who ſhould remain obſtinate; provided their Number did not exceed fifteen. Some yielded out of Weakneſs, others, tired with the long and inconvenient Stay at *Rimini*, came into the Propoſal, 'till the Catholick Party was reduced

reduced to twenty; who had our Saint and *Servatius* Biſhop of *Tongres* at their Head, and ſeem'd invincible. The Governor obſerving thoſe two Prelates proof againſt all Threats, and not ſucceptible of Fear, changed his Stile, and with the forcible Eloquence of Prayers and Tears conjured them to make ſome Allowances for Peace ſake, and liſten to an Accommodation, which would give the Biſhops the Liberty of returning to their Churches, after above ſeven Months Abſence; that they had nothing to hope for at *Rimini* but extreme Poverty, and all the Hardſhips of Winter, without any Advantage to the Chriſtian World; and begg'd they would follow the Example of their Collegues. But our Saint's Courage was ſtill the ſame: he anſwer'd he was prepared for the worſt that could happen, and would never be perſuaded to receive a Form of Faith drawn up by the *Arians*. Apr. 25

Theſe Debates took up ſome Days; and no Hopes of Peace appearing, our Saint was blamed and clamour'd againſt by the complying Prelates as the Cauſe of what they were like to ſuffer there, and accuſed of depriving the Church of the Preſence of it's Paſtors by his Obſtinacy. This Conſideration had a great Influence on our Saint, who deſired nothing ſo much as Peace. What finiſh'd the Work was his being aſſured by the *Arian* Party that the Profeſſion in Queſtion was exactly Catholick; and told that if it did not appear ſo to any of the Company, they were at Liberty to make what Additions they pleas'd, to which they might depend on their Concurrence. This Propoſal ſeem'd ſo fair that the Catholicks thinking a farther Diſpute might be of bad Conſequence to the Church, whoſe Faith was now in their Opinion ſecure, ſign'd the Form, in which the Word *Subſtance* was ſuppreſs'd. Our Saint and *Servatius* drew up their Declarations which contain'd a clear, and explicit Condemnation of *Arius*, and his impious Doctrine, and aſſerted that *Jeſus Chriſt*, was the Son of God, had no Beginning, and was not a Creature. Before this Inſtrument was ſign'd *Valens* maliciouſly corrupted it by privately adding that the Son was not a Creature like other Creatures, and thus deceived the Catholicks, who ſuppoſed it the ſame as when it came out of thoſe Prelates Hands.

The Affair thus ended the Biſhops left *Rimini* with great Joy; but the Hereticks could not forbear bragging of their Addreſs in cheating the Catholick Prelates. This open'd the Eyes of thoſe good Men, who, as St. *Ambroſe* obſerves, had the Simplicity of the Dove, but not the Prudence of the Serpent. They took the firſt Opportunity to declare they had been impoſed on and ſurprized into a ſeeming Profeſſion of what was very remote from their Principles; and *Phæbadius* was one of thoſe who ſaw ſooneſt into the Trick, and were moſt forward in making all poſſible Reparation for the Frailty. Our Saint

Apr. 26 was preſent at the Council of *Valentia* in 374, and aſſiſted in the Regulation of Diſcipline which was the Buſineſs of that Aſſembly. In 380 we find him in a Council held at *Saragoſſa*. St. *Jerom*, in his Book *of illuſtrious Men*, ſpeaks of him as living in his Time, and ſays he was then very old, and that he wrote ſeveral other Treatiſes, beſide that already mention'd. We have no Account extant of the Time of our Saints's Death; but are led to conclude he departed this Life on the twenty fifth of *April*, becauſe that is the Day appointed for venerating his Memory.

The XXVI Day.

St. Cletus, or Anacletus, *Pope.*

THE holy Pope, whoſe Memory we celebrate this Day is, according to the moſt received Opinion, known by two Names, one whereof ſeems only an Abbrevation of the other: The Authority of *Euſebius* muſt be allow'd ſome Weight in this Affair, who is very exact in the Catalogue of the Biſhops of the great Sees; he mentions him only by the Name of *Anacletus*, and makes him the immediate Succeſſor of *Linus*; which is the Place aſſign'd to *Cletus* by ſuch Writers as are inclined to make two diſtinct Perſons, and places *Evariſtus* immediately after St. *Clement*, who according to them muſt have been ſucceeded by *Anacletus*.

Our Saint went to *Rome* while the Apoſtles were alive, and was converted by them to the Faith of *Jeſus Chriſt*. When he was ſufficiently inſtructed in the Religion he had embraced, and given ſubſtantial Proofs of his Zeal, and Abilities for the Miniſtry, they admitted him to a Share of their evangelical Labours. It is the Opinion of ſeveral creditable Authors, and highly probable in itſelf, that St. *Peter* made Choice of him, and *Linus*, not only to preach under his Direction at *Rome*, and in the Neighbourhood of that City, but alſo to govern that Church during his Abſence. He ſat in St. *Peter*'s Chair ſomewhat above twelve Years, and died about the Year 91. The Manner in which the Antients have ſpoke of this Pope's End, and Burial, and the Silence of ſuch as had the beſt Opportunities of being inform'd of the Matter, give us Abundance of Reaſon to believe he ended his Days in Peace. The Church, however, honours him with the Title of *Martyr*; which ſeems to be done upon the Suppoſition that thoſe who govern'd the Church under Heathen Emperors, were expoſed to a great

Variety

Variety of Sufferings, though they did not actually ſhed their Blood for the Cauſe of Religion. The Name of *Cletus* is more common at preſent in the *Weſtern* Church; 'tis under this we propoſe him to the Veneration of the Faithful this Day; and he is diſtinguiſh'd by this in the Canon of the Maſs, which makes no Mention of *Anacletus*. Apr. 26

St. Marcellinus, Pope.

MARCELLINUS ſucceeded *Caius* in the holy See in the Year 296, and ſate above eight Years. The Tyranny and Superſtition of the Emperors *Dioclesian* and *Maximian*, inexorable Enemies of our Religion, gave this holy Pope much Trouble in the Execution of his Charge. The Edict for the general Perſecution was not indeed publiſhed 'till toward the Cloſe of his Pontificate; but it may juſtly be ſaid that War was made upon the Church of Chriſt three Years before he was raiſed to the See of *Rome*; for then it was that *Dioclesian* aſſumed the Title of God, and exacted Adoration from his Subjects, While the Flatterers of that Prince's Paſſions, made it their Buſineſs to promote this impious Enterprize, and enforce the Adoration of this new Deity; while the *Roman* Laws againſt Innovations in Religion were in Being; while the Magiſtrates were full of a Politick Zeal for the Errors of their Forefathers; and the People ſuperſtitiouſly averſe to the Chriſtians, *Marcellinus*, to whom the Care of the Church was committed, could not enjoy much Repoſe. *Theodoret* tells us his Behaviour in thoſe perillous Times was glorious, and ſuch as became a Succeſſor of the Apoſtles; but we have at preſent no particulars of his Actions and Sufferings for the Preſervation of his Flock. The *Roman* Martyrologe honours his Memory this Day, under the Title of a *Martyr*, for the Reaſon given in the Life of St. *Cletus*.

St. Paschasius Rathbert, Abbot.

PASCHASIUS, ſurnamed *Rathbert*, was born toward the End of the eighth Century in the City or Dioceſe of *Soiſſons*. He loſt his Mother before he was old enough to be ſenſible of that Misfortune, and was thus abandon'd

Apr. 26 don'd to the Charity of the firſt Perſon that would take him in. This good Office was done him by the Nuns of *Notredame* at *Soiſſons*, who were then govern'd by *Theodrade*, Couſin German to *Charlemagne*. That hoſpitable Abbeſs put him into the Hands of the Prieſts that officiated in St. *Peter*'s Church, which depended on her Monaſtery; and thus ſecured him a religious and learned Education. Nature had furniſhed our Saint with admirable Qualities both of Body and Mind, which made ample Amends for the Meanneſs of his Extraction, and the Poverty of his Relations. Thoſe excellent Talents were happily attended by a ſtrong Prepenſity to Vertue; all which together, with the Help of good Inſtructions, enabled him to make a very conſiderable Progreſs in Piety, and Literature. When he grew up he receiv'd the Eccleſiaſtical Tonſure; but did not continue long in the Service of the Church. His Inclination to ſee the World made him leave the Monaſtery; and ſpend ſome Time in a way very different from what he ſeem'd to have engaged himſelf to. When he came to reflect ſeriouſly on this Part of his Conduct, he look'd on it as no ſmall Fault, and endeavour'd to expiate it by Tears of Penance.

But Providence makes even our Faults uſeful to us; for this Ramble gave *Paſchaſius* ſome Experience of Mankind, made him more capable of the Charge to which he was afterwards raiſed, convinced him of the Vanity of the World, to which he was before a Stranger, and taught him to deſpiſe it more heartily. While he was expoſed to the Difficulties and Temptations with which it abounds, the Grace of God touched his Heart, apprized him of his Danger, and moved him to fly from it. After ſome Time ſpent in Uncertainty and continual Diſquiets, he took Shelter in the Monaſtery of *Corbie*, then under the Direction of *Adalard*, Brother to his Benefactreſs at *Soiſſons*. He applied to his Studies with ſo much Succeſs, that he had not been long in that Houſe before he was employ'd to inſtruct others in both human and Divine Learning. This Employment placed our Saint's Qualifications in an advantageous Light, and drew all Eyes upon him; and he now was conſider'd as one of the greateſt Men that Age produced. An elevated Genius, an inexhauſtible Fund of Erudition, a lively and ſtrong Eloquence, a thorough Acquaintance with the Holy Scriptures, and the primitive Fathers, ſolid Vertue, and great Devotion made up the Character of *Paſchaſius*; and it will not be neceſſary to add to his Commendation after we have told our Readers his Humility was even more conſiderable than his Learning.

His Superiors employ'd their Authority over him, and obliged him to be ordain'd Deacon; but nothing could prevail with him to think of the Prieſthood,

hood, of which he always judged himſelf moſt unworthy. He was highly esteem'd by the Abbot *Adalard*, and his Brother *Wala*, who took him with them into *Germany* in the Year 822, and made Uſe of his prudent Advice in the Foundation of *New Corbie* in *Saxony*. In 826, *Adalard* died, and *Wala* ſucceeded him in his Charge. Upon which the whole Community ſent our Saint to Court to deſire the Emperor, *Lewis the Debonnaire*, would confirm the Election of their new Abbot. That Prince ſoon perceived his Merit and Capacity, and reſolved to employ him in publick Affairs, 'though always within the Compaſs of his Monaſtick Obligations. In 831 he ſent him into *Saxony* upon Buſineſs that nearly concern'd the Intereſt of the Church. During his Abſence *Wala* fell into Diſgrace and was baniſh'd upon Suſpicion of having ſided with the Emperor's Children in their Rebellion. The ſtrict Connection between our Saint and his Abbot gave him but too much Reaſon to fear he ſhould ſhare his Fate. But the Emperor aſſured him at his Return, that whatever Reaſon he might have to frown on *Wala*, *Paſchaſius* might ſtill depend on his Smiles; of which he gave a ſufficient Proof ſoon after by ſending him to *Geneva*, where he was commiſſion'd to treat of ſeveral important Affairs that regarded the State of the Church, and Government of Religious Houſes there. After three Years Exile *Wala* was permitted to return to his Monaſtery, but not allow'd his former Poſt. Pope *Gregory* the IV was then in *France*; He had undertaken that Journey to endeavour to ſettle the Peace of the Kingdom, and bring the Emperor to a good Underſtanding with his Sons; upon which Occaſion *Wala* and our Saint were thought proper to be conſulted by his Holineſs. *Wala* died at *Pavia* in the Year 835; but *Paſchaſius* had left him ſome Time before, and return'd to his Monaſtery; and out of Affection to his late Friend and Superior, wrote his Life; a Piece of Juſtice he had already done *Adalard*. Apr. 26

But his moſt celebrated Treatiſe is that of the *Euchariſt*, addreſs'd to *Placidus*, Abbot of New *Corbie*, in which he aſſerts that the *Euchariſt* is the real Body and Blood of *Jeſus Chriſt*; that the Subſtance of the Bread and Wine do not remain in the Sacrament after Conſecration; and that the ſame Fleſh is preſent in that venerable Myſtery which was born of the Bleſſed Virgin, and crucified. From which he draws three Concluſions; that *Jeſus Chriſt* is ſacrificed on our Altars at this Day really, though in a Myſtical Manner; that the *Euchariſt* is at once the Truth and a Figure; and is not ſubject to the Conſequences of Digeſtion like our common Food. The Strength of his Expreſſions did not pleaſe the whole World: Several Pens were employed againſt him; but as they all agreed about the Subſtance of the Doctrine, the Diſpute turn'd only upon Terms, and did no Harm in the Church.

His

Apr. 26 His Superiors employed him in inſtructing the Community on Holidays; which he did to the Edification of his Brethren. At firſt he uſed to diſcourſe on the Goſpel of the Day; but the Monks deſired him to change his Method, and give them a regular Explanation of the whole Goſpel of St. *Matthew*; which he did; and this was the Beginning of his Commentary on that Evangeliſt in twelve Books. He had gone through with four of them, when he was made Abbot of *Corby*, in the Year 844. Upon his Promotion, he reviſed his Treatiſe of the *Euchariſt*, and preſented it to *Charles the Bald*. About the ſame Time he wrote in Defence of the miraculous and ſupernatural Birth of our Saviour, and the perpetual Virginity of his Bleſſed Mother.

A Council met at *Paris* in 487, to determine the Diſpute between *Hincmar* and *Ebbo*, Competitors for the See of *Rheims*; which ended in Favour of the former. Our Saint appear'd in this Aſſembly, and deſired the Letters of *Lewis the Debonnaire*, and *Lotharius* in Favour of *Corby*, and thoſe of King *Charles*, who declared himſelf Protector of that Houſe, might be confirm'd. The Council granted his Requeſt, and was very large in the Commendations of the Monaſtery, which, as they ſaid, had preſerv'd an exact Regularity ever ſince it's firſt Foundation, which was no ſmall Commendation of our Saint, then at the Head of that Religious Family. But how exemplary ſoever that devout Community had hitherto been, the Troubles and Diſorders, that aroſe in it afterwards, were a ſufficient Proof that there is no Security in this World, nor any State of Life free from Diſturbance. A great Number of the Monks, ſupported and encouraged by Strangers, oppoſed their holy Abbot with ſo much ſeditious Violencc, that he thought himſelf obliged to conſult the Peace of the Houſe by reſigning his Charge. The Difference was ſoon after compoſed, and the Monks, deſirous of making their Superior amends for their turbulent Motions, would have engaged him to reaſſume his Poſt; but his Humility, that had directed him to lay it down, would not allow him to undertake it again.

Thus reduced to the State he always wiſh'd for, he took Care to convince the World, he had not declined the Government of the Monaſtery in order to indulge himſelf in a diſhonourable Eaſe; but applied with uncommon Vigour to his former Studies, and made reading, and meditating on the ſacred Truths contain'd in the Word of God his chief Employment. He had now time to proceed in his Commentary on St. *Matthew*, which he finiſhed; and then added one on the 44th Pſalm; and another on the *Lamentations of Jeremiah*, which he dedicated to *Odilman* a Friend of his, who according to the Practice of that Age,

Age, had taken up a Name with a Roman Termination, and was called *Severus*. This Piece, which was written about the Year 857, complains of the Abuſes and Diſorders committed in his Time, the Vices of Eccleſiaſticks, and Monks, the great Corruption of Morals among the People, and the fatal Conſequences of the Irruptions of the *Normans*, whom he calls Pirates. Apr. 27

'Though our Saint excell'd in all Vertues, his Modeſty, and truly Chriſtian Deportment in ſecular Employments ſeem to have given the moſt Edification, becauſe moſt expoſed to the publick View. The Favour and Reſpect great Men ſhew'd him on all Occaſions never gave him the leaſt Inclination to Vanity or ſelf complacency; nor did he ſet any particular Value on himſelf for thoſe many Qualifications which all the World loved and admired in him. We have already obſerved that he deliver'd the Lives and Actions of two of his Predeceſſors to Poſterity, which he thought Juſtice both to them and his Neighbours required at his Hands. But he cou'd not ſee his own in the ſame advantageous Light; and therefore in a very particular Manner forbid his Diſciples to write any Account of him. The Modeſty of the Saint, and the ſcrupulous Obedience of his Monks, have deprived us of the Knowledge of many Particulars which might be of uſe to the preſent Age. The Patience with which he ſupported the Rebellion of his ſpiritual Children, the charitable Means he employ'd to engage them to their Duty, and the devout Silence of his Life after he reſign'd the Government of *Corby*, recorded by a Pen equal to the Subject, would have afforded ſucceeding Ages a glorious Example of Humility and true Poverty of Spirit. We muſt now be content to admire his great Modeſty, and learn from his Conduct to be more ſtudious of commending others than expoſing ourſelves to the publick View.

After a Life ſpent in the laborious Exerciſes of Penance, and a cloſe Application to Study, he made a happy End about the Year 865.

The XXVII Day.

St. Anthimus, *Biſhop of* Nicomedia, *&c. Martyrs.*

WE have already had frequent Occaſion to ſpeak of *Diocleſian*'s Perſecution, which was the moſt bloody and cruel of all that were ever rais'd

Apr. 27 againſt the Chriſtian Church. We may with Reaſon look on the Saints of this Day as the firſt Fruits of it; and therefore it will be neceſſary to give ſome Account of the Beginning of this impious War on the Chriſtians, and the Motives which induced *Diocleſian* to practiſe ſo much Cruelty. That Prince having worſted the *Perſians*, and triumphed over the Enemies of the Empire, came to *Nicomedia*, in the Cloſe of the Year 302, where he deſign'd to paſs the Winter. *Anthimus* was then Biſhop of that City, and had govern'd his Church in Peace 'till the implacable Hatred *Galerius Maximian* bore the Chriſtians diſturb'd it. That Enemy of our Religion had been created *Ceſar* in the *Eaſt* under *Diocleſian*, and employ'd in the *Perſian* War, which being now brought to a happy Concluſion he join'd the Emperor at *Nicomedia*, and puſhed him on to perſecute the Chriſtians, to which he was himſelf excited by his Mother, a Woman much addicted to Superſtition, and a Slave to Idolatry. She was conſtant in her Devotions to the Gods of the Mountains, and religiouſly exact in all the Duties of her miſtaken Perſuaſion. Obſerving the Chriſtians live in a very different Manner, and employing that Time in faſting and praying in Private, which her Religion allow'd to be ſpent in Sacrifices, Feaſts in Honour of the Deities of the Empire, and other publick Ceremonies of Paganiſm, ſhe look'd on their Conduct to be no leſs than a tacit Cenſure on her idolatrous Devotions, and therefore conceived an implacable Hatred to them, and never left off complaining of them, 'till ſhe had work'd her Son into a Reſolution of doing all in his Power to deſtroy that hateful People. *Maximian* no ſooner entertain'd the Deſign of falling on the Chriſtians, but he endeavour'd to bring the Emperor into the ſame Way of thinking; which was the Work of the whole Winter, for *Diocleſian* oppoſed the Motion for ſome Time, and obſerved to him that it would certainly be of ill Conſequence to diſturb the publick Peace, and ſhed the Blood of his Subjects without the leaſt Neceſſity; and that the Means he propoſed could never have the intended Effect on the Chriſtians, who deſir'd nothing ſo much as Death. All he thought adviſeable in the preſent Conjuncture was to take Care none of that Religion were admitted to any Charge in the State, or Poſt in the Army. The Prince reaſon'd on this Occaſion like one of great Experience in Things and Men; but could not convince *Maximian* of the Abſurdity of his Propoſal. However not willing to diſguſt a Man of that Conſequence in the Empire he declared he would take Advice on the Point in Hand. The Author *of the Death of the Perſecutors*, a Book uſually aſcribed to *Lactantius*, tells us it was his Way never to aſk Advice, when he was upon any good thing, that he might loſe none of the Credit that

that attended the Action; but always conſulted others when any Miſchief was in hand that the Blame might fall on them. This was his View in the preſent Affair; the Oracles were conſulted, the Opinions of leading Perſons was aſk'd; and all directed him to perſecute the Chriſtians, as Enemies of the Gods and Religion. Apr. 27

The Death of the Chriſtians was now reſolved on; and the next Care was to pitch on an auſpicious Day for opening the Perſecution. After ſome Deliberation, the Feaſt of the God *Terminus* was choſen as a proper Day for beginning that Work. It fell on the 23d of *February*, and they flatter'd themſelves, that, as that Feſtival cloſed the *Roman* Year, they might hope for Succeſs in their Deſign of making an End of or *exterminating* the Chriſtian Religion. The important day was expected with much Impatience by thoſe who long'd to ſhed the Blood of the Chriſtians; and no Time was loſt; for early in the Morning the Prefect accompanied with a great Number of commanding Officers made their Way to the Church of *Nicomedia*, broke open the Doors, and according to the falſe Notion they entertain'd of our Religion, ſearch'd for the Statue or Image of the God whom the Chriſtians adored. All the Books of the Holy Scripture that they could find were burnt, the Ornaments of the Church given up to the Mob, as free Plunder; and the whole Edifice levell'd with the Ground. The next Day an Edict was publiſhed in the City which directed the demoliſhing the Churches of the Chriſtians, and burning the Holy Scripture, declared the Profeſſors of our Religion incapable of all Honours and Employments in the State; required they ſhould be ſeverely puniſhed without any Regard to their Rank and Quality; Order'd all Pleas and Actions againſt them ſhould be good; but deprived them of the Protection of the Law; ſo that they could not ſue any one even in Caſe of Adultery, or Theft.

When this Edict was fix'd up, and thus notified to the Publick, one, who ſhew'd more Courage than Diſcretion, tore it down, for which bold Act he was immediately ſeiz'd, put to ſeveral Tortures, and at laſt burnt with a ſlow Fire; all which he bore with invincible Courage and admirable Patience, for which Reaſon *Euſebius*, ſays he was prompted to the Action by a *Divine Zeal.* This Edict was ſoon follow'd by another levell'd particularly at the Biſhops, and ordering they ſhould be taken up, put in Irons, and obliged to offer Sacrifice. There is no Room left to doubt of *Anthimus* Biſhop of *Nicomedia* being apprehended by Vertue of this Edict, becauſe the Execution of ſuch Orders began in that City.

Apr. 27 But *Maximian* was not ſatisfied with the Edicts already iſſued out, which he thought much too mild for a People he hated, and was reſolved to deſtroy. To incenſe the Emperor againſt them, and put him upon farther Severities, he employ'd ſome of his Creatures to ſet the Palace on Fire; and, according to the uſual Perverſneſs of the Heathens, the Blame was immediately laid on the Chriſtians, as *Maximian* deſired and expected. It was given out that they had enter'd into a Conſpiracy with ſome of the Eunuchs of the Court for burning the Princes in their own Houſe. *Diocleſian*, who affected to paſs for a Man of geat Penetration, had not the leaſt Suſpicion of this Trick; but tranſported with Rage order'd all his Domeſticks to be put to ſevere Tortures, which was done in his Preſence, but to no Purpoſe, for the Guilt lay among thoſe of *Galerius*. He too was preſent at thoſe Executions, and was particularly careful to keep the Emperor's Rage from cooling. About a fortnight after the Palace was ſet on Fire a ſecond Time; but the Flames were ſoon extinguiſh'd. *Galerius* pretended to be ſurpriz'd and affrighted at this Calamity, and declared he was obliged to leave the City for his own Security; 'though in Reality the whole was a Contrivance of his own, and his Journey deſign'd only to alarm the People, and exaſperate the Emperor againſt the Chriſtians.

This Artifice ſucceeded according to his Deſire. *Diocleſian*'s Rage now flamed out, and all who profeſs'd Chriſtianity were to feel the Heat of it. His Wife *Priſca*, and his Daughter *Valeria*, who 'till then had been allow'd the free Practice of the Chriſtian Religion, were now forced to ſacrifice to Idols; and ſeveral of his Eunuchs, who bore conſiderable Offices at Court, and had been very ſerviceable to the State, were put to Death upon their Refuſal. Some Prieſts and Deacons were ſeiz'd, condemn'd and executed without any other Trial, than a bare Acknowledgment of their Religion. *Anthimus* was beheaded, and great Numbers diſpatched by different Deaths. Thus the Perſecution raged violenty at *Nicomedia*, and almoſt all the Chriſtians of that populous City were deſtroy'd. The *Latin* Church honours the Memory of ſo many holy Martyrs, together with their Paſtor, on the twenty ſeventh of *April*; But the *Greeks* celebrate the Feſtival of the holy Biſhop on the third of *September*, which they ſuppoſe to be the Day of his Death.

St. ANASTASIUS, *Pope.*

ANASTASIUS, Pope, the firſt of that Name, born at *Rome*, was Son to *Maximus* a Prieſt of that Church, ſucceeded *Siricius* in the Year 398. His known Virtue, and great Abilities encouraged large Hopes upon his Promotion to the holy See; neither were they diſappointed. St. *Jerom* draws a noble Character of this holy Pope in a few Words, when he tells us he lived in *a moſt rich Poverty*; which amounts to aſmuch as if he had ſaid he arrived to the higheſt Pitch of Chriſtian Perfection by the conſtant Practice of the Evangelical Counſels, placed his whole Happineſs in ſitting looſe to this World, and his whole Treaſure in deſpiſing all the Poſſeſſions, and Advantages of Life. *Anaſtaſius* was happily furniſhed with all the Qualities and Graces neceſſary for the Government of the Church; for the ſame Father calls him a Biſhop full of a truly Apoſtolical Solicitude. His Zeal and Vigilance appear'd to Advantage in his Conduct in Regard to *Origeniſm*, which he found received and encouraged by a Tranſlation of ſome of that Father's Works, to whom thoſe Errors are imputed. *Rufinus* a Prieſt of *Aquileia*, was the Perſon who turn'd thoſe Pieces into *Latin*, and diſperſed them in the *Weſt*; which gave our Saint Occaſion to condemn the Errors contain'd in them, expreſs his Diſſatisfaction at their being thus ſpread in the *Roman* Church, and ſeperate *Rufinus* from the Communion of the Faithful whom he had thus endeavour'd to corrupt. We have ſtill extant a Letter of his to *John* Biſhop of *Jeruſalem*, which gives us a full Account of his Sentiments on that Article, and declares the whole Church ready to form the ſame Judgment of the Writings and Perſon in Queſtion.

We have no farther Account of the Actions of St. *Anaſtaſius*, who ſate but three Years and ten Days in St. *Peter*'s Chair, and died on the fourteenth of *December* 401; The *Roman* Martyrologe places his Feſtival on the twenty ſeventh of *April*, which muſt either be the Day of his Burial, or the Tranſlation of his Relicks.

THE

Apr. 28

The XXVIII Day.

St. VITALIS, and VALERIA, Martyrs.

ST. *Vitalis* is better known at preſent by the Veneration that has been long paid him in the *Weſtern* Church, than by any certain Account of the Circumſtances of his Life, or the Manner of his Death. All we are told of him with any Appearance of Probability is that he lived in *Nero*'s Reign, was Father of St. *Gervaſius*, and St. *Protaſius*, of whom we ſhall ſpeak *June* the nineteenth, and had a Command in the *Roman* Army: that he conceal'd his Religion for ſome Time that he might be the more uſeful to the Chriſtians during the Heat of the Perſecution: but made an open Diſcovery of it when he ſaw *Uraſinus* tremble at the Approach of Death, and encouraged him ſo ſucceſsfully that he laid down his Life with Joy: that he took Care to bury that Martyrs Body, for which and his late Declaration of his Faith he was ſeiz'd, put on the Rack, and then buried alive.

This Saint's Memory has long been honour'd at *Ravenna*, where he is ſuppoſed to have ſuffer'd, and where his Tomb became famous for many Miracles, and the great Crouds of People that reſorted to it. To encourage and entertain the Piety of ſuch as met here to honour God in this Martyr's Victory, a ſtately Church was built in that City in the Year 547; the ſame has been ſince done at *Rome*, and in moſt of the great Towns in *Italy*, and his Name is inſerted in the Martyrologe on the twenty eighth of *April*, which is ſuppoſed to be the Day on which he died. On this Day too the Church honours the Memory of St. *Valeria*, uſually taken for the Wife of St. *Vitalis*. We are told that after her Huſband's Death, ſhe was going to *Milan* and was ſtopp'd on the Road by ſome Heathen Peaſants, who were then celebrating their riotous Feaſts in Honour of their Gods, and would have engaged her to join them in thoſe ſuperſtitious Extravagances; but ſhe refuſing to comply with the Propoſal, was Murther'd, and is therefore deſervedly eſteem'd a Martyr.

St. DIDYMUS, and St. THEODORA, *Martyrs.*

AS ſoon as the Orders of *Diocleſian*, and his Aſſociate in the Empire, *Valerius Maximian*, were publiſh'd in *Egypt*, *Theodora*, a Virgin of *Alexandria* was impeach'd among others. *Euſtratius Proculus* being ſeated on the Bench

Bench order'd her to be brought in for her Trial. The Judge began with asking her what was her Situation in the World; to which she answer'd she was *a Christian*; as if she thought no other Appellation or Dignity worthy to be mention'd by one in Possession of that glorious Name. The Judge not satisfy'd with that Reply asked her in plain Terms, whether she was born a Slave or Free. The Martyr answer'd she had already satisfied that Demand by owning herself a Christian; "for says she, *those that believe in* Jesus Christ *are deliver'd* "*from Slavery*; *but I am born of what the World calls free Parents*". *Proculus*, perceiving her more disposed to reason and maintain the Dignity of her Religion than give direct Answers to his Interrogatories, order'd *Lucius* the Governor of the Town to be called in, and asked him what Account he could give of *Theodora*. That Magistrate assured him she was free, and of a very good Family. The Judge then address'd himself to our Saint, and asked her why she had declined marrying. She told him she remain'd a Virgin for the Love of *Jesus Christ*, who took Flesh to rescue Mankind from Corruption, and has promised to reward Virtue, and a steddy Faith with eternal Life. The Judge, who had no Relish for such sublime Principles, let her know that the Imperial Edicts required all Virgins to sacrifice to the Gods, and directed their being exposed to Prostitution upon a Refusal. *Theodora* replied that God regarded the Will; and therefore, when the Heart is chast, and pure, the Soul can receive no Prejudice from Force. The Judge then express'd a great Concern for her upon the Account of her Birth, and Beauty; advised her not to speak so slightly of his Authority and Power over her; and swore by all the Gods she should repent of her Behaviour. After which he repeated the Imperial Order about Christian Virgins; to which the Saint made the same Reply, and assured shim she would be cut in Pieces before any Violence should have the least Influence on her Will; "I am, said she, united to my God by the Vow "I have made; he is the Master of my Body and my Soul; and into his "Hands I commit the Protection of both my Faith and Chastity. Apr. 28.

Proculus went on to press the Martyr to Compliance, by conjuring her not to disgrace her Family and oblige him to proceed to Extremities. Upon which she declared she believed in *Jesus Christ*, from whom she held all that was valuable, and was resolved to leave herself, intirely in his Hands, who knew best how to preserve her in the midst of Dangers. "Alas! said the Judge, what "Madness is it to repose such Confidence in a crucified Man? Do not de- "ceive yourself, and imagine when you are given up into proper Hands, it "will be in his Power to protect your Virtue; if you expose yourself to the "Trial,

Apr. 28 " Trial, your Folly and Raſhneſs will be but too viſible to the whole World". *Theodora* replied, " ſhe believed in *Jeſus Chriſt*, who ſuffer'd under *Pontus Pi-*
" *late* ; and hoped he would deliver her from the Power of her Enemies, pre-
" ſerve her ſpotleſs, and give her Grace to perſevere in her Faith". The Judge, provoked at her Courage, told her ſhe talk'd too much, blamed his own Patience for hearing her ſo long, aſſured her ſhe ſhould be treated like a Slave, if ſhe continued obſtinate, and therefore once more adviſed her to obey the Orders of the Emperors. " No, ſaid the Saint ; do what you pleaſe
" with my Body, the Law has left that in your Diſpoſal ; but my Soul is
" Subject only to God". *Proculus*, looking on this Speech as an Inſult on his Authority order'd her to be ſtruck on the Face, and then exhorted her to ſacrifice to the Gods. This Treatment only gave her new Courage, and enflamed her Zeal ; for ſhe was now bold enough to call the Heathen Deities Devils, and aſſure him in a moſt ſolemn Manner ſhe would never pay them divine Honours. To which the Judge replied that her Obſtinacy had left no Room for Mercy ; and therefore ſhe muſt blame her own Folly for what ſhe was to ſuffer. " It is not Folly, ſaid *Theodora*, to confeſs *Jeſus Chriſt*.
" All the Severity, with which you can treat me, ſhall be received as an Ho-
" nour done me ; and my Sufferings will turn to my eternal Advantage." *Proculus* confounded, and tired out with her Reſolution, told her he would put the Imperial Edict in Execution, if ſhe did not immediately act as it required ; this gave *Theodora* an Occaſion of aſſuring that Magiſtrate ſhe ſhould be at leaſt as obedient to the Almighty, as he ſeem'd to be to his Prince. He then proceeded to a Concluſion of the Matter by telling her ſhe ſhould be allow'd three Days to conſider what ſhe would do ; but ſaid he, " if you remain diſobedi-
" ent, by the Gods I will ſend you to a Place, where you ſhall ſuffer what
" may deter others of your Sex from the like Obſtinacy". " God is the ſame
" every where, replied the Saint ; he will protect me and keep me faithful to
" him wherever I am. You may reckon the three Days already expired, and
" do what you pleaſe. But if my Death muſt be deferred, I beg you will ſcreen
" from all ill Uſage 'till the Time appointed for the Execution of the Sen-
" tence is come". Her Requeſt was granted, and ſhe put under a Guard who were charged to take all due Care of her.

When the three Days were paſt *Proculus* order'd the Saint to be brought into Court ; and after the uſual Interrogatories, finding her ſtill the ſame, told her again ſhe was the only Author of her own Diſgrace, and that it was not in his Power to ſave her. " We ſhall ſee now, ſaid he, whether the *Chriſt*, who

inſpires

" inſpires you with this Obſtinacy will be able to reſcue you from the Infamy Apr. 28
" to which the Edicts of the Emperors condemns You". *Theodora* was im-
mediately conducted to the Place of Proſtitution; but full of Confidence in God, under whoſe Protection were her Honour and her Life, as ſhe enter'd the Houſe ſhe raiſed her Eyes to Heaven, and made the following Prayer; " Father of our Lord *Jeſus Chriſt* aſſiſt me, and deliver me from this Place, " by the ſame Power which deliver'd *Peter* from his Priſon. Guard and pro- " tect my Chaſtity here, that all may know I am your Servant." The People were now gather'd about the Houſe to ſee who made the firſt Attempt on her Virtue. But the Saint's Prayer was hear'd; *Didymus* a Chriſtian went to the Stews diſguiſed like a Soldier. That Dreſs alarm'd her, and ſhe endeavour'd to fly from him. *Didymus*, ſeeing her Confuſion, ſpoke to her, and aſſured her ſhe was in no Danger from him, that he was her Brother in *Chriſt*, and had taken that Diſguiſe to aſſiſt her Eſcape from that infamous Place. *Theodora* recover'd from her Surprize, accepted of his Offer, and went off without the leaſt Suſpicion in the Military Habit; while *Didymus* remain'd behind in *Theodora*'s Cloaths. About an Hour after another Perſon enter'd the Houſe, with moſt vicious Intentions; but was amazed to find a Man, where he expected a Woman. " How! ſays the diſappointed Libertine, does *Jeſus* change Sexes " thus? The Man who came hither before is gone; who then can this be? " I have heard indeed, that he converted Water into Wine; but could never " believe it. And yet this ſeems ſomewhat more extraordinary. If I ſtay here " I may be in Danger of being changed into a Woman". *Didymus* reſolved to put him out of his Pain, told him the whole Affair, and profeſs'd he was ready to ſacrifice his Life for the Cauſe he had undertaken.

The Judge ſoon got Intelligence of the Matter, and order'd the generous Chriſtian to be brought before him. He aſk'd him his Name, and who had put him upon this Exploit. *Didymus* told him it was God. *Proculus* then conjured him to produce *Theodora*, if he would avoid the Force of moſt ſevere Tortures. He aſſured him he knew not where ſhe was; but believed her a true Servant of God, who had preſerved her ſpotleſs. The next Enquiry was into his Condition and Profeſſion; upon which he declared himſelf a Chriſtian. *Proculus* threaten'd him with a double Puniſhment, and aſſured him he ſhould ſuffer both for being a Chriſtian, and giving *Theodora* her Liberty if he did not immediately reſolve to ſacrifice to the Gods. But perceiving him inflexible, he thought it would but be loſing Time to put him to the Torture, and therefore order'd him to be beheaded, and his Body burnt.

Apr. 29 *Theodora* heard of this Sentence, and ran immediately to the Place of Execution to diſpute the Crown of Martyrdom with her Deliverer. *Didymus* aſſerted his Right to it by obſerving that the Sentence was pronounced on him, and that he had aſſiſted her Eſcape with no other View than that of ſuffering. *Theodora* urged the Injuſtice of letting an innocent Perſon die for her; and told him ſhe accepted of his Kindneſs ſo far as it ſecured her Honour, but did not deſign it ſhould extend to the ſaving her Life; "for, ſays ſhe, if you have taken all "this Pains to deprive me of the Glory of dying for my Religion, you have "wrong'd me." In ſhort they both pleaded ſo well, that they both carried it, and were executed together.

Some Authors place the Martyrdom of theſe Saints at the Beginning of the Perſecution in 303. Others think it more probable that it happen'd the following Year. The *Greek* and *Latin* Churches agree in honouring their Memory; the former on the fifth of *April*; the latter on the twenty eighth of the ſame Month.

The XXIX Day.

St. PETER, Martyr.

PETER a Native of *Verona* in *Lombardy*, was born at the Beginning of the thirteenth Century, of Parents infected with the *Manichean* Errors, which made their way into that Country in the late Times of Schiſm and Diſorder. But Providence was particularly watchful over our Saint, and from his very Infancy guarded him from the Dangers that were but too near him, by inſpiring him with a thorough Averſion to any thing that had the leaſt Tendency to corrupt his tender Mind. His Father, who ſuſpected nothing of this ſecret Grace that enlighten'd his Son before he arrived to the perfect Uſe of Reaſon, and thus ſecured him againſt any Impreſſions in Favour of Hereſy, thought thoſe he received at School would be eaſily effaced by converſing with his Relations, moſt of which were involved in the ſame Errors; and put him into the Hands of a Catholick Maſter, for want of one of his own Sect. He had been under him ſome Time, and was but ſeven or eight Years old, when his Uncle aſk'd him

one

one Day what he had learnt at School. *Peter* told him he had been taught the Creed, and from thence underſtood that God was the Author of all Things, as well viſible as inviſible. His Uncle thought it was now time to inſtruct him in the Tenets he held, and told him that indeed God was the Creator of inviſible Things; but that the evil Principle made the viſible World; but could not prevail with the Child to alter his Way of ſpeaking. When he had ſpent ſome Time in endeavouring it, he told his Brother what had paſs'd, and gave it as his Opinion that *Peter* would one Day be the Plague of the Family, if proper Meaſures were not taken betimes. The Saint's Father laugh'd at his Brother's Concern, and told him he would engage to cure him of thoſe Notions when he grew up, continued him at the ſame School 'till he was fit to purſue his Studies in a Univerſity, and then ſent him to *Bolonia*; imagining his Education might in due Time be employ'd as he pleaſed. The Students in that City were remarkable for Debauchery, and all manner of Irregularities. Vice that receives it's Sanction from Cuſtom, is recommended by Example, and enforced by ſtrong Solicitations, is not eaſily reſiſted; and thus that School of Learning was unhappily converted into a Nurſery of Wickedneſs. But the ſame God, who guarded his underſtanding from the Poiſon of Hereſy, preſerved his Morals from the contagious Evil. Apr. 29

Peter, who knew his Innocence was not the Reſult of his own Strength but that he was protected from the Corruption of the Age by a particular Grace, was diffident of himſelf, and ſtudious of ſecuring the Aſſiſtance he was favour'd with. St. *Dominick* was then alive, and had juſt laid the Foundations of the Order which bears his Name at this Day. Our Saint applied himſelf to that holy Man and begg'd he would receive him into the Number of his Diſciples, and thus ſcreen him from the Storms that threaten'd him in the World. Saint *Dominick* was pleaſed with theſe Diſpoſitions in a young Man, and gave him the Habit in the Convent of St. *Nicholas*, where he himſelf reſided at that Time. Soon after his Entrance he loſt that excellent Guide; But, as he look'd on the Rule of the Order as the faithful Copy of it's Founder's Life, he endeavour'd to gain the Spirit of that holy Man by a vigorous Application to an exact Obſervance of it. His Faſts, and other corporal Auſterities, which were at firſt regulated by the Ardour of his Zeal, more than the Strength of his Conſtitution, reduced him to a very low and dangerous Condition while in his Noviceſhip. Upon his Recovery he was ſomewhat more moderate in theſe Practices; and took more Care of his Health, that he might ſtudy with leſs Difficulty. He read the Holy Scripture and applied to Divinity with a Suc-

Apr. 29 ceſs that ſoon qualified him for performing the chief Duty of the Order, and made him a powerful Preacher againſt the Hereſies and Immoralities of the Age. He was employ'd entirely in that Function after he receiv'd Prieſt's Orders; and became one of the moſt celebrated Preachers in *Lombardy*. Influenced by the Spirit which animated the Apoſtles in their great Work, he recommended the true Faith ſo ſtrongly, and enforced the Morality of the Goſpel ſo effectually, that great Numbers of Hereticks quitted their Errors, and the moſt hardned Sinners were converted, and did Penance for their paſt Diſorders. Like thoſe firſt Founders of Chriſtianity, he always thought himſelf happy when he was called to ſuffer any thing for the Name of God: and never offer'd the ſacred Blood of our Redeemer on the Altar without feeling an ardent Deſire of ſhedding his own in the Cauſe of Religion. When he was at *Florence* his Sermons laid open the Frauds of Hereticks, and gave zealous Catholicks ſo terrible an Idea of Hereſy, that the Nobility drove the Enemies of the Faith out of the Town, as people unworthy to enjoy the common Benefits of civil Society. He attack'd them with the ſame Zeal in the Dutchy of *Milan*, where his Auditory was ſo numerous, that he was obliged to preach in the Streets and Fields; and his Reputation for Miracles contributed not a little to increaſe the Crouds that reſorted to him.

About the Year 1232 Pope *Gregory* IX conſtituted our Saint Inquiſitor general at *Milan*, which made him ſtill more odious to the Hereticks. They ſeem'd however to hope he would not be employ'd in that Office after the Deceaſe of *Gregory*, and therefore endeavour'd to ſmother their Reſentments for a Time. But finding his Zeal enhanced and his Authority enlarged under *Innocent* IV, they were reſolved to deſtroy him. The Saint was not unacquainted with their Deſign; but being convinced that he was labouring for the Glory of God, he confided in his Protection, and continued his uſual Employments with Cheerfulneſs and Courage. The Ringleaders of the Hereticks, who were very conſiderable at *Milan*, hired *Carinus*, a Man of a deſperate Fortune, and a declared Enemy of our Saint, to aſſaſſinate him between that City and *Como*; which was done on the ſixth of *April* 1252. *Peter* ſpent his laſt Breath in repeating the Creed, and expired with the ſweet Satisfaction of falling by the Hands of the Enemies of the Faith. His Body was carried to *Milan* and buried with much Solemnity in the *Dominicans* Church there.

The Memory of our Martyr became ſo glorious by the Miracles God was pleas'd to work at his Tomb, that *Innocent* IV conſidering his known Sanctity, and the Manner of his Death, canonized him before he had been dead a Year.

Year. This was done on the twenty fourth of *March* 1253; But becauſe the Apr. 29
ſixth of *April*, the Day of his Martyrdom, often falls in *Eaſter* Week, it was then order'd that his Feaſt ſhould be kept on the twenty ninth of the ſame Month.

St. Robert, Abbot.

Robert, deſcended from one of the beſt Families in *Champaigne*, was born about the Year 1024; and educated at home 'till he was fifteen; at which Age he left the World, and devoted himſelf to the Service of God in the Monaſtery of *Montier la Celle* near *Troyes*. His Improvement in Vertue and Progreſs in the Way to Perfection drew the Eyes of the whole Community upon him, who admired and loved his Vertue without the leaſt Jealouſy or Envy at it's Luſtre. He was one of the youngeſt in that Houſe when he was unanimouſly choſen Prior in which Poſt he ſhew'd as much Prudence, as uſually appears in the Conduct of the moſt experienced Perſons of an advanced Age. After he had govern'd this Monaſtery with great Edification ſome Years, he was made Abbot of St. *Michaels* at *Tonnerre*. But did not find the Monks of this Houſe ſo well diſpoſed and regular as thoſe he had left. He ſpared no Pains for ſettling Monaſtick Diſcipline among them in it's original Perfection; but it pleas'd God to try his Humility and Patience by their refractory Tempers, and obſtinate Behaviour, 'till at laſt, finding all his Labours thrown away on them, he reſolved to leave them.

At that Time ſeven Perſons had fix't themſelves together in a Hermitage in the Deſart of *Colan* near *Tonnerre*, with a Deſign of ending their Days at a Diſtance from the World in the Practice of Penance. Thoſe devout Solitaries had as yet no Superior; and 'though one of their Number, who was a Prieſt, was deſired to undertake the Government of the reſt, he declined the Charge, and declared he would have no other Employments among them than thoſe of Praying, Faſting, and bewailing his Sins. The good Hermits, who had heard of our Saint's Reputation for Sanctity, went to his Monaſtery, and begg'd he would make them happy by placing himſelf at their Head. *Robert*, pleas'd with the excellent Diſpoſitions he diſcover'd in their Manner of addreſſing him on this Occaſion, was inclined to comply with their Requeſt. But the Prior, conſidering

Apr. 29 ring what a Reflection it would be on the Conduct of the whole Community to have their Abbot leave them in this Manner, raiſed the Houſe, and in Conjunction with the chief Monks, oppoſed his Removal; and, to engage his Stay the more effectually, promiſed for the future to pay an exact Deference to his Orders, and Directions. He was willing to believe them ſincere in their Profeſſion of Obedience, and therefore excuſed himſelf to the Hermits, and reſolved to encourage the promis'd Reformation by remaining in his Monaſtery. But 'though the Credit of their Houſe depended entirely on the Continuance of their holy Superior, they would not be at the Pains of amending their Lives.

After a ſufficient Trial, and Exerciſe of his Patience, he would liſten to no Entreaties, but return'd to the Monaſtery in which he had paſs'd his firſt Years. Having thus recover'd his Liberty, he had nothing to do but indulge the holy Pleaſure of divine Contemplation, and Converſation with God; and here it was that he was favour'd with all the Graces neceſſary to carry him through the great Works for which Providence deſign'd him.

'Though his own Inclinations would have fix't him always in this heavenly Repoſe, he was obliged by Virtue of his Vow of Obedience to accept of the Government of the Priory of St. *Ayou*, depending on the Monaſtery of *Montier la Celle*. The ſeven Hermits were inconſolable when they ſaw our Saint fix't at that Diſtance from them, and finding the Monks of St. *Michael*'s very troubleſome, applied to *Alexander* III, implored his Aſſiſtance againſt their vexatious Neighbours, begg'd the Approbation of the Holy See for their Society; and to compleat their Happineſs deſired they might have our Saint for their Superior. The holy Father favour'd their pious Petition, and granted them a Brief which required the Abbot of *Montier la Celle* to ſend them the Prior of *Ayou*. *Robert* receiv'd this Order with Pleaſure; for he hoped it would now be in his Power to unite all the Advantages of Solitude with thoſe of monaſtick Diſcipline.

The Hermits of *Colan* receiv'd him as a ſecond *Moſes* ſent by Divine Providence to guide and lead them in the Deſart, and made a happy Progreſs under their long wiſh'd for Superior; whoſe real Worth proved greater than even the moſt warm Commendations had repreſented it. The Place of their firſt Retreat was but indifferently ſituated, and the Air did not ſeem healthy enough for their intended Eſtabliſhment, for which Reaſon their holy Superior carried them into the Foreſt of *Moleſme* in the Dioceſe of *Langres*; where they built themſelves Cells, and a ſmall Oratory; which they put under the particular Protection of the Bleſſed Virgin. They compleated this about the Year 1075, and

and were by that Time fifteen in Number. Here they ſerved God with an incredible Ardour, and moſt rigorous Penance; bearing the Exceſſes of Heat and Cold, Hunger and Thirſt, Nakedneſs, and an abſolute Poverty with a Cheerfulneſs peculiar to ſuch as *ſow in Tears, that they may reap in Joy.* Apr. 29 Pſ. 125. v. 5.

The extraordinary Severity of their Lives made ſuch a Noiſe in the Country, that *Everard* Biſhop of *Troyes* made them a Viſit in Perſon, that he might be inform'd of the Truth of what was reported of them. He was equally edified and ſurprized at what he ſaw; But fearing their exceſſive Rigour might nouriſh their Vanity, and expoſe them to tempt God, he carried two of that holy Family to *Troyes*, cloathed them ſuitably to their Profeſſion, and ſent a plentiful Supply of Proviſions and Cloaths for the whole Company. Several Perſons of Quality in the Neighbourhood follow'd that Prelate's Example, and furniſh'd them with all they thought neceſſary for their decent Subſiſtence. But this Charitable Aſſiſtance, deſign'd by the Donors to make their Solitude tolerable to them, in proceſs of Time introduced a Plenty that quite changed the Face of this Religious Solitude, and by Degrees deſtroy'd that Love of Poverty and Mortification which ſeem to be the chief Supports and Ornaments of that State. The great Increaſe of the Community made them think it neceſſary to build a regular and handſome Monaſtery; but the ſpiritual Building, which our Saint had raiſed with ſo much Care and Pains, ſoon fell to decay. He found it impoſſible to ſtop the Courſe of the Diſorders, which were almoſt the natural Conſequence of the Plenty they enjoy'd, and therefore, after many repeated Endeavours for their Reformation, he left them, and retired into a neighbouring Solitude, where he employ'd his Prayers and Tears in Favour of the unhappy Perſons he had quitted as incorrigible. He had not been long here when the Monks of a ſmall Houſe near the Place of his Retreat found him, and deſired he would take them under his Direction. Our Saint, who thought Divine Providence deſign'd to give him the Comfort among them which he could not enjoy at *Moleſme*, accepted of the Charge. The Monks of *Moleſme* touched with Remorſe and Jealouſy ſent to beg his Return, and aſſured him he ſhould find them changed to his Mind and perfectly ſubmiſſive to his Orders. They were ſenſible how little Reaſon they had to expect any Succeſs from this Meſſage, after they had given him ſuch Proofs of Diſobedience and Irregularity, and therefore applied to the Pope at the ſame Time, and obtain'd an Order for his Return.

Robert obey'd his Holineſs's Command, and found his Religious as tractable as he cou'd wiſh for about a Year; but as their inviting him Home proceeded rather

Apr. 29 rather from a Deſire of ſeeing their Monaſtery grow rich under his Government than from any real Inclination to amend their Lives, they could diſſemble no longer; and gave ſuch a Looſe to their corrupt Inclinations as obliged the holy Abbot to quit them a ſecond Time. *Alberick*, Prior of that Houſe, *Stephen Harding*, whoſe Life we have given on the ſeventeenth of this Month, and two other Monks accompanied him to the Deſart of *Vinay*; where they lived according to the Plan *Robert* had endeavour'd to introduce in his Monaſtery. From thence the four Monks removed to the Dioceſe of *Chalons* upon the *Soan* in *Burgundy*, and in the Foreſt of *Ciſteaux* found a Place proper for the Execution of their pious Deſign. The Abbot was ſtill in the Deſart of *Vinay*, where a conſiderable Number from *Moleſme* had join'd him, and were reſolved to live under his Direction. Aſſoon as he was apprized of his former Companions being at *Ciſteaux*, he went thither, attended by thoſe well diſpoſed Monks, who were ſo well pleaſed with the Place, that he reſolved to eſtabliſh his new Community there. But, to proceed regularly, he went to *Lions* accompanied by ſix of his Religious, let the Archbiſhop, who was the Pope's Legate, know they were reſolved to practice the Rule of St. *Benedict* with the utmoſt Exactneſs, and begg'd his Aſſiſtance, and the Protection of the Holy See. The Archbiſhop granted their Requeſt, exhorted them to perſevere in their holy Reſolution, and employ'd his Legantine Authority in allowing of their leaving *Moleſme*, and fixing at *Ciſteaux*, according to their own Propoſals. The Duke of *Burgundy* conſented to their ſettling in his Dominions, and aſſured them of his Aſſiſtance and Protection. Thus encouraged they built themſelves wooden Cells in the Deſart, and our Saint was made firſt Abbot of *Ciſteaux* on the twenty firſt of *March* 1098, which is therefore reckon'd the Day of the Foundation of this celebrated Order. The Munificence of the Duke of *Burgundy* enabled them to finiſh that Monaſtery, and the Church was dedicated to God in Honour of the Bleſſed Virgin, as all the Churches of the *Ciſtercians* are to this Day.

The Monks of *Moleſme*, who look'd on this new Eſtabliſhment as a ſtanding Reproach to them, went to *Rome* in 1099, laid their Complaint before *Urban* II, begg'd their Abbot might be reſtor'd, on whoſe Preſence the Proſperity of their Houſe, as well as the Security of their Souls depended, and aſſured his Holineſs they would take Care never to give him any farther Occaſion to complain of them. The Pope was moved at their Repreſentations and Promiſes; and, conſidering that the *Ciſtercians* might ſpare their Abbot, and his Place be very well ſupplied by one of that Community, he wrote to the Archbiſhop of *Lions*

to

to do what he ſhould judge proper for the Satisfaction of the Religious of *Moleſme*, without diſturbing the new Eſtabliſhment at *Ciſteaux*. The Legate order'd our Saint to go back to *Moleſme*, and at the ſame Time promiſed the Protection of the Holy See to the new Order. *Robert* made no Difficulty in obeying the Voice of his Superiors; but cheerfully ſacrificed his own Inclinations to the Will of God, which he thought thus authentickly declared to him. Apr. 30

At his Return he found his Obedience rewarded by a happy Change in the Monks of *Moleſme*, who had by his Abſence been brought to a Senſe of their Miſtake, and were now perfectly well diſpoſed to obey him. So that in a little Time this Houſe was as regular as that at *Ciſteaux*. He enjoy'd the Satisfaction of governing this reform'd Community about nine Years after his Reſtoration and died on the twenty firſt of *March* 1108. He was canonized by Pope *Honorius* III, and his Feaſt appointed on the ſeventeenth of *April*, which has been ſince removed, to the twenty ninth of the ſame Month.

The XXX Day.

St. Catharine of *Sienna*.

ST. *Catharine* was born at *Sienna* in *Tuſcany*, in the Year 1347, and had ſo early Inclinations to Vertue, that when ſhe was ſeven Years old ſhe made a private Vow to conſecrate her Virginity to God, under the Protection of the Bleſſed Virgin. She was ſo ſenſible of the Obligations of that Engagement, that from that Time ſhe ſought Retirement, kept Silence, employ'd herſelf in frequent Prayer, and practiſed ſuch Mortifications as her tender Age did not ſeem capable of undergoing. Her Parents, who deſign'd her for the World, look'd on her Inclination to Solitude as ſomewhat ſingular and incompatible with the Life ſhe was to lead, and therefore endeavour'd to divert her from it. They took as much Pains to give her Thoughts a different Turn from what they ſeem'd to have taken, and were reſolved to employ her in a Way that ſhould allow her but little Time for Devotion. In this View they diſmiſs'd their Servant, and obliged our Saint to ſupply her Place. This Situation not only deprived her of the Satisfaction ſhe enjoy'd in Solitude, and Prayer, but drew

Apr. 30 the Inſults of her Siſters upon her; who now look'd on her as their Inferior and uſed her accordingly. She bore their Inſolence with an exemplary Patience, and ſubmitted to all the Mortifications of her Station with an edifying Sweetneſs. Nothing gave her any Pain but the Loſs of thoſe Pleaſures devout Souls enjoy in Retirement; and 'though ſhe acquitted herſelf of all the Duties of a Servant in a numerous Family with the utmoſt Exactneſs and Fidelity, ſhe was ſo recollected that ſhe form'd a ſort of Solitude in her own Soul, and raiſed her Thoughts to God as if ſhe had no exterior Employment. Her Parents uſed all their Authority to engage her to dreſs and appear like other Perſons deſign'd for the Converſation of the World; ſhe complied with their Solicitations for ſome Time; but this Reſtraint ſate ſo uneaſily upon her, that ſhe ſoon threw it off, and as a Mark of her renouncing every thing of that Kind, cut her own Hair, and dreſs'd herſelf like a Penitent of the third Order of St. *Dominick*, in which ſhe had an ardent Deſire of ſerving God the Remainder of her Days.

Her Father and Mother, ſeeing her Reſolution, began now to think God the Author of her Deſigns, and did not think it proper to give her any farther Diſturbance. This Condeſcenſion left her at Liberty to prepare herſelf for that Engagement by the Practice of the Order. From that Time ſhe eat no Meat, lived entirely on Bread and raw Herbs; lay on the Ground, and mortified her Body with ſeveral Inſtruments of Penance, which ſhe had heard were uſed by St. *Dominick*. But theſe Auſterities would have been of no Uſe to her, had not ſhe learn't to be obedient, and regulate them by Humility; ſhe was an excellent Miſtreſs of that Vertue, and moderated the firſt Rigours of her penitential Severities by the Advice of her Director.

About the Year 1367 ſhe receiv'd the Habit, which ſhe thought laid her under a ſtronger Obligation to Fervour in her Devotions, and Zeal in puniſhing her own Body, which ſhe practiſed in that religious Society with a Vigour equal to that of the moſt holy and mortified of her Companions. At her Entrance among them ſhe impoſed a ſtrict Silence on herſelf, and for the firſt three Years converſed only with the Prieſt, who had the Care of her Conſcience; nor ever left her Cell during that Time but for the Church. The Community in which ſhe was engaged join'd to a Convent of *Dominicans*. While thoſe Friars were aſleep, *Catharine* was at her Prayers; did not go to Reſt 'till they came into the Choir for *Matins*, and return'd thither when they left the Place; which ſhe did that the Church might never be without ſomebody to praiſe the Almighty. Her Want of Health might have been allow'd to diſpenſe with her

her rigorous Faſts, and induce her to ſtudy her Eaſe, had not the Violence of the Temptations with which ſhe was attack'd, obliged her to be always on her Guard, and arm'd againſt the Enemy of her Purity, who diſturb'd her with a great Variety of ſuch Thoughts as were moſt ſhocking to a Perſon ſo nice in that Point. She had a long Struggle and a difficult Conteſt with the infernal Adverſary, in the Courſe of which ſhe was often on the brink of Perdition, and as often reſcued from the Danger by the Power of the Almighty. When her Fidelity had been ſome Time expoſed to the moſt ſevere Trials, and the miraculous Preſervation of her Vertue had convinced her of the abſolute Neceſſity of the Divine Aſſiſtance, and thus taught her an humble Diffidence of her own Strength, ſhe was entirely deliver'd from thoſe Temptations for the Encouragement of all ſuch as labour under the ſame Difficulties. Apr. 30

Having now no farther Diſturbance from the malicious Enemy of her Salvation, ſhe employ'd her Time and Care in ſuch Works of Charity, as her State of Life allow'd of; and expreſs'd her Gratitude to her great Deliverer by relieving and comforting him in the Perſons of the Poor and Sick. The moſt nauſeous Diſtempers could not diſcourage her from attending thoſe who wanted her Aſſiſtance; nor did the Ingratitude of ſeveral, to whom ſhe was uſeful, make her leſs diligent in her Care of them. The Viſions with which ſhe was favour'd, and comforted under the Practice of the moſt ſevere Mortifications; the Revelations in which God communicated diſtant or future things to his faithful Servant, and the Power he gave her over Diſtempers, and even the Devils themſelves, ſome of which, recounted by Father *Raymond* the Author of her Life, are ſo numerous and of ſo extraordinary a Nature, that we cannot but ſay as he does in the Concluſion of the Account; that we ſhould ſooner want Time than Matter, if we undertook to be particular on that Article.

Hiſtory has left us inconteſtable Proofs of our Saint's Underſtanding and Wiſdom in her publick Tranſactions, for which ſhe was obliged to leave her dear Solitude. Pope *Gregory* XI, a *French* Man, kept his Court at *Avignon*; but being inform'd of the Extravagances committed at that Time in *Italy* by ſuch as inſiſted on his reſiding at *Rome*, deſign'd to go thither with the firſt fair Opportunity.

In the mean while the *Florentines* complain'd of the Conduct of the Governors the Pope had ſent into *Italy*, drew almoſt all the Towns of *Tuſcany* and the Eccleſiaſtical State into a League againſt them, and then fell on them in a hoſtile Manner. The News of this Rebellion which happen'd in 1375, reach'd

Apr. 30 the Pope, and gave him a ſenſible Affliction; and the next Year he publiſh'd a Bull of Excommunication and Interdict againſt the City and Dioceſe of *Florence*. The *Florentines*, 'though not much affected with the ſpiritual Conſequences of this Cenſure, were but too ſenſible of the Influence it had over their temporal Affairs, by depriving them of all Commerce and Correſpondence with ſuch as were diſpoſed to keep fair with the Pope; for which Reaſon they thought it adviſeable to negotiate a Peace; and our Saint was deſired to undertake that Embaſſy. She reach'd *Avignon* on the eighteenth of *June* 1376, and was very well receiv'd by the Pope and Cardinals, who treated her with the Reſpect due to her great Vertue. His Holineſs heard what ſhe had to offer in Favour of her rebellious Countryfolks; and in the Concluſion told her he would leave the whole Affair to her; ſo great was his Opinion of her Judgment, and Integrity. *Catharine* was conducted to *Florence* honourably by Orders of the Pope, who was perſuaded the Intereſt of the Church could not be in better Hands.

At her Return ſhe found the whole City in a Combuſtion, and the Faction not at all diſpoſed to hear of Peace upon any Terms but thoſe of their own making; ſo that all ſhe could do now was to retire into a Convent at *Florence*, and recommend the Affair to God in Silence and Prayer. The Popes had reſided at *Avignon* near ſeventy Year, which as was obſerved before, proved the unhappy Occaſion of great Diſturbances in *Italy*. The Saint, who had the Peace of the Church at Heart, was very preſſing with *Gregory*, when at *Avignon*, to remedy theſe Diſorders by going to *Rome*, and wrote to him on that Subject in ſo preſſing a Manner, that he left *Avignon* on the thirteenth of *September* the ſame Year, and arrived at *Rome* the ſeventeenth of *January* following. She aſſiſted him with her Advice and Prayers 'till he brought the Rebels to Reaſon; but the ſigning their Peace was reſerved for his Succeſſor.

Gregory XI died in 1378; from which Time we are to date the Schiſm that divided the Church 'till the Council of *Conſtance* held in 1417. The *Romans* inſiſted on having a Pope of their own Country, who ſhould ſtay with them; upon which the Archbiſhop of *Bari* was choſen, and took the Name of *Urban* VI; ſome of the Cardinals, who were diſcontented, got Leave to go from *Rome*, declared the late Election null, and then proceeded to chooſe the Cardinal of *Geneva*, who was afterwards called *Clement* VII, and went to *Avignon*, with thoſe of his Party. *Urban* fix'd his See at *Rome*, and ſent for our Saint to that City; for he knew her Sanctity and Capacity would be very ſerviceable to him. *Catharine* convinced he was the lawful Paſtor of the Church, aſſerted his

Title

Title with great Courage and Eloquence againſt the three *Italian* Cardinals who had aſſiſted at the Election of the Antipope, and ſeveral others who would not acknowledge *Urban*'s Title. While ſhe was thus zealous in oppoſing the Schiſmaticks, ſhe was calm enough to examine *Urban*'s Perſonal Character, and conſider what Handle he might poſſible give them for remaining obſtinate. As ſhe had Impartiality enough to diſcover a large Stock of Pride, Ambition, and Imprudence in his Conduct ſince his Promotion, ſhe was ſincere and bold enough to let him know his Faults. We have ſome of her Letters to him, in which we find her exhorting him to bear up cheerfully under the Perſecution that was rais'd againſt him, and then adviſing him to take ſoft and peaceable Meaſures, abate ſomewhat of that Haughtineſs which had made him ſo many Enemies, and ſoften that Rigour which had affrighted the World from him, and ſtill kept the moſt conſiderable Part of Chriſtendom from acknowledging him. Adverſity had made the Pope more ſuſceptible of Counſel; and the Saint's Admonitions had that Effect on him. Apr. 30

After a Life thus ſpent in Labours of all Sorts, to which her Zeal made her equal, while her Health was ſuch as might privilege a continual Eaſe and ſeem'd to call for a particular Tenderneſs, ſhe made a happy End on the twenty ninth of *April* 1380, being than about thirty three Years old; and was buried in the great Church of the *Dominicans* at *Rome*, where God confirm'd her Sanctity by Miracles. She was canoniz'd by Pope *Pius* II, in 1461; and *Urban* VIII fix't her Feſtival on the thirtieth of *April*.

St. Erkenwald, Biſhop of *London*, and St. Ethelburga, his Siſter.

Erkenwald is allow'd by all to be the Son of a King of the *Eaſt-Angles*; but it is not ſo certain whether *Offa* or *Annas* was his Father. He was born at *Stellington* in the Beginning of the ſeventh Age; and put very young into the Hands of *Mellitus*, Biſhop of *London*; of whom we have already ſpoke on the twenty fourth of this Month. When he had form'd his Principles under that great Maſter, he left him, and led a moſt holy and retired Life at home for ſome Years. He was happy in a Siſter who receiving Inſtructions from

Apr. 30 from him; and copying his Example devoted herſelf to the Service of God, and kept Pace with him in the Practice of Vertue.

Erkenwald was above fifty Years old, when he built a Monaſtery at *Chertſy* in the County of *Surrey*, in which he placed a ſufficient Number of Monks and retired thither as a Companion of their Penance and Labours. The Foundation of this Houſe is placed in 666; and three Years after, he made the ſame devout Proviſion for his Siſter by building a Monaſtery at *Barking* in *Eſſex*, where he placed her at the Head of a religious Community of her own Sex. It was no common thing to ſee Monaſteries for Women in *England* at that Time, ſo that ſuch of the female Sex as were diſpoſed to retire in that Manner were uſually ſent over to *France*, and either ended their Days there, or return'd to their own Country full of Experience in Monaſtick Diſcipline and brought up others in the ſame Way. *Hildelita*, probably one of this Number, was ſent for to *Barking* and eſtabliſh'd ſuch Order and Diſcipline in that Houſe, as made it one of the moſt flouriſhing in *England* 'till the Reformation deſtroy'd all Marks of the Devotion of our Anceſtors.

Chertſy Abbey made a glorious and edifying Appearance under the Direction of it's Founder, and upon the Death of *Wina* Biſhop of *London*, all who were concern'd in the Choice of a Succeſſor to that See, declared for *Erkenwald*, who was accordingly conſecrated by *Theodore* Archbiſhop of *Canterbury* about the Year 675. His Predeceſſor made his Way to that Biſhoprick by Simonaical Means, and conſequently, not having the true Spirit of a Paſtor, left his Flock full of Diſorders and Abuſes; which made a conſiderable Addition to the Weight of that Charge, when our Saint undertook it. But neither the great Difficulties of his Station, nor his Age could diſcourage him from acting with the Zeal of a faithful Steward and Miniſter of *Jeſus Chriſt*. *Venerable Bede*, almoſt the only Author that can be depended on in this Point, tells us in general Terms that he lived a holy and laborious Life; and that in his Time ſeveral Miracles were done in Favour of ſuch as honour'd his Memory. He tells us that the Chaiſe in which he viſited his Dioceſe in his laſt Years was kept with Religious Care at *Chertſey*, where ſeveral ſick Perſons immediately recover'd their Health upon being put into it. The ſame Writer ſpeaks of ſome Miracles perform'd by St. *Ethelburga* in the Monaſtery of *Barking*; and he muſt be allow'd ſome Credit in theſe Particulars, being Cotemporary with the two Saints of this Day, and twenty one Years old when the holy Biſhop died. The exact Time of *Erkenwald*'s Death is not known; but it is evident he was alive in 692, from a Charter of King *Ina* dated in that Year, in which that

that Prince declares he had adviſed with *Erkenwald*, one of his Biſhops, about making ſuch Laws as were conducive to the Peace of his Kingdom, and the Salvation of his own Soul. Apr. 30

He died at *Barking*, and his Body was removed to his own Cathedral. It was taken up in 1148, depoſited in a better Place, and expoſed to the Veneration of the Faithful, who adorn'd his Shrine, and continued to pay their Reſpects to his Memory, 'till *Henry* VIII reform'd St. *Paul*'s Church, and deprived them of that devout Satisfaction. Before that Time the *Engliſh* Church kept two Days in Honour of the holy Biſhop, *viz.* the thirtieth of *April*, perhaps the Day of his Death, and the fourteenth of *November*, that of the Tranſlation beforemention'd; which appears from the *Sarum* Miſſal, and all the antient Calendars uſed here before the Reformation.

The End of *April.*

THE

LIVES

OF

SAINTS;

COLLECTED FROM

AUTHENTICK RECORDS,

OF

CHURCH HISTORY.

With a full Account of

THE OTHER

FESTIVALS throughout the YEAR.

The whole Interſperſed with

Suitable REFLECTIONS.

Number V. *for* MAY.

LONDON:

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Advertiſement.

THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

MVSEVM
BRITAN
NICVM

A N

Alphabetical *TABLE*

OF THE

Saints in *May*,

And other *Feſtivals* of that Month.

	Day
A	
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P	
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MAY First.

St. *PHILIP*, and St. *JAMES*,

APOSTLES.

St. PHILIP.

ST. PHILIP, a Native of *Bethſaida* a Town ſituated on the Lake of *Geneſareth* in *Galilee*, was married, and had ſeveral Children before he engaged in the Service of our Saviour. The Teſtimony from Scripture might be applied to one of the ſeven Deacons of the ſame Name, if *Polycrates* Biſhop of *Epheſus*, in the ſecond Century, and *Caius* an Eccleſiaſtical Writer in the Beginning of the third, did not expreſly ſay the ſame of the Apoſtle St. *Philip*; and the Hiſtorian *Euſebius* upon their Credit, applies that Text to our Saint. May 1. Act. 21. 9

When our Lord left the Wilderneſs, where he had faſted forty Days, and as many Nights, and been expoſed to the Temptations of the Devil, he went to ſee the Holy *Baptiſt*, who was employ'd in his Miniſtry, and ſurrounded by Diſciples. *Andrew*, one of that Number, hearing his Maſter declare JESUS *the Lamb of God, that taketh away the Sins of the World*, left St. *John* for that Day with one of his Companions, and afterwards carried his Brother *Simon* to him, who then receiv'd the Name of *Cephas* or *Peter*. The next Day our John 1.

May 1. Bleſſed Saviour, who ſeem'd to have given the two Diſciples no Command for attending his Perſon, went for *Galilee*, and meeting our Apoſtle by the Way, order'd him to follow him; who accordingly from that Moment was an inſeperable Companion of his Miniſtry and Labours, and by his Conduct has left us an admirable Example of the Simplicity, with which we ought to obey every Call from God.

No ſooner was *Philip* acquainted with the Bleſſing proferr'd to the World in the Perſon of the long expected *Meſſias*, but he haſten'd to communicate the good News to his Friend. Upon his telling *Nathaniel* that Divine Perſon was Son to *Joſeph of Nazareth*, a Difficulty aroſe, which ſeem'd a ſtrong Objection againſt the Truth of his Miſſion; for, as the *Meſſias* was to be born in *Judea*, and *Nathaniel* from *Philip*'s Way of ſpeaking, concluded the Perſon in Queſtion a Native of *Nazareth*, he therefore aſks, *can any good thing come out of* Nazareth? Our Saint, not yet acquanted with the Particulars of our Lord's Birth, but ſufficiently convinced of his being the Perſon ſpoke of by *Moſes* and the Prophets, preſſes *Nathaniel* to go with him, and receive Conviction as he himſelf had done; which he accordingly did, and made an explicit Profeſſion of his Faith, in the Divinity of *Jeſus Chriſt*. This was the firſt Succeſs of our Saint's Zeal for the Kingdom of Chriſt.

The next Year our Lord form'd the College of Apoſtles, and *Philip* was made one of that Number, who ſeems particularly dear to his Divine Maſter from ſeveral Paſſages of the Goſpel. When our Saviour was about to feed five thouſand Perſons by the miraculous Multiplication of the Loaves and Fiſhes, he conſults with our Saint about proper Means for relieving that large Company,
Jo. 6. 5. and aſks him, *where ſhall we buy Bread that theſe may eat*? a little before our Lord's Paſſion ſome Gentiles then at *Jeruſalem*, were deſirous of ſeeing one
Jo. 12. 27 who had made ſo much Noiſe in the World; underſtanding probably that *Philip* was a particular Favourite of the Perſon after whom they enquired, and encouraged by an inviting Sweetneſs that appear'd in his Looks, they addreſs'd themſelves to him for Satisfaction; and it was our Apoſtle that declared the whole Happineſs of Man conſiſts in ſeeing God, *Lord*, ſays he, *ſhew us the Fa-*
Jo. 14 8 *ther, and it is enough.*

Thus far the Hiſtory of the Goſpel gives us the Life of our Saint. The moſt ancient Eccleſiaſtical Writers tell us he preach'd in *Phrygia* with great Succeſs. *Polycrates*, Biſhop of *Epheſus*, quoted by *Euſebius*, ſays he died and was buried at *Hierapolis*; but we have no ſufficient Proof of his ſhedding his Blood for the Faith. The Church beſtows the Title of Martyr on all the Apoſtles, however, upon the Account of their great Labours in the Miniſtry, in which

which they neceſſarily met with ſo much Oppoſition, and encounter'd ſuch Hardſhips as made their whole Life a continual Martyrdom. May 1.

The Greeks keep the fourteenth of *November* in Honour of this Saint; but the Latins pay their Reſpect to his Memory on the firſt of *May*.

St. JAMES the Leſs, Apoſtle, and Biſhop of *Jeruſalem.*

ST. *James*, whom the Church honours this Day, is called the *Leſs*, either from his Stature, or Age; or becauſe he was called after the other Apoſtle of the ſame Name; but the Sanctity of his Life, acquired him the glorious Appellation of *the Juſt* from both Jews and Chriſtians. His Mother's Name was *Mary*, and commonly thought the ſame that St. *John* calls *Mary of Cleophas*, and Siſter of the Bleſſed Virgin, and thus the Saint was a near Relation of our Lord, and one of thoſe whom the Scripture calls his *Brothers*; for every one that is converſant with the Language of the old Teſtament, knows it was as common for the Jews to call all their near Relations in the collateral Degrees *Brothers*, as it is for us to call all our Anceſtors our Fathers, and our Poſterity our Children. c. 19, 2, Gal. 9

Hegeſippus, the moſt antient Writer in the Chriſtian Church, ſays he was holy from his Mother's Womb; i. e. conſecrated to God, before he was born, and purſuant to his Mother's Vow obliged to all the Rules preſcribed for the *Nazarites*. That early Hiſtorian tells us he never drank Wine, nor any thing that was ſtrong, never eat the Fleſh of any living Creature, never allow'd a Razor to touch his Head, never uſed Oil, nor Bathing, and conſequently in ſome particulars exceeeded the Auſterity of the *Nazarites*. He was ſo aſſiduous in the Practice of Prayer, which he perform'd every Day in the Temple, that his Knees were grown as hard as thoſe of a Camel. Thus qualified he was called to the Apoſtolical Dignity in the ſecond Year of our Lord's Miniſtry; but the Goſpel has given us no Account of him, but what is common to the other Apoſtles from that Time 'till the Reſurrection of our Saviour; and then we read he was favour'd with a particular Apparition of his Divine Maſter, and thus honourably diſtinguiſh'd from the reſt, in the ſame Manner as St. *Paul* tells us *Cephas* or *Peter* was. Num. 6, 1 Cor. 15, 7 v. 5.

Soon after the Aſcenſion of *Jeſus Chriſt*; our Saint was placed by the united Voices of the Apoſtles at the Head of the Church of *Jeruſalem*; and in that

May 1. Quality aſſiſted at the Council of the Apoſtles held there about the Neceſſity of Circumciſion, and the Obligation of the reſt of the Moſaical Law. St.
Act. 15 *James* ſpoke laſt, confirm'd what St. *Peter* had ſaid, and reduced the Difficulty to the Form in which the Definition of that venerable Body was afterwards drawn up, and ſent to the Converts at *Antioch*, in *Syria*, and *Cilicia*.
Gal. 2. 2, St. *Paul* ranks him with St. *Peter*, and St. *John*, and calls him a Pillar of the Church.

The Zeal which our Saint always retain'd for the Law of *Moſes* join'd to a particular Sweetneſs, and extraordinary Vertue work'd powerfully on the People of *Jeruſalem*, and gain'd ſeveral of them to the Faith of Chriſt; which exaſperated the Doctors, the Phariſees, and other Enemies to the Progreſs of our moſt holy Religion. About the Year 62 *Feſtus* Governor of *Judea* died, and as it was ſome Time before another could be placed in that Poſt, *Annanus* or *Annas*, the high Prieſt, Son to him mention'd in the Goſpel, a Saducee, a bold and enterprizing Man, was reſolved to make his Advantage of the Interval, and exert himſelf in a Manner that would not be allow'd him when the *Roman* Governor was on the Spot. He aſſembled the great Council of the *Jewiſh* Church, called the *Sanhedrim*, to conſider of Ways and Means to deſtroy the Goſpel, and order'd ſeveral Chriſtians to appear, among which, ſays *Joſephus*, was *James* the Brother of *Chriſt*. Since St. *Paul* inſiſting on his Privilege as a *Roman* Citizen, had appeal'd to *Ceſar*, and thus deprived the *Jews* of the malicious Satisfaction of ſeeing him die among them, their whole Rage was levell'd at our Saint, the only Apoſtle now in their Power. The holy Biſhop of *Jeruſalem* was univerſally reſpected, and therefore it did not ſeem prudeut, nor ſafe to accuſe him directly. For which Reaſon they profeſs'd a great Deference to his Authority and pretended to aſk his Opinion about the Perſon and Doctrine of *Jeſus Chriſt*. Upon which he made an ingenuous, and clear Confeſſion of the Dignity of his Office, and Miſſion, and declared him the Saviour of the World. Several of thoſe that heard this, embraced the Faith. This happen'd at the Time of the *Paſſover*, which Feſtival had drawn great Crouds to *Jeruſalem*, and was therefore judged a favourable Opportunity of rendring him odious to the whole People. They made a formal Complaint to him that ſeveral of the Jews were deceived daily in adhering to the Sect of the crucified *Jeſus*, deſired he would undeceive them; adding that the Opinion they had of his Integrity would give a conſiderable Weight to all he ſhould ſay on that important Subject; and that he might be heard by all, adviſed him to go up to the Top of the Temple, and ſpeak to the People.

A ſoon

As ſoon as he appear'd there the Scribes and Phariſees call'd out to him, com- May 1
plimented him with the Title of *Juſt*, his uſual Appellation, and let him know the People expected his Opinion of *Jeſus*, and were ready to act according to his Direction. The Saint conſidering himſelf obliged by his Paſtoral Office to aſſert the Truth, and inſtruct the expecting Multitude, anſwer'd their Demands by affirming with a loud Voice that *Jeſus* was ſeated at the right Hand of God in Heaven; and would come again in the Clouds. Several believed in our Lord upon this Teſtimony in his Favour, and publiſh'd their Converſion by loud Acclamations of *Hoſanna to the Son of David.* The Scribes and Phariſees perceived their Miſtake, were incenſed at this Increaſe of Chriſt's Kingdom, and cried out, "*Even the Juſt Man is deceived:*" and going up to the Place where he ſtood they threw him down. He was very much bruiſed with the Fall; but had Strength enough left to get on his Knees, and pray for his malicious Enemies. In this Poſture they ſtoned him for what they called a Violation of the Law; but, not being able to diſpatch him ſo ſoon that Way, as their Rage deſired, one of the Company gave him the finiſhing Blow with a Fuller's Club; and thus died our Saint in the 96*th* Year of his Age, after having govern'd the Church of *Jeruſalem* about twenty five; and was buried near the Place of his Martyrdom; where a Pillar was ſoon after erected to his Memory. The *Jews*, according to an Hiſtorian of their own, look'd on this unjuſt, and barbarous Action as one of the chief Cauſes of their Publick Calamities, and the Deſtruction of their City which happen'd eight Years afterward.

The moſt valuable and authentick Relick we have of this great Saint, is his Epiſtle to *the Jews of the Diſperſion*, i. e. to all the *Jews* ſcatter'd abroad and mix't with the Gentiles. The main Deſign of it is to preſs the Neceſſity of good Works, without which he affirms our Faith is dead, and uſeleſs, and our Value in the Preſence of God no more than that of Devils themſelves, *who*, to uſe his own Language, *believe and tremble.* St. *Auguſtin*, in his Treatiſe *of* c. 2. v. 19
Faith and Works, tells us he wrote it in Oppoſition to a pernicious Error which had then got footing in the Church from a miſunderſtanding, or perverſe Explication of St. *Paul*'s Doctrine, who when he has occaſion to ſpeak of Grace, ſeems to ſet no Value on Works, and in more than one Place attributes Juſtification to Faith rather than Works. The ſeeming Contradiction between the Doctrine of theſe two Apoſtles was probably one great Reaſon why St. *James*'s Epiſtle was not univerſally receiv'd 'till toward the Cloſe of the fourth Century. But as, that great Doctor of the Church obſerves, when St. *Paul* ſays, *a Man is juſtified by Faith without the Works of the Law*, he does not deſign to exclude Gal. 2. 16
good

May 2. good Works that are commanded, and proceed from Faith; for in another Place he tells us the Faith which is agreeable to God, is a *Faith working by Charity.*
Gal. 5. 6.

The Truth is the two Apoſtles do in Reality ſpeak of two very different things; St. *Paul* denies the Neceſſity of obſerving the *Jewiſh* Law ſince the coming of the *Meſſias*; and the Inſufficiency of it to ſave or juſtify us: Whereas St. *James* inſiſts on ſuch Works in a Chriſtian as are the ſureſt Proof of his believing in *Jeſus Chriſt.* In this Epiſtle too we have as ample a Teſtimony for *Extreme Unction*, as the Apoſtle could have given us, if he had foreſeen the Oppoſition our Reformers have made to that Sacrament. Since the moſt conderable Part of thoſe, who differ from us, agree in receiving this Epiſtle as canonical Scripture, it is ſurprizing they, who pretend on all Occaſions to adhere ſo faithfully to the Plain and obvious Meaning of the Word of God, ſhould neglect what is ſo ſtrongly recommended, and ſo evidently commanded.

The II Day.

St. Athanasius, Biſhop of *Alexandria.*

THE great *Athanaſius*, whom the Church honours this Day as one of her moſt glorious Lights, and an indefatigable Defender of the Divinity of *Jeſus Chriſt*, was born at *Alexandria* toward the Cloſe of the third Century; but we have no Account of his Family. The Actions and Employments of his firſt Years are not recorded; all we know of him with Certainty at that Time is, that after ſome ſmall Time ſpent in human Learning, he made an early Application to the Study of the Scriptures, and the Diſcipline of the Church; this is mention'd by St. *Gregory Nazianzen* in his Panegyrick on our Saint; and his Works are a ſufficient Proof of the Excellency of his Genius, his thorough Acquaintance with the Doctrine of the Church, and his Zeal and Skill in maintaining the Faith againſt Hereticks.

When our Saint had laid in a conſiderable Stock of Knowledge, he made it his next Care to improve himſelf in the only true and valuable Science, that of the Saints. The famous St. *Anthony*, whoſe Life may be ſeen *January* the ſeventeenth, reſided then in the Deſart, and receiv'd all ſuch as applied to him for ſpiritual Inſtructions. The Fame of that holy Solitary drew *Athanaſius* to Mount *Colzim*, now Mount St. *Antonio*, where his Angelical Life, and excellent Inſtructions detain'd him for ſome Time. At his Return to *Alexandria* he enter'd

enter'd among the Clergy of the Church in that City, and reaſſumed his former Studies; which, however, were not allow'd to divert him from the retired and penitential Life he had learnt from his great Maſter in the Deſart. Two Treatiſes *againſt the Gentiles* are the firſt publick Proof of the Excellency of his Genius, the Cloſeneſs of his Reaſoning, and the Strength and Beauty of his Stile. Theſe are ſuppoſed to be written when he was about twenty Years old, and gave his Biſhop, St. *Alexander*, ſuch an exalted Opinion of our Saint, that he took particular Notice of him, obliged him to be conſtantly with him, and enjoy'd a ſingular Pleaſure in cultivating his promiſing Genius, and forming him for the Uſe of the Church. In this View he made him his Secretary, ordain'd him Deacon, and then employ'd his Pen againſt the Enemies of the Faith, and the Diſturber's of the Church's Peace. May 2.

Athanaſius had not been long at *Alexandria*, when *Arius* appear'd and broach'd his Errors. That Hereſiarch was Paſtor of a Pariſh in the City; had been made Deacon by St. *Peter* Biſhop of *Alexandria*, who was afterwards obliged to excommunicate him for taking Part with the *Meletians*, a Sect that derived their Appellation from *Meletius* or *Melitius*, Biſhop of *Lycopolis* in *Egypt*. That unhappy Prelate was convicted of ſeveral enormous Crimes, and among the reſt of ſacrificing to Idols, for which *Peter* depoſed him in a Synod; not able to bear the Diſgrace of that Sentence, nor humble enough to acknowledge and repent of his Fault, he made a Schiſm, which began about the Year 301, and became very troubleſome for many Years. *Peter* was ſucceeded by *Achillas*, who upon *Arius* ſubmitting, and teſtifying his Sorrow for his former Conduct, receiv'd him to Communion, and ordain'd him Prieſt. Upon the Death of that Prelate *Arius*, fond of his own ſuppoſed Merit, aſpired to the Epiſcopal Dignity, and was ſo incenſed at *Alexander* being promoted to the See of *Alexandria*, while he was overlook'd, that he accuſed him of *Sabellianiſm*, and under the Pretence of oppoſing that Hereſy in the Perſon of his Biſhop gave into the oppoſite Extreme, and aſſerted that the Son of God was a Creature. The Reader is referr'd to the Life of St. *Alexander*, *February* twentyfourth, for an Account of that Prelate's charitable Endeavours to reclaim him, and his Arts for forming his Party. *Arius* was condemn'd and excommunicated in a Council at *Alexandria*; and from that Moment his Adherents conceived a mortal Hatred againſt our Saint; whom they look'd on as their Enemy, becauſe ſo much careſs'd by the vigilant Paſtor who detected their Errors, and pronounced Sentence againſt them.

The Faction became ſo conſiderable, that *Alexander* and the Catholick Biſhops who join'd him, found it impoſſible to ſtop it's Progreſs, or ſtiffle it's Growth.

May 2. Growth. But the Death of *Licinius* left *Conſtantine* the Great in ſole Poſſeſſion of the whole Empire; whoſe Zeal for the Peace of the Church made him employ his Authority in it's Favour, and call a general Council at *Nice* in *Bithynia*, which met in the Year 325. *Athanaſius* was now become ſo neceſſary to his Biſhop that he wou'd not go to *Nice* without him; and his Behaviour there ſhew'd *Alexander*'s Judgment in the Choice of his Companion. Our Saint diſtinguiſh'd himſelf in that venerable Aſſembly by his Zeal and Capacity, and in his Diſputes with *Arius* proceeded with ſo much Vigilance and Penetration, that the Hereticks look'd on him as their moſt formidable Adverſary, and began to vent their Rage on him by Calumnies, and other Perſecutions.

St. *Alexander* died about five Months after his Return from the Council of *Nice*. During his Illneſs, he frequently expreſs'd a Deſire of being ſucceeded by his worthy Deacon. *Athanaſius* knowing this, and being ſenſible how far his Nomination would go towards procuring him that Charge, kept out of the Way, that his Abſence might make the Biſhop forget him. But there is no flying from what is directed and allotted by a wiſe Providence. *Alexander* drew near his End, and concern'd that his Favourite Deacon did not appear among thoſe that attended him in his laſt Moments, call'd upon him with ſome Impatience, and at laſt broke out into theſe prophetick Words. "*You think you* "*have made your Eſcape*, Athanaſius; *but be aſſured you are miſtaken*; *your* "*Retiring will not ſecure you from what you apprehend.*" Upon the Death of *Alexander*, the Biſhops of the Province met to conſider of a proper Succeſſor in his See. They were aſſembled in the Church, where they remain'd ſome Days, and found the Clergy and People of *Alexandria* unanimous in their Choice of our Saint, to which they publickly declared they were directed by his great Piety and extraordinary Virtues. The Biſhops confirm'd the Election; but *Athanaſius* was abſent, and could not be found in leſs than half a Year after, and then he was conſecrated on the twenty ſeventh of *December*, 326; thus, before he had reach'd his thirtieth Year, he was placed on the ſecond See in the Catholick Church. This Ceremony was perform'd in a numerous Aſſembly of Biſhops, and in the View of all that were any Way concern'd in the Election.

Nothing could prove his Call was from God ſo well as his Conduct in this important Station; for he was not only a Pattern of Chriſtian Behaviour to his Flock, but alſo a Model of Courage to all Paſtors; or, in the Words of the great St. *Baſil*, "He had an univerſal Charity, which made him take Care "of all thoſe that belong to God and his Church; ſo that he was not only the "Defender, but alſo the Father of the Orthodox Faith." His Vigour and Activity in maintaining the Doctrine of the Church was ſuch, as render'd him

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as it were the Center of Catholick Communion; the Faith of *Athanaſius* was a uſual Term of that of the whole Church; and thoſe who declared againſt one, were of Courſe conſider'd as Enemies to the other. The Purity and Diſintereſtedneſs of his whole Behaviour after his Promotion was at leaſt equal to that of his Vocation. 'Though both Catholicks and Hereticks thus conſpired to make him conſiderable, he was humble, affable, eaſy of Acceſs, compaſſionate, full of Moderation and Sweetneſs; but inflexible whenever the Intereſt of the Church was concern'd. If any under his Care wanted Correction, it was given with ſo gentle a Hand, that it was evident his whole Deſign was to cure what was amiſs; and when the good Actions of others called for Commendation, he did Juſtice to Merit in ſuch a manner as inſtructed them, and encouraged a farther Progreſs in Virtue. He was very rigorous in the Practice of Faſting, conſtant in Prayer, and indefatigable in all Exerciſes of Piety; always ſhew'd a particular Concern for the Poor, protected the weak and defenceleſs, and attended with an equal Activity to the ſpiritual and temporal Neceſſities of his People, and thoſe of the whole Church. May 2.

After the Defeat of the *Arian* Hereſy at *Nice*, the Emperor baniſh'd the Head of that blaſphemous Sect, with the chief Biſhops who eſpouſed his Cauſe and maintain'd his Tenets; but was impoſed on by an artful and deluſive Retraction, and recall'd them after three Years Exile. *Arius* having thus recover'd his Liberty thought the Emperor's Orders for his Return, might eaſily be improved into a Re-eſtabliſhment in the Communion of the Catholick Church, and the free Exerciſe of his Functions; which he went to Court to ſolicit; and ſucceeded ſo far as to perſuade *Conſtantine* his Sentiments were Orthodox; but obtain'd no Order to *Athanaſius* for his Reception. *Euſebius* Biſhop of *Nicomedia*, where that Prince reſided, the main Support of his Cauſe, wrote a civil Letter to our Saint on that Subject; but *Athanaſius*, who was not eaſily impoſed on, would not comply with the Contents of it; for he ſtill look'd on *Arius* as an obſtinate Heretick. *Euſebius* wrote a ſecond Time, preſs'd his Return to *Alexandria*, and order'd thoſe who deliver'd his Letters to add Menaces to their Entreaties; but the Saint was proof againſt all his Attempts, and perſiſted in the Refuſal. At laſt this reſtleſs Favourer of *Arius* and his Party, found Means to prejudice the Emperor againſt our Saint, and obtain'd a Letter from that good Prince, in which he commanded him to receive all ſuch as were diſpoſed to return to the Church under Pain of being depoſed and baniſhed. The holy Biſhop, not at all ſhock'd at the Stile of *Conſtantine*'s Letter, anſwer'd it with as much Calmneſs, as Reſolution, and made

May 2. it appear that a Hereſy which attacks *Jeſus Chriſt*, can have no Connexion or Communion with the Catholick Church.

The *Arians* were now abundantly convinced they had nothing to hope for from *Athanaſius*, and therefore thought it high Time to attempt his Ruin as the only thing that could open them a tolerable Proſpect. *Euſebius*, who was at the Head of all the Intrigues of the Party, let the *Meletians* know the Preſent Poſture of Affairs required all their Art, and deſired they would be as expeditious as poſſible in forming ſuch Accuſations againſt our Saint as might render him odious to the Emperor and the People. They were ſome Time before they could pleaſe themſelves in the Choice of a Calumny that might anſwer all the Ends they propoſed, and their Confederates expected; and at laſt came to a Concluſion of impeaching him of laying a Tax upon the Linen Manufactures of *Egypt*, for the uſe of the Church of *Alexandria*. This Complaint was laid before the Emperor, ſtill at *Nicomedia*, and urged with all poſſible Violence by the Deputies of the united Parties. Two Prieſts of *Alexandria*, who happen'd to be at Court at that Time, undertook the Defence of their holy Biſhop, and ſucceeded ſo well in the Affair, that the Emperor rejected the Accuſation, and ſent for *Athanaſius*, that his Innocence might appear more glorious, to the Confuſion of his malicious Enemies. *Euſebius*, bent on the Ruin of our Saint, kept the Deputies at *Nicomedia*, who being thus diſarm'd of their firſt Accuſation had Time enough to invent new ones before he could reach that City. *Athanaſius* obey'd the Emperor's Orders, and went to Court, where he found his Accuſers furniſh'd with two freſh Allegations againſt him. They affirm'd that the Prieſt *Macarius* had broke a Chalice by his Order and Direction: and that he had remitted a conſiderable Sum of Money to *Philumenus*, who had a Deſign to uſurp the Empire. *Conſtantine* was pleas'd to hear this Trial himſelf, and finding the Accuſation both malicious and groundleſs, ſent him back to *Alexandria*, with a Letter to the Inhabitants of that City; in which he bewails the perverſe Diſpoſitions of thoſe that diſturb the Peace of the Church, out of a Motive of Ambition or Jealouſy: aſſures them it had not been in the Power of Malice and Calumny to hurt their Biſhop, and tells them he had receiv'd and convers'd with him as a Man of God.

One would imagine ſo glorious and honourable a Character of our Saint, and ſuch an authentick Teſtimony of his Innocence muſt ſecure him from the Inſults, and Calumnies of the Hereticks, 'though they had had no better Motive for uſing him tenderly than that of obliging their Prince. But the Sequel ſhew'd the reſtleſs and implacable Malice of Hereticks in it's true Light, which, however confounded, ſoon after renew'd the Accuſation againſt *Macarius*, which

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was deſign'd, as before to blacken our Saint; and, to make it the more ſpecious, they dreſs'd it up with the Circumſtances of Time and Place. But, leſt this ſhou'd miſcarry a ſecond Time they charged *Athanaſius* with the Murther of *Arſenius* a Biſhop of the *Meletian* Faction, whoſe Hand they alledged he had cut off to employ in magical Operations. To render this Accuſation the more plauſible, *Arſenius* diſappear'd, and the *Meletians* ſhew'd a dried Hand, which they pretended was his. The Emperor, who had already examin'd the former Article, took no farther Notice of it at preſent; but proceeded to the latter, and wrote to *Dalmatius* who reſided at *Antioch* to enquire into it. Upon which that Magiſtrate ſent to *Athanaſius*, whom he required to make his Appearance, and prepare for his Defence. Before the Saint left *Alexandria* he wrote to the Biſhops of *Egypt*, and deſired them to give him Informations of *Arſenius*, if they were acquainted with his Motions; and ſent one of the Deacons of his own Church to make diligent Search. After ſome Time ſpent in the Enquiry, he was found at *Tyre*. When he was firſt apprehended, he denied his Name; but being brought before *Paul* Biſhop of that City, who knew him perfectly well, it appear'd he was *Arſenius*; who had been hid five or ſix Years in different Monaſteries, where the *Meletians* had any Intereſt. May 2.

The Forgery thus providentially detected, *Athanaſius* ſent *Macarius*, a Deacon, to Court with a full and exact Account of what had paſs'd; upon which the Emperor ſent *Dalmatius* Orders to ſtop Proceedings; commanded the *Euſebians* to leave *Antioch* and repair to their reſpective Churches; and wrote a moſt obliging Letter to our Saint, in which he expreſſes his Indignation at the Calumnies of the *Miletians*; and adds that if thoſe Schiſmaticks continued their Enterprizes, he ſhould be obliged to take Cognizance of the Affair himſelf, and treat them according to the Severity of the Laws againſt ſuch Impoſtors.

After this *Athanaſius* enjoy'd ſome little Repoſe, which he employ'd in viſiting the Churches of *Egypt* and *Thebais*, the Inſpection of which belong'd to the See of *Alexandria*. The *Meletians*, eſpecially thoſe concern'd in the late Impoſture, and even *Arſenius* himſelf, ſeeing the Miſcarriage of their Attempt, endeavour'd to make their Peace with *Athanaſius*, and deſired he would receive them to his Communion. But *Euſebius* and his Party would not quit the Purſuit. They brought ſome of the *Meletians* over to their Deſigns, and thus ſtrengthen'd renew'd their Complaints againſt the Saint, and laid ſuch cloſe Siege to *Conſtantine* for near two Years together, that at laſt he yielded to their Importunities ſo far as to order a Council ſhould meet at *Ceſarea* in *Paleſtine*, which he hoped would put an End to all Diſputes, and compoſe all Differences. *Athanaſius*, conſidering that *Euſebius* Biſhop of that City had all along

May 2. appear'd a Favourer of the *Arian* Party, and that the whole Council would be compoſed of his profeſs'd Enemies, refuſed to appear. The *Euſebians* made their Advantage of this Refuſal, called it Pride, and Diſobedience, and thus incenſed the Emperor againſt him; upon which the Council was order'd to meet at *Tyre* in the Year 335. The Party took Care to have none there but ſuch as they cou'd depend on, and engaged the Emperor to ſend an Officer under Pretence of keeping Peace and maintaining Order, whoſe Preſence and Authority would intimidate our Saint and make them abſolute Maſters of their Deſigns. This Aſſembly was very numerous; but moſt of the Prelates were *Arians*, and *Flaccillus* Biſhop of *Antioch*, the Capital of the Eaſt, preſided. The Prieſt *Macarius* was brought thither in Chains; and *Athanaſius* ſeeming to take no Notice of the Council, the Emperor wrote to him, and let him know, he ſhould be carried to *Tyre* by Force, if he did not immediately repair thither. The Saint fear'd his Abſence would be taken for an Acknowledgment of his Guilt, and therefore went at laſt attended by forty nine Biſhops from *Egypt*, among which were St. *Paphnutius* and St. *Potamon*, two illuſtruous Confeſſors, who had ſuffer'd much in *Maximian*'s Perſecution.

When *Athanaſius* came to the Council, he was order'd to ſtand like a Criminal before his Judges, which *Potamon* reſented, and expreſs'd his Diſlike to it in very ſtrong Terms. *Paphnutius* could not bear to ſee *Maximus* Biſhop of *Jeruſalem*, whoſe Integrity he knew, in this Aſſembly of the Wicked, as he called it, took him aſide, and let him into the whole Affair, to which 'till then that Prelate was a Stranger, and thus engaged him for ever to our Saint. The other Biſhops of *Egypt* objected againſt their Metropolitan being tried by his profeſs'd Enemies, and excepted againſt ſeveral who, they ſaid, were canonically diſabled from ſitting there. But no Regard was paid to theſe Remonſtrances; the Council proceeded to the Buſineſs that had brought them together, and in the firſt Place the Saint's Conſecration was attack'd under the Pretence of it's having been clandeſtine and irregular. But what was moſt ſtrenuouſly inſiſted on was the breaking the Chalice already mention'd. The Accuſation againſt him ſet forth that, *Iſchyras* Paſtor of a Pariſh not far from *Alexandria* was diſturb'd in the Exerciſe of his Functions by our Saint's Order; that *Macarius* came upon him when he was at the Altar, forced his Way into the Church, broke his Chalice, demoliſhed the Altar, threw the venerable Myſteries on the Ground, burnt the ſacred Books, and utterly deſtroy'd all that came in his Way. To this Charge *Athanaſius* replied, that *Iſchyras* was no Prieſt, becauſe ordain'd only by *Colluthius* who was not a Biſhop; that hearing he preſumed to perform the ſacerdotal Functions he had ſent *Macarius* and a neighbouring

bouring Prieſt with Orders to bring the Offender before him ; that when they May 2.
came to his Houſe they were told he was ſick in Bed, and left Word with his Father that the Biſhop ſent them to forbid him invading the Sacerdotal Office; that *Iſchyras* was in reality poſſeſs'd of no ſacred Veſſels, and held his Aſſemblies in a ſmall Room ; ſo that every Circumſtance of the Accuſation was manifeſtly falſe ; to which the Saint added that *Iſchyras* had acknowledged his Fault, and deliver'd him a Paper ſign'd with his own Hand, which declared the whole Charge groundleſs and malicious, and that he was ſet on by three *Meletian* Biſhops.

It was now above two Years ſince this Accuſation was firſt form'd ; in which Time Men ſo active as our Saint's Adverſaries might have found ſufficient Proof to ſupport the Charge, had there been any thing in it. But the *Arians* deputed ſix of their own Number to enquire into the Matter on the Spot, who ſuborn'd ſeveral falſe Witneſſes, and then heard their Depoſitions, 'though the Clergy of *Marcotis* and *Egypt*, proteſted againſt the Proceedings. The Council went on with their Calumnies, and accuſed him of violating a Virgin. Matters were order'd ſo, that when this Article came on the Board, an infamous Woman enter'd, and declared ſhe had made a Vow of Virginity ; but *Athanaſius* coming to lodge at her Houſe had forced and abuſed her, and then endeavour'd to ſtop her Mouth with a Preſent. Our Saint, who had been appriſed of this, engaged *Timothy* one of his Prieſts to aſſiſt him in detecting the Forgery ; which he did in the following Manner. The Woman's Complaint being admitted, *Athanaſius* was called by his Name, and order'd to anſwer to the Charge. The holy Biſhop was ſilent, and *Timothy* addreſſing himſelf to the impudent Proſtitute, aſk'd her whether ſhe really inſiſted on it that he had lodged at her Houſe and abuſed her, " *Yes*, ſays ſhe, pointing at him, and " raiſing her Voice, *You are the baſe Perſon I accuſe* ;" and went on to mention ſeveral Circumſtances of Time and Place. This ill concerted Calumny made the greateſt part of the Biſhops laugh ; and thoſe who had contrived it were ſo confounded at the Diſcovery of the Impoſture, that they drove the wretched Tool of their Paſſions out of the Place immediately. *Athanaſius* inſiſted on her ſtaying and being obliged to diſcover the Perſons who had employ'd her in this diabolical Work ; but he was not heard, and ſhe was hurried away.

Incenſed at the Miſcarriage of their Deſign, they in a clamorous Manner declared they had more important Crimes before them, and ſuch as would appear to any that had but Eyes. Upon which they took a dried Hand out of a Box, ſhew'd it the Saint in the Preſence of the whole Aſſembly, and urged the

Murther

May 2. Murther of *Arſenius* againſt him, whoſe Hand they pretended that was. *Arſenius* was then at *Tyre*, where he came privately to ſerve our Saint; which he did effectually by appearing and convincing the Biſhops that he was alive, and had loſt neither of his Hands. Such Evidence as this, produced twice upon the ſame Occaſion, ſeem'd ſufficient to diſcourage any farther Proceedings againſt our Saint, and muſt have ſtruck his Accuſers dumb, had not the Father of Lies, and ſworn Enemy of the Faith, he maintain'd, made them indefatigable and ſhameleſs. Inſtead of taking Confuſion to themſelves, and doing Juſtice to the holy Biſhop, they cried out that *Athanaſius* was a Magician, and deceived the Eyes of the Spectators by his infernal Art. *John* the chief of the *Meletian* Party left the Aſſembly abruptly, and the other Schiſmatical Prelates diſcharged their Fury on the Saint in ſo violent a Manner, that he would have been torn in Pieces, had not *Archelaus* and the other Officers, ſent thither by the Emperor, reſcued him from their Hands; they were obliged to put him on Board of a Veſſel, and carry him off in the Night; and thus he eſcaped.

As ſoon as the *Arians* had recover'd their Surprize, they continued their Seſſions, and the Biſhops, deputed to hear Witneſſes in *Mareotis*, return'd to *Tyre*. Not finding our Saint there, they made their Report to the Council who pronounced Sentence of Depoſition againſt him, forbid him to ſtay at *Alexandria*, pretending Peace could not be kept while he was in that City. They gave *Conſtantine* an Account of their Proceeedings, deſired he would confirm them by the Imperial Authority; and wrote to all the abſent Biſhops not to admit *Athanaſius* into their Communion, or hold any Correſpondence with him.

Athanaſius, having eſcaped the Rage of his incenſed Adverſaries, made his Way to *Conſtantinople*, where he met the Emperor on Horſeback at the Gate of the City, and deſired Audience, which was refuſed him; and 'though ſome of that Prince's Attendants told him how unjuſtly the holy Biſhop had been uſed, he declared he would have no Concern with a Man that was condemn'd and depoſed by a Council of Biſhops. *Athanaſius*, without the leaſt Emotion told the Emperor he left the Judgment of his Cauſe to God; declared he was injured and miſrepreſented; and only deſired his pretended Judges might be obliged to confront him, and he allow'd Liberty to ſpeak for himſelf. This ſeem'd but a reaſonable Requeſt; and accordingly all the Biſhops concern'd in the Affair were order'd to repair to *Conſtantinople*, and there give an exact Account of all their Tranſactions at *Tyre*. The Emperor's Letter was ſent to the Biſhops, then at *Jeruſalem* for the Dedication of the Church of the holy Sepulchre; but they were ſo far from complying with the Contents of it, that they only deputed

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ſix of the moſt artful of their Number; and the reſt went to their Reſpective Churches. May 2.

When the Deputies came to *Conſtantinople*, they dropp'd all their former Accuſations, and broached a new Calumny againſt the Saint. They alledg'd that *Athanaſius* had threaten'd to hinder the Exportation of Corn from *Alexandria* to *Conſtantinople*. Theſe ingenious Contrivers of Miſchiefs were Maſters in their Way, and knew how jealous the Emperor was of the Grandeur of the new City that bore his Name, and could not ſubſiſt without trading to *Egypt*; ſo that this Accuſation ſucceeded according to their Wiſh; the Emperor fell into a violent Paſſion, and threaten'd to puniſh his Crime as it deſerved. The injured Biſhop proteſted the Accuſation was abſolutely falſe, and improbable, "*for* ſaid he, *how ſhould I, that am but a poor Private Man, have Credit and Authority* "*enough to do ſuch a thing?*" *Euſebius* of *Nicomedia* interpoſed, and took his Oath that *Athanaſius* was rich, and bore a great Sway in *Egypt*. *Conſtantine* was too eaſy of Belief, and very much miſtaken in *Euſebius* and his Party; ſo that *Athanaſius*, who was now to take it for a Favour that his Life did not pay for ſo enormous a Crime, was baniſhed to *Treves*, then the Capital City of *Gaul*. 'Though nothing can excuſe the Emperor's Conduct in this Point, and 'though the precipitate Credulity of that great Prince will always be look'd on as a Blot in his Character, St. *Athanaſius*, who was full of Charity and reſolved to believe his Heart good, gives this Action a favourable Gloſs, and ſays it was not done ſo much to puniſh him, as to place him out of the Reach of his Enemies. Four Prieſts of the Church of *Alexandria* were baniſhed at the ſame Time, and the *Euſebians* preſs'd the filling that See, which they pretended was really and properly vacant. But the Emperor, who would never conſent to that, was obliged to threaten them with his Diſpleaſure, and ſevere Puniſhment before they would give over their Attempts on that Church.

Athanaſius reached *Treves* in the Beginning of *February* 336, where *Maximin* the Biſhop receiv'd him with the Reſpect due to his Character and Vertue, and reverenced him as a glorious Confeſſor of the Divinity of *Jeſus Chriſt*. The younger *Conſtantine* Son to the Emperor, who commanded in *Gaul* and reſided at *Treves*, treated him honourably and ſupplied him with all that was neceſſary for his comfortable Subſiſtance there. Thus our Saint lived in perfect Tranquility, honour'd by all, and loved and ſerved by the Faithful in *Gaul* with the ſame Affection as he could have expected from his own Flock.

Conſtantine the Great died on *Whitſunday* in 337, and his three Sons were declared Emperors in *September* the ſame Year. They divided the whole Empire as their Father's Will directed; *Conſtantine*, the eldeſt, had *Spain*, *Gaul*, and

May 2. and all that lies on this Side of the *Alps*: *Conſtantius*, the ſecond, had *Aſia*, the *Eaſt*, and *Egypt*; and *Conſtans*, the youngeſt, had *Italy*, *Africa*, *Sicily*, and *Illyria*. Upon this Change, the firſt Concern of the *Arians* was to gain *Conſtantius* to their Party, which they did without much Difficulty. *Euſebius* of *Nicomedia* and *Theognis* Biſhop of *Nice* conceived great Hopes from that weak Prince's Authority, and began now to have ſerious Thoughts of placing a Biſhop of their own Party in the See of *Alexandria*, and thus effectually exclude our Saint. But *Conſtantine* did not allow them Time for the Execution of their Project; for as ſoon as he had regulated the chief Affairs of the Empire, he ſent *Athanaſius* back to his own Church, with a Letter to the Catholicks of *Alexandria*, dated *June* the ſeventeenth 338, in which he tells them the Saint had lived under his Protection ever ſince he was baniſh'd by his Father, who would certainly have reſtored him to his Biſhoprick, had he not been prevented by Death. *Conſtantius*, who was Maſter of the *Eaſt*, dared not oppoſe his Brother in this Point, and *Athanaſius* return'd to his Church to the no ſmall Mortification of the *Arians*. He left *Treves* after two Years and four Months Baniſhment, and was receiv'd at *Alexandria* with univerſal Joy. The Clergy and People of that City, and great Crouds from the neighbouring Villages met him and expreſs'd their Tranſports in the moſt dutiful and affectionate Manner, and all the Churches in *Egypt* offer'd their Thanksgiving to God for the Recovery of ſo valuable a Prelate.

The *Arians*, incenſed at his Return, complain'd loudly of it as a Breach of Eccleſiaſtical Diſcipline, alledged that *Athanaſius* could not canonically be reſtored to his Dioceſe without the Deciſion of a Council, ſince he had been deprived by that of *Tyre*; and inſiſted on this Objection; to which they added ſome new Calumnies ſuch as his ſtirring up a Sedition in the City, plundering the Churches at *Alexandria*, and converting what *Conſtantine* had deſtin'd for the Support of the Widows and Eccleſiaſticks in *Libya*, and ſome other Parts of *Egypt*, to his own private Uſe. Theſe and ſome other Articles of the ſame Nature made the Subject of their Letter to the three Emperors; for they attempted to engage all the Powers on Earth againſt our Saint, whom they look'd on as the Bulwark of the Orthodox Faith. *Conſtantius*, indeed, was weak enough to give into their Meaſures; but his two Brothers, perceiving the Deſigns of the Party, could not be ſurpriz'd into the ſame Way of thinking in Regard of our Saint. The Hereticks left no Stone unturn'd to gain them, but did not ſucceed; for, 'though they ſent their Repreſentatives to urge the Charge againſt our Saint, he took Care to diſpatch his Deputies to their ſeveral Courts, who were heard to the Confuſion of his Adverſaries.

Finding

Finding their Attempts thus defeated, their next Care was to engage the Pope in their Intereſt. *Julius* I was then in St. *Peter*'s Chair. They deputed *Macarius*, a Prieſt, and two Deacons of their Sect, and ſolicited him in Favour of *Piſtus*, whom they had conſecrated to the See of *Alexandria*. *Athanaſius* ſent ſome Eccleſiaſticks to *Rome* to plead his Cauſe; who made it appear that the pretended Biſhop was one of the firſt Diſciples of *Arius*; and that both he and the Biſhop that ordain'd him, had been excommunicated firſt by his Predeceſſor *Alexander*, and afterwards by the Council of *Nice*; and in the Concluſion the *Euſebian* Agents were worſted in every Article they brought againſt our Saint, and that in a publick Conference where the Pope was preſent? But no Confuſion could tire them out, or make them give over the Purſuit; they deſired *Julius* would aſſemble a Council at *Rome*, and order *Athanaſius* and his Accuſers to appear; on which Occaſion they aſſured the Pope they would produce ſubſtantial Proofs againſt him. The holy Father agreed to the Propoſal, and wrote to both Parties on that Subject. May 2.

In the mean while about a hundred *Egyptian* and *Libyan* Biſhops, met at *Alexandria*, from whence they wrote a Synodical Letter to all the Catholick Biſhops in the World, and gave a particular Account of all the Calumnies and Violence invented againſt, and committed on their holy Paſtor. A Copy of it was ſent to the Pope, together with ſuch other Writings and Memoirs as might ſerve to juſtify that injured Prelate. But the *Euſebians* were not idle; for they conven'd a Council at *Antioch*, in which it was reſolved to place a new Biſhop in the See of *Alexandria*. *Euſebius* of *Emeſa* was pitch'd on for that Purpoſe; but he refuſing to accept of that Preferment, *Gregory* was named and conſecrated; upon which *Athanaſius* made a Journey to *Rome* in 342, complain'd of this Intruſion, was kindly receiv'd and juſtified by the Conduct of the Pope, who admitted him to Communion, and was heard to thank God for the Acquaintance of ſo great a Prelate.

As he undertook that Journey in Order to meet his Adverſaries in a Council at *Rome*, he expected their Arrival with Patience, and ſpent the greateſt part of his Time in attending the Divine Office with the Monks, he had brought with him from *Alexandria*. He took the Opportunity of this Vacant Time to bring that great City acquainted with a Monaſtick Life, and engaged the *Romans* to love it by his Converſation, and the Account he gave of St. *Anthony*, who was then alive, but not known in the *Weſt*, 'till our Saint's Diſcourſe and Writings publiſhed the Particulars of that holy Hermit's Penance.

May 2. After a tedious Expectation, the Pope's Deputies return'd from *Antioch*, where they found the *Eaſtern* Biſhops aſſembled, and reported they deſired their Appearance at *Rome* might be diſpenſed with. Upon which *Julius* aſſembled about fifty Biſhops, who examin'd our Saint's Affair to the Bottom, and declared his Innocence in every Particular; but determin'd nothing about his Reſtoration. The Pope wrote a long Letter to the *Eaſtern* Biſhops, in which he does Juſtice to our Saint, and defends his own Conduct in Regard to him in ſuch a manner, as muſt have impoſed a perpetual Silence on the *Euſebians*, if they had retain'd any Senſe of Shame. But that holy Pontiff, finding the Malice of the Hereticks hinder'd it of it's intended Effect, applied himſelf to *Conſtans*, who by the Death of *Conſtantine* was become ſole Emperor of the *Weſt*, and inform'd him of the Injuſtice done our Saint, and *Paul* Biſhop of *Conſtantinople*, who had been driven from his See. That Prince was ſo ſtrongly affected with the Grievance, that he deſired his Brother would ſend him three Biſhops from the *Eaſt*, to give him an Account of the Depoſition of the two Prelates. *Conſtantius* ſent one more than was demanded, who went to *Conſtans* in *Gaul*, as Deputies from the Council of *Antioch*. St. *Maximin* Biſhop of *Treves* refuſed to hold Communion with them, nor would they admit *Athanaſius* to a Conference; for they ſtill inſiſted on the Validity of the Proceedings of the Council of *Tyre*. Their Conduct ſoon convinced the Emperor that they were come to defend a very bad Cauſe, and had no other Objection againſt our Saint, and the Biſhop of *Conſtantinople*, than the Soundneſs of their Faith, and therefore diſmis'd them. *Athanaſius* remain'd ſtill at *Rome*, and could only ſigh and pray for his Flock, which the Iniquity of the Times would not allow him to reſcue from the Wolf that was deſtroying it. In 345 *Conſtans* was at *Milan*, where he aſſembled ſeveral *Weſtern* Biſhops, and obliged our Saint to be preſent at that Council; and there he learn't that ſome Prelates had ſolicited *Conſtans* to write to his Brother, and endeavour the calling a general Council of both the *Eaſt* and *Weſt*, for uniting the Church, and doing Juſtice to the two injur'd Biſhops. *Conſtantius* agreed to the Propoſal, and *Sardica* in *Illyria* was pitch'd on for the Place of their meeting; which was open'd in 347. There was a numerous Appearance of Biſhops from all Parts of the World. Thoſe from the *Eaſt*, moſtly *Euſebians*, were very much ſurpriz'd to find *Athanaſius*, and others whom they had depoſed, take their Seats in that Aſſembly; and inſiſted on their appearing as Criminals, and excommunicated Perſons; but the *Weſtern* Biſhops not agreeing to that, the former made this Refuſal a Pretence for withdrawing, while the latter kept their Ground, gave the Saint's

Cauſe

Cauſe another Reviſal, and unanimouſly reſtor'd him and his Companions in Suffering to their reſpective Sees. May 2.

The *Euſebians* went from *Sardica* to *Philippopolis* in *Thrace*, where they held what they call'd a Council, and endeavour'd to impoſe on the World by fixing the Name of *Sardica* to it, and thus make it's Deciſions paſs for thoſe of the Council at that City. Here they wrote againſt our Saint, and the other Prelates depoſed by their Authority, and had the Inſolence to thunder out an Excommunication againſt Pope *Julius* and *Hoſius* of *Corduba*, for adhering to his Communion. The Hereticks were powerfully ſupported by *Conſtantius*, and uſed all manner of Violence againſt thoſe that eſpouſed *Athanaſius*'s Cauſe. The Saint, hearing of their furious Proceedings, perceived it would not be adviſeable for him to attempt to enter on his Dioceſe without the Leave of *Conſtantius*, who was Maſter of that Part of the World, and was eaſily carried all the Lengths of the Paſſions of the *Arians*. Upon this Conſideration he return'd to *Naïſſa* a City in *Dacia*, where he ſtaid 'till *Conſtans* order'd him to *Aquileia*, and took him into his Protection. That Prince wrote to his Brother, preſs'd the ſpeedy Reſtoration of our Saint to his Church, and was ſo warm on that Subject that he threaten'd to put himſelf at the Head of an Army, which ſhould make way for *Athanaſius*, and puniſh his Enemies, if they did not immediately comply with ſo reaſonable a Demand. *Conſtantius* was at *Antioch* when he receiv'd this Letter, and being at a Stand how to proceed, aſſembled the Biſhops, and aſk'd their Advice. They were of Opinion that the exiled Prelates were to be reſtor'd to their Churches, rather than the Empire ſhould be expoſed to the Calamities of a Civil War. From that Time *Conſtantius* made a publick Declaration that he was ready to do whatever his Brother required at his Hands. The Death of the Uſurper *Gregory* facilitated the Return of our Saint, and deprived the Emperor of all Pretexts for hindering or delaying it. This happen'd in the Year 349; upon which *Conſtantius* ſent *Athanaſius* a very civil Letter full of Concern for his Sufferings, and preſſing Inſtances to return to his Flock. This he did three ſeveral Times; and afterwards order'd ſix of the great Officers of the Court to write to him on the ſame Subject, which they did, according to the Emperor's Direction, in the moſt reſpectful and preſſing Manner; aſſuring him that his Imperial Majeſty had expected his Arrival with much Impatience, and had never allow'd his See to be filled ſince *Gregory* died.

St. *Athanaſius* thus powerfully ſolicited, left *Aquileia* where he then was, and reſolved to ſet out for the *Eaſt*; but firſt he went to wait on *Conſtans* in *Gaul*, and then made a Viſit to the Pope, return'd his Thanks for the Civilities he

May 2. had receiv'd at his Hands, and took his Leave of him. *Julius* ſent a Letter to the Church of *Alexandria*, in which he congratulates them on their Firmneſs in the Faith, tells them what paſtoral Affection their holy Biſhop always retain'd for them, and depends on his being receiv'd with extraordinary Joy. The Saint went directly to *Antioch*, where he found *Conſtantius*; who gave him a very favourable Reception, confirm'd all that had been written to invite him back, and ſent Orders to all the Magiſtrates and Officers on the Road to aſſiſt and promote his free Paſſage to his Dioceſe. While *Athanaſius* was with the Emperor, he took the Liberty of complaining that Prince had ſuffer'd himſelf to be impoſed on in Regard to him, and deſired his Accuſers might be produced, that he might convict them of Calumny before his Face. The Emperor would not hear of this; but order'd all that had been done againſt the holy Biſhop ſhould be annulled; aſſured him he would never more liſten to any thing to his Diſadvantage; and wrote two Letters in his Favour, one to the Biſhops of *Egypt*; and another to the Catholicks of *Alexandria*. During our Saint's Stay at *Antioch* he avoided *Leontius* the *Arian* Biſhop of that City, as a Heretick, and communicated with the *Euſtathians*, who were the moſt pure Part of that Church. A farther Account of the Schiſm of *Antioch* may be ſeen in the Life of St. *Meletius*, *February* the twelfth. The *Arians*, who were very numerous and powerful in that City, obſerving our Saint's Conduct in this Particular, concluded their Party had not much to hope for from him, when in Poſſeſſion of his own See, and therefore put *Conſtantius* upon inſiſting on a Church in *Alexandria* for their Uſe. The Emperor undertook to negotiate this Affair, for them; and obſerving to our Saint how readily he complied with all his Demands, told him he deſired but one ſmall Favour in Return for all his Kindneſs, which was only to allow one ſingle Church in his Dioceſe for the Uſe of ſuch as diſſented from his Communion. *Athanaſius* anſwer'd he could not refuſe Obedience to the Imperial Orders; but hoped the ſame Favour might be allow'd to the *Euſtathians* at *Antioch*; for the Schiſmaticks having got Poſſeſſion of all the Churches, the Catholicks were obliged to hold their Aſſemblies in private Houſes. The Emperor thought this but a reaſonable Propoſal; but the *Arians* were not diſpoſed to come into it; for they could not but foreſee that the Liberty of a Church at *Alexandria*, while our watchful Prelate govern'd that See, would not be an equivalent for the Damage their Cauſe muſt ſuffer by giving the Catholicks a Toleration at *Antioch*.

Having thus happily eluded the Artifices of the Hereticks, he left that City, and went for *Alexandria*, and endeavour'd to eſtabliſh the Catholick Faith in all the Places he ſtop't at in his Way. He croſs'd *Syria* and came into

into *Paleſtine*, where all the Biſhops, but two, profeſs'd *Arians*, receiv'd him favourably, and ſuch of them, as had been weak enough to do or write any thing againſt him, made Apologies for it, and aſſured him not hing but down right Violence could have prevail'd with them to enter the Liſts againſt him. *Maximus* Biſhop of *Jeruſalem*, held a Council at *Jeruſalem*, while our Saint was there, and the Prelates who compoſed that Aſſembly, not only declared themſelves united to him in Communion, but wrote a Synodical Letter to the Biſhops of *Egypt* and *Libya*, and to the Prieſts, Deacons and Laity of *Alexandria*, to congratulate them on the Happineſs they enjoy'd at the Return of that vigilant and zealous Defender of the Catholick Faith. It is impoſſible to expreſs the Tranſports his Flock felt at the Sight of their Paſtor, and the Biſhops of *Egypt* and *Libya* thank'd the Divine Providence that had at laſt reſtor'd their Friend and Collegue, and thus reſcued them from the Tyranny of the Hereticks. In ſhort, a Univerſal Joy reign'd in every Face, all their Diſcourſe turn'd on the Recovery of this grand Support of the Catholick Cauſe; and what is more, Religion and Piety revived and receiv'd a conſiderable Addition at his Arrival. Inflam'd with a freſh Zeal at his Preſence among them, the People encouraged one another to Vertue and the Service of God. Several young Women, who before deſign'd to marry and live in the World, retired and conſecrated their Virginity to God; and ſeveral young Men embraced a Monaſtick Life; while the Parents of both, full of a holy Ardour for the Perfection of their Children, promoted and aſſiſted their Deſign. The Orphans, the Widows, the Poor and the Sick were plentifully provided for; and ſuch an Emulation to excel in Vertue was kindled among the Faithful, that every Houſe look'd like a Church devoted to Prayer, and the Practice of all religious Duties; This was the Face of Affairs at the Return of our Saint, in the Year 349. But theſe were not the only Marks of the Bleſſing of God, nor the only Proofs of his Approbation of the Re-eſtabliſhment of *Athanaſius*. Several Biſhops who had been his declared Adverſaries, retracted all they had done againſt him, and begg'd to be admitted to his Communion; even *Urſacius* and *Valens*, two of his moſt violent Enemies, wrote to him from *Aquileia*, and proteſted they were united to him in their Sentiments, and joyfully embraced his Communion. May 2.

The Peace the Holy Biſhop enjoy'd did not lull him into Idleneſs, or ſuch a Negligence as proceeds from a falſe Security. He applied diligently to repair the Damages his Enemies had done in his Church during his Abſence from it, and eſpouſed the Intereſt of the whole Church with a conſtant Vigilance and indefatigable Zeal. Human Prudence and Policy would have adviſed more

Condeſcenſion

May 2. Condeſcenſion for his Prince's Way of thinking, and milder Proceedings againſt the *Arians*, whom it was dangerous to provoke. But he, wholly intent on his Duty to God and Truth, kept open the Holy War againſt the Enemies of the Divinity of *Jeſus Chriſt*, animated the whole World againſt them, depoſed all ſuch as obſtinately adhered to their Errors, or rejected the Council of *Nice*, and fill'd their Places with Orthodox Paſtors. The Heads of the *Arians* were ſeverely mortified at the daily Decreaſe of their Party; but dared not attempt any thing againſt the Perſon or Character of our Saint, as long as his Friend and Protector *Conſtans* lived. After the Death of that Prince, who was kill'd in 350, they began to entertain Hopes of removing him out of the Way; and accordingly they went to work upon *Conſtantius*, who was now no longer under any Reſtraint. They told him, what they foretold was now come to paſs; that the recalling of *Athanaſius* proved the Baniſhment of their Doctrine, and the Triumph of the Party whoſe Sentiments were oppoſite to thoſe of his Imperial Majeſty: that he drew the whole World after him; and, if not ſeaſonably prevented, would reduce the oppoſite Party to nothing. That nothing might be wanting on this critical Occaſion which could tend to exaſperate the Prince againſt our Saint, they aſſured him it was *Athanaſius*, that created a Miſunderſtanding between him and his Brother *Conſtans*, and would have involved him in a Civil War; in ſhort that he was guilty of favouring the Enemies of his Crown, and holding a Correſpondence with the Rebel *Magnentius*, of which they pretended they could produce Authentick Proofs. This laſt Article made a ſtrong Impreſſion on the Emperor, who immediately forgot all the Letters he had written in his Favour, and the many kind Aſſurances he had given him of Protection, and permitted himſelf to be hurried all the Lengths of the Paſſions of his Enemies.

Thus powerfully ſupported, the *Arians* were ſet upon procuring the Condemnation of *Athanaſius* in a *Weſtern* Council, and depriving him in ſo effectual a Manner, as might put it out of his Power to give them any farther Trouble. Pope *Julius*'s Death happen'd very ſeaſonably for the Execution of their Deſign; and *Liberius*, who ſucceeded him in 352, was by their Artifices prejudiced againſt our Saint; but was ſoon undeceived by a Letter ſign'd by ſeventy five Biſhops of *Egypt*; and read in a Council at *Rome*, which was aſſembled to conſider of the Complaints advanced againſt him. Upon which *Liberius* ſent *Vincent* Biſhop of *Capua*, to *Conſtantius*, to deſire he would procure the Meeting of a Council at *Aquileia* for compoſing the Difference between *Athanaſius*, and the Biſhops of the *Eaſt*.

After

After the Defeat and Death of the Rebel *Magnentius*, that Prince came to *Arles*, and order'd the Biſhops to that City, who accordingly met there in 353. The Hereticks had lately obtain'd an Order for baniſhing all ſuch as did not break Communion with St. *Athanaſius*, which they now deſired the Council would approve of and confirm. This Demand was preſs'd with ſo much Violence and Importunity, that *Vincent* of *Capua*, one of the Pope's Legates in this Council, conſented to the Condemnation of our Saint. His Example drew ſeveral others into the ſame Way of voting, and the Party became ſo powerful that St. *Paulinus* Biſhop of *Treves*, who refuſed to fall in with their Meaſures, was baniſhed. May 2.

But the *Arians* were never ſecure as long as our Saint remain'd in his See; ſo that his Removal was the conſtant Object of their Thoughts and Deſires. They apprehended Force would make them odious, and *Athanaſius* more reſpected by the People, and therefore employ'd all their Art, and inſinuated to the Emperor that the holy Biſhop of *Alexandria* deſired Leave to come into *Italy* in Order to negotiate the Affairs of the Church at Court. Upon which *Conſtantius* ſent *Montanus*, one of his Officers, to *Alexandria* with a Letter to the Saint granting his ſuppoſed Requeſt, and proferring to defray the Expences of his Journey. *Athanaſius* who had not entertain'd the leaſt Thought of leaving his Church, could not but be ſurprized at this Meſſage, which he immediately perceived was a Trick of his Enemies; and conſidering the Emperor's Letter did not command him to make that Journey, but only gave him Leave to come to Court, and that this was grounded on a falſe Suppoſition, he thought he was under no Obligation of ſtirring, and therefore reſolved to remain with his Flock 'till farther Orders. From that Time he heard not one Word of the Matter for above two Years, 'though he had ſent his Deputies to the Emperor to explain his Sentiments, and defend his Conduct from the Aſperſions of the Hereticks. During that Interval he compoſed his large Apology, uſually ſtiled the ſecond, which contains all the Proofs of his Innocence. It is addreſs'd to his Friends, and inſiſts on two things; Firſt, that his Cauſe ought not to be called again, after it had been carefully examin'd, and ſolemnly determin'd by the Councils of *Alexandria*, *Rome*, and *Sardica*, whoſe Decrees had been confirm'd even by *Urſacius* and *Valens:* and ſecondly that the Judgment given in his Favour by thoſe three venerable Aſſemblies was not only regular as to the Form, and Manner of Proceeding, but alſo founded on Truth and Juſtice; ſo that properly ſpeaking our Saint is the Author only of a ſhort Introduction to a large Collection of Pieces, which he there produces for his Juſtification, ſuch as the Acts of the Council of *Alexandria*, the Retraction of *Urſacius* and *Valens*;

May 2. *lens*; the Hiſtory of all the Calumnies advanced againſt him, and their Succeſs; which altogether make up an Account of his own, and the *Arians* Conduct from the Year 334 to 349.

Pope *Liberius* moſt ſenſibly afflicted at the Weakneſs of his Legate the Biſhop of *Capua*, ſolicited the Emperor to call a new Council; and the *Eaſtern* Biſhops were as warm in their Applications on the ſame Subject; 'though their Views were widely different. The Pope propoſed it as an Expedient for reſtoring the Peace of the Church; but the Oriental Prelates hoped to turn it to the Advantage of their Cauſe by engaging the *Weſtern* Biſhops to ſubſcribe the Condemnation of *Athanaſius*. The Emperor conſented to it's being held at *Milan* where he kept his Court, and the Fathers met there in the Beginning of the Year 355. *Euſebius* Biſhop of *Vercelli*, *Lucifer* Biſhop of *Cagliari*, and St. *Denis* Biſhop of *Milan*, ſignaliz'd themſelves on this Occaſion in Favour of the Orthodox Faith. They were particularly preſs'd by the Emperor to ſubſcribe our Saint's Condemnation; which they refuſed to do, and inſiſted on his Innocence; which, as they obſerved, could admit of no Diſpute after it had been ſo publickly atteſted by *Urſacius* and *Valens*, his moſt implacable Enemies. Upon which the Emperor roſe up, declared Himſelf the Accuſer of *Athanaſius*, and required the Charge againſt him ſhould be received and allow'd upon his Word. To which thoſe glorious Prelates anſwer'd, that, 'though his Imperial Majeſty was admitted to accuſe the Holy Biſhop, no Sentence could be regularly and canonically paſs'd on him, while abſent: That the Affair before them, was not of ſuch a Nature as to admit of an abſolute Determination from a Temporal Power; and aſk'd how he could undertake to accuſe *Athanaſius*? "*For*, ſaid they, *the Diſtance of Place will not allow you to ſpeak from your own* "*Knowledge of the Matter*; *and, if all you can alledge againſt him is taken upon* "*the Credit of his Enemies, are not you in Juſtice obliged to hear what he has* "*to offer in his own Defence*? The Emperor expreſs'd his Diſlike of this Liberty, and preſs'd their Compliance in Terms that convinced them it would not be ſafe to refuſe it. The three Biſhops, however, remain'd unmoved at all he could ſay; and their Behaviour kept the other *Weſtern* Prelates firm in the Intereſt of Truth, and our Saint, which in the preſent Queſtion were inſeperable; Upon which the Emperor order'd them all into Exile; and thus ended the Council of *Milan*; which was immediately ſucceeded by a violent Perſecution of our Saint. The Emperor wrote to *Maximus* Governor of *Egypt*, and order'd that the Corn his Father *Conſtantine* allow'd for the Uſe of the Church of *Alexandria* ſhould be taken from *Athanaſius*, and given to his Favourites the *Arians*; and that free Leave ſhould be granted them to inſult the holy

Holy Biſhop, and treat his Adherents as they pleaſed; and we may eaſily be- May 2.
lieve his Enemies were not backward in the Uſe of this Liberty.

Some Months afterward, *Diogenes* and *Hilary*, two of the Emperor's Secretaries, attended by ſome Officers of the Guard, carried Letters to *Syrianus* Commander of the Forces in *Egypt*, requiring him to oblige all the Subjects of the *Roman* Empire in that Country, to hold Communion with the *Arians*. *Diogenes* was ſo hearty in the Cauſe, that he commanded *Athanaſius* to quit *Alexandria*; but the Biſhop, with the Clergy and People of that City, inſiſting on ſeeing the Emperor's Order for his Removal; he not being able to produce it, was obliged to deſiſt, and was glad to leave the Place to avoid the Effects of their Zeal, which was ready to act very vigorouſly in Defenſe of their holy Paſtor.

Purſuant to the Emperor's Direction, *Syrianus* marched a conſiderable Body of Men to *Alexandria*, which gave the *Arians* freſh Courage, and Inſolence. The General preſs'd our Saint to go to Court, which he declared he could not do without Orders from the Emperor in Writing; and juſtified his Conduct in this Particular by telling him he return'd to his Church, and had remain'd there 'till that Time by his Majeſty's expreſs Order, and therefore could not leave it without a Command of equal Authority, nor abandon his Flock without the laſt Neceſſity. He was the more reſolute in this, becauſe he knew his Abſence would expoſe his People to almoſt inevitable Danger. The Orthodox, ſupported and encouraged by their Biſhop, continued their religious Aſſemblies; and he wrote a circular Letter to the Biſhops of *Egypt* and *Libya*, in which he exhorted them to oppoſe the Attempts of the *Arians* with all the Reſolution and Vigour ſo glorious a Cauſe requires, and maintain the true Faith, according to the Definitions of the Council of *Nice*. *Syrianus* had promiſed the Magiſtrates and People of *Alexandria* in a very ſolemn Manner that no Diſturbance ſhould be given to the Aſſemblies of the Catholicks, 'till freſh Orders from *Conſtantius*; but the Hereticks were too violent to wait the Return of the Deputies diſpatch'd to know that Prince's Pleaſure. Three Weeks after the General had engaged his Word, and given his Oath for the Security of the Orthodox, the *Arians* conducted him and his Forces conſiſting of above five thouſand Men, to the Church of St. *Theonas*, where the People kept the Vigil of a Feſtival that fell the next Day. The Soldiers arm'd, ſome with Swords, ſome with Clubs, and others with Bows, ſurrounded the Church to prevent their Eſcape; and then, forcing the Doors by the Commander's Order, kill'd ſeveral of that devout Congregation, whom the Church looks on as real Martyrs, becauſe they died by the Hands of the profeſs'd Enemies of the Faith.

May 2. *Athanaſius* kept his Chair during this whole Diſorder, and was reſolved to lay down his Life for his Flock rather than quit them in their Diſtreſs. Regardleſs of his own Security, he deſired they would go home, and proteſted he would be the laſt who left that Place. But ſome of the Clergy and Monks carried him off by Force. He had the good Fortune to paſs without being diſcover'd; but the Croud was ſo great, that he ſcarce eſcaped with his Life. The *Arians*, thus diſappointed of their Revenge, plunder'd the Church, and committed ſeveral ſacrilegious Outrages on that holy Place. *Athanaſius* hid himſelf 'till he underſtood that the Emperor, inſtead of puniſhing the Authors of theſe Diſorders, had ſent Orders for ſeizing him. Count *Heraclius*, a Man without Honour and Honeſty, was entruſted with this Commiſſion; and empower'd by the Emperor to take all the Churches from *Athanaſius* and his Adherents, and place another Biſhop in the See of *Alexandria*. This Count attended by the Governor and the Treaſurer of *Egypt*, lead a Company of young debauched Pagans into the great Church. The Service was over before they reached the Place, where they found only ſome Women, ſitting to repoſe themſelves after the Fatigue of the Office; whom they beat moſt unmercifully, and drove out of the Church; and then broke the Altar, the Biſhop's Chair, and the Seats; burnt them before the Door, and threw Incenſe into the Fire in Honour of their Idols; for the *Arians* Rage tranſported them, and made them encourage any Extravagancy, which could tend to oppreſs the Catholicks. This happen'd in the Year 356.

Theſe Diſorders were encreas'd by the Arrival of the Perſon whom the *Arians* had ordain'd to the See of *Alexandria*. It was *George*, a Native of *Cappadocia* a Man of low Extraction, and ſcandalous Life. He was ſtupid, ignorant, cruel, covetous, a Stranger to Religion or Honour, and in every Reſpect a proper Repreſentative of the Party who choſe him. This Intruder came to *Alexandria* in *Lent* the ſame Year, and began to act at the enſuing *Eaſter*. Upon which St. *Athanaſius* left the City privately, and retired into the Deſart. *George* had taken Poſſeſſion of all the Churches, ſo that the Catholicks were obliged to meet in a Place near the Burial Ground on that great Feſtival and the following *Sundays*. But no Change of Place could ſecure them from the Rage of the Uſurper, who applied to *Sebaſtian*, then Commander of the Forces in *Egypt*, a *Manichean*, whom he engaged to go at the Head of three or four thouſand Men, and fall upon the Catholicks while at their Devotions; As Hereticks, how different ſoever from one another, are all united in their Enmity to the Catholick Church, he complied ſo heartily with this Requeſt, that ſome were kill'd on the Spot, and the reſt miſerably abuſed and tormented. Several Houſes

Houſes were plunder'd under Pretence of ſearching for our Saint; and all that adhered to his Communion were obliged to fly or compound for their Lives with the Loſs of their Goods. May 2.

The Orthodox Prieſts and Deacons were turn'd out of the Church of *Alexandria*, and their Places fill'd with ſuch as had been turn'd out with *Arius*. The Invader of that See, ſupported by the Temporal Power, and making his Advantage of the Emporor's Levity and blind Zeal, extended the Perſecution to the utmoſt Limits of *Egypt* and *Libya*. Fourſcore and ten Biſhops were ill uſed, and expoſed to ſeveral Hardſhips; ſixteen were baniſhed; and above thirty depoſed. This Cruelty, together with a moſt debauched and voluptuous Life, made the falſe Biſhop the Object of the Publick Averſion, and equally inſupportable to the Pagans and Chriſtians. The People was ſo incenſed at his Tyrannical, and exorbitant Conduct, that he was once attack'd in the very Church; he eſcaped with his Life, 'though not without much Difficulty, and made his Way to Court, where only he could hope for Shelter, or Security. The Catholicks look'd on his Abſence as a favourable Time for them, and enter'd again on rhe Poſſeſſion of the Churches; but were ſoon deprived of them by the General of *Egypt*. This Act was follow'd by the Arrival of a Secretary from the Emperor, who was commiſſion'd to reſtore *George*, and chaſtize the People of *Alexandria*, for their late Motions.

Athanaſius receiv'd the Account of theſe Violences and Diſorders in the Deſart, and was inclined to leave his Retreat, go to the Emperor, lay his own Innocence before him, and put him in Mind of the gracious Promiſes of Protection he had ſo often repeated to him; for he ſeem'd aſſured that *Conſtantius*'s Name was abuſed in the preſent Caſe, and his Orders ſtretch'd beyond the real Intentions of that Prince. Full of theſe Thoughts he was on his Way to the Court, when two terrible Letters from the Emperor were ſhewn him, which undeceived him, and ſtop't his Journey. One of them was directed to the People of *Alexandria*, in which *George* and his Party were extolled and applauded, and our Saint treated as an Impoſtor, and an Incendiary; the other to two *Ethiopian* Princes, whom he requires to ſend the Biſhop *Frumentius* into *Egypt* for the Approbation of *George*, the pretended Biſhop of *Alexandria*. *Athanaſius*, perceiving the whole Force of the Empire directed againſt him, was aſſured that his Life would be endanger'd by his appearing in the World, and therefore reſolved to return to his Deſart, and wait a more favourable Juncture. He employ'd his Leiſure there in viſiting the Anchorets and Monks, who were ſo charm'd with the Innocence of his Life, and the Soundneſs of his Faith, that when diligent Search was made for him in the Deſart, they conceal'd him from

May 2. the Perſecutors, and generouſly offer'd their own Lives to ſave a Man of that Importance to the Church. But the Saint, apprehending the holy Solitaries might ſuffer upon his Account, left them, and remain'd alone.

'Tis to this Retreat that we owe a conſiderable Part of his excellent Works; among others an Apology to the Emperor containing a full and ſtrong Vindication of his own Conduct, and an admirable Anſwer to all the Calumnies with which he had been loaded; and ſome conſolatory Diſcourſes to the Virgins, that ſuffer'd the greateſt Severities from the *Arians*, who carried their Malice even beyond this Life, and deprived thoſe chaſte and holy Martyrs of Burial.

The next Year our Saint was abandon'd by the Perſon, the Eminency of whoſe See ſhould have engaged him more ſtrongly to *Athanaſius*'s Intereſt, which was that of the Orthodox Faith. Pope *Liberius*, impatient of his Baniſhment, to which he had been ſentenced almoſt two Years before, ſubſcribed an Heretical Creed, declared himſelf in Communion with the *Arians*, and in formal Terms conſented to all the Cenſures the *Eaſtern* Biſhops had pronounced on *Athanaſius*, as appears from a Letter written to them on that Occaſion by the ſaid Pope.

The *Arians* diſappointed of the Satisfaction they would have enjoy'd at the Death of this Champion of the Faith, gave out that his Retreat was the Reſult of a baſe and cowardly Fear, and a ſufficient Proof of his Guilt. In Anſwer to this Calumny he wrote an Apology, and juſtified his Conduct in that Point by the Authority of the ſacred Writings, and the Example of the Prophets, Apoſtles, and even our Bleſſed Saviour himſelf. About the ſame Time he wrote a long Letter to the Solitaries. This was a compleat Piece, and conſiſted originally of two Parts; the firſt, which was dogmatical, is loſt; the ſecond is Hiſtorical; in which he gives an exact Account of his Sufferings for the Catholick Faith; and is bold enough to expoſe the Levity of *Conſtantius*, the Contradictions in his Orders and Letters concerning him; and makes no Scruple of calling him *Antichriſt* for perſecuting the Church.

The Proceedings of the Councils of *Rimini* and *Seleucia* in Favour of the *Arian* Hereſy in the Year 359, gave our Saint Occaſion to write his Treatiſe of *Synods*; which contains not only the Hiſtory of thoſe two Aſſemblies, but alſo a particular Account of all the Creeds drawn up by the *Arians* in Oppoſition to that of *Nice*. From thence he takes Occaſion to treat of and defend the Term *Conſubſtantial*, ſo odious to the Hereticks. Some Time after this *Serapion* ſent him an Account of a new Hereſy form'd againſt the Holy Ghoſt by *Macedonius*, Biſhop of *Conſtantinople*, and all the Arguments with which it was urged

urged, and deſired his Anſwer to them. *Athanaſius*, always zealous for the Catholick Faith, was moſt ſenſibly afflicted at this News; and 'though he was but indifferently ſituated for complying with his Friend's Requeſt, and every Moment in Danger of falling into the Hands of his Enemies who were in Purſuit of him; his Concern for the Flock of *Jeſus Chriſt*, produced a pretty long Letter in Defence of the Divinity of the Holy Ghoſt from Scripture and Tradition. He had ſcarce finiſhed this Letter when the Death of *Conſtantius* in 361; and the Succeſſion of *Julian* the Apoſtate open'd a more cheerful Scene to his View. The new Emperor, who had ſolemnly renounced the Chriſtian Religion in which he had been educated, upon his Acceſſion to the Throne made it his firſt Care to eſtabliſh Paganiſm in all his Dominions. He knew the Diviſions among Chriſtians, if fomented, muſt neceſſarily weaken them, and reduce their Number; for which Reaſon he allow'd all the exil'd Biſhops to return to their Reſpective Churches without diſtinguiſhing the Catholicks from Hereticks, or the Innocent from the Guilty. Moſt of the Orthodox Biſhops took their Advantage of this Permiſſion; and *George*, the Uſurper of the See of *Alexandria*, being maſſacred in *July* 362, our Saint went to his Flock, after about ſix Years and a half Abſence from them. His Entrance ſeem'd like a Triumph of the Catholick Faith over it's Adverſaries. Great Numbers, who met at *Alexandria* on this ſolemn Occaſion from all Parts of *Egypt*, went above a Day's Journey to meet him, and conducted him into the Town. The People of *Alexandria* were divided into Companies according to their Age, Sex, and Profeſſions: and the Natives of different Countries, who then reſided in that great City, form'd a Conſort of Acclamations and Praiſes in ſeveral Languages. Perfumes were ſtrew'd, where he was to paſs; the whole Town was illuminated; and nothing but Feaſting and Joy was ſeen at the Return of our Saint. May 2,

'Though the Emperor's Intention in recalling all the baniſhed Prelates was moſt corrupt and abominable, the Divine Providence drew Good out of it, and ſtrengthen'd the Catholick Intereſt by what was deſign'd to ruin it; at leaſt it proved ſo at *Alexandria*: For the Orthodox recover'd all the Churches there, and the Hereticks were obliged in their Turn to meet in private Houſes. *Athanaſius*, whoſe Charity was equal to his Zeal, treated his Enemies and Perſecutors with ſo much Sweetneſs, that they had no Reaſon to look on his Return as a Hardſhip to them. He comforted and aſſiſted the Poor and afflicted without allowing the Names of Party to make any Diſtinction. He cleanſed the Sanctuary by baniſhing all Trade and Bargaining from the Church, reform'd the Morals of his Clergy and People, preach'd ſound Doctrine with his

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May 2. uſual Courage, and thus in a little Time gain'd the Affections of the moſt ſtubborn, and inflexible, and ſoon recover'd the Sweet and lovely Authority he had formerly exerciſed over his Flock. Aſſoon as he was thus happily ſettled in his See, he held a Council in his Epiſcopal City compoſed of ſuch Biſhops as were become illuſtrious by their Baniſhment, and other Sufferings for the Faith.

The whole World, according to the Expreſſion of St. *Jerom* was now become *Arian*, without once deſigning any ſuch Thing. The Catholick Biſhops had been impoſed on to ſubſcribe Forms of Faith, to which the Hereticks had fix'd a bad Senſe, and were thus ſurprized into an exterior ſeeming Peace and Union with thoſe, whoſe Sentiments they abhorr'd. Upon diſcovering the Cheat, and recovering their Liberty by the Death of *Conſtantius*, they ſolemnly declared they had been impoſed on, and had for ſome Time been ſilent only to ſecure their reſpective Flocks from Heretical Paſtors, which would have been thruſt into their Sees, had they been forward in explaining themſelves. The Council of *Alexandria*, under the Direction of our Saint, conſider'd the Weakneſs, and Sincerity of thoſe unhappy Prelates with a becoming Charity and Tenderneſs, and receiv'd them to Communion upon explaining their Sentiments, and renouncing all religious Commerce with the *Arians*. This wiſe and indulgent Proceeding was viſibly favour'd with the Bleſſing of Heaven, and great Numbers haſten'd back to the Church, whom Miſtake, Fear, or Intereſt had ſeperated from her, or at leaſt made appear leſs Orthodox.

This happy Union of the Chriſtians in the *Eaſt* made them formidable to the *Pagans*; thoſe of *Alexandria* in particular could not bear the Preſence of our Saint. That City was by them put under the Protection of the great God *Serapis*, which drew a great Number of Magicians and idolatrous Prieſts thither, who ſacrificed and practiſed all the inhuman Myſteries of their Religion. But they found they loſt Ground daily by the Care and Vigilance of our Saint, and therefore let the Emperor know *Athanaſius* defeated all their Deſigns for eſtabliſhing Paganiſm; and corrupted not only the City of *Alexandria*, but all *Egypt*; ſo that if he was permitted to ſtay there any longer, the whole Country would embrace Chriſtianity. *Julian* anſwered their Complaint by telling them, he had allow'd the baniſh'd *Galileans* (for ſo he call'd the *Chriſtians* out of Contempt) to return into their own Country, but had given them no Leave to enter on the Poſſeſſion of their Churches; and commanded him to quit the City as ſoon as the Order came to hie Hands. The Chriſtians of *Alexandria* wrote to *Julian*, and begg'd he would revoke his Sentence of Baniſhment pronounced againſt their Paſtor. But he, incenſed at their Affection for the Man he hated

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as the Enemy of his Gods, ſent them a virulent Letter, in which he endeavour'd May 2.
to inſpire a thorough Contempt of the holy Biſhop and the Religion he pro-
feſs'd and taught, and perſiſted in his Reſolution of obliging him to leave the Place, as a buſy Incendiary and a worthleſs Perſon. A Character of this Nature drawn by ſuch a Hand is the higheſt Commendation of our Saint's Zeal, Courage and Activity in the glorious Cauſe of Religion. This Letter was ſoon follow'd by one to *Ecdicus*, Governor of *Egypt*, which preſs'd the Execution of his Order, that was now enlarged, and directed his being baniſh'd out of *Egypt*; and aſſured the Governor no News could be more agreeable to him, than to hear this was punctually perform'd, and that infamous Perſon removed, who dared propagate the Chriſtian Religion in his Dominions.

Ecdicus gave a Proof of his Duty to his Prince, and Affection to the Religion of the Empire, by inveſting the great Church, and burning it down to the Ground, in which he was aſſiſted by the Jews: but *Athanaſius* did not fall into their Hands. *Julian* had given private Orders for killing the holy Biſhop; which were now diſcovered and alarm'd his Flock, who ran to him with Tears, and ſurrounded him, as if they would guard him at the Expence of their own Lives. But he told them with the utmoſt Calmneſs, this was but a Cloud that would ſoon paſs, took his Leave of them, recommended his Chnrch to the Care of ſuch as he knew both able and willing to undertake the Charge, and took Boat in the *Nile* for *Thebaïs* to avoid the Purſuit of his Enemies who were then in the Town. The Perſon who was commiſſioned to kill the Saint, underſtanding he had left the Place, poſted after him, and reſolved to have the Satisfaction of performing what he undertook. *Athanaſius* was apprized of his Danger, and thoſe who accompanied him adviſed him to take Shelter in the Deſart; but *Athanaſius* with an uncommon Preſence of Mind order'd them to tack about, and make toward *Alexandria*, aſſuring them that he who protected him was greater than he who attempted his Life. They had not gone far when they met the Aſſaſſin, who call'd out to them, aſk'd them whether they had ſeen *Athanaſius* as they came down the River; and was anſwer'd, that he was not far off. Upon this he continued the Purſuit, while our Saint return'd ſafe and unſuſpected to *Alexandria*, where he lay hid till the Death of the Apoſtate, which happen'd in 363.

Julian was ſucceeded by *Jovian*, a Chriſtian, and a virtuous Prince. Upon his Acceſſion to the Throne, he made Peace with all the Enemies of the Empire, that he might more eaſily remedy the Diſorders his Predeceſſor's Impiety had brought on the State; and made a Law for recalling all the Biſhops, who had been baniſh'd either by *Conſtantius* or *Julian*, and putting the Catho-

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May 2. licks in Poſſeſſion of the Churches. As he knew *Athanaſius* was the chief Defender of the Orthodox Faith, he wrote to him, and deſired an exact Account of the Senſe of the Catholick Church in the controverted Points. The Saint did not wait for the Emperor's Order; but, being aſſur'd by ſome ſupernatural Means that *Julian* was dead, and a Chriſtian elected in his room, ſtept into View, appear'd on a ſudden in the Midſt of his People, who were agreeably ſurprized at the Recovery of the great Prelate, and he was actually engaged in the Functions of his Character when he received the Emperor's Letter. Upon which he aſſembled the moſt learned Biſhops of his Province, and, in Conjunction with them, ſent a Letter to the Emperor in the Name of all the Biſhops of *Egypt*, *Libya*, and *Thebaïs*; in which the Catholick Faith concerning the Trinity, and the Divinity of *Jeſus Chriſt* was explain'd and preſs'd from the Authority of the Fathers, and the concurrent Senſe of much the moſt conſiderable Part of the Chriſtian World. *Jovian* was ſo well pleas'd with this Letter, that he could not reſt without ſeeing the Perſon, who had been ſo vigorous and indefatigable in maintaining the Doctrine of it. He order'd him to meet him at *Antioch*; where he had a long Conference with him about Religious Affairs and took his Directions for his Conduct in what related to the Church from the Man who beſt underſtood it's true Intereſt, and had ſignalized himſelf moſt in it's Defence.

Upon the Acceſſion of the new Emperor, all Parties endeavour'd to beſpeak his Protection. The *Arians* of *Alexandria*, with *Lucius* at their Head, went to *Antioch* to aſk for a Biſhop. They met the Emperor on Horſeback, and preſented their Petition to him in the Street. He told them they were provided with one, whom he had order'd to reaſſume the Government of that Church. The *Arians* then told him the Perſon he mention'd had been condemn'd, depoſed, and baniſhed, and conſequently was incapable of that Charge. An Orthodox Soldier in waiting hearing this ſtept forward, and told the Emperor, theſe were the miſerable Remains of the factious Party, who had ſupported that infamous Intruder *George* in all his Extravagances. Upon which *Jovian* ſpurr'd his Horſe, and went on without giving them any farther Reply. Not diſcouraged at this Neglect of their Petition they attack'd him again on the ſame Subject another Time, and told him they had ſeveral Articles againſt *Athanaſius*, and were well provided with Proofs of what they alledged: that the three Emperors *Conſtantine*, *Conſtantius*, and *Julian* had all look'd on him as a Criminal and baniſhed him as ſuch. To which *Jovian* replied he was no Stranger to the Holy Biſhop's Hiſtory and Innocence, and therefore was not inclined to liſten to any thing to his Prejudice. But this ſecond Repulſe did not diſcourage them

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for they were ſtill bold enough to make a third Attempt. They had pick'd up ſome new Calumnies, which they urged with their uſual Warmth; proteſted they were ready to accept of any but *Athanaſius* for their Biſhop; and had the Aſſurance to tell the Emperor, that ſending him to *Alexandria* would be the Ruin of the City; for none of the Inhabitants would hold Communion with him. But *Jovian* knew this to be a Miſrepreſentation of the Diſpoſitions of the Majority of that People; and therefore told the Hereticks he had taken Care to inform himſelf exactly of *Athanaſius*'s Principles, which he found Orthodox, and was convinced he taught nothing but ſound Doctrine. "*It is* "*true*, ſaid the *Arians*, *what he ſays is very good*; *but then his private Senti-* "*ments are widely different from his Diſcourſe.*" The Emperor, full of Candour, and Reſolution, told them *Athanaſius* was ſufficiently juſtified by their own Teſtimony. "*Let God*, ſaid he, *who only knows the Heart, judge and puniſh* "*him, if his Thoughts are not conformable to his Expreſſions*; *but Man can go no* "*farther than Words and Actions.*" The *Arians*, finding they could not gain their Point entirely, began now to think at leaſt of ſecuring themſelves; and deſired *Jovian* would iſſue out his Orders for their Aſſembling without Interruption or Moleſtation. Upon the Emperor's aſking who hinder'd them, or gave them any Diſturbance, they told him it was *Athanaſius*, who branded them with the odious Appellation of Hereticks. To which the Prince replied it was the Duty of all that taught the Truth to guard their Flock againſt heterodox Opinions, and conſequently the Biſhop of *Alexandria* had in this done only what his Poſt obliged him to. The *Arians*, incenſed at this Anſwer, told the Emperor in plain Terms they could not bear to live under the Perſon who had deprived them of their Churches, and the Revenues annex'd to them. Upon which *Jovian* very wiſely obſerved, that their own private Intereſt, not any Love for Truth had brought them to Court, and order'd them to go home, and live in Peace. *Athanaſius* was at *Antioch* all the while the *Arians* were ſoliciting the Emperor againſt him. But that Prince, who was not to be work'd into their Meaſures, ſent him back to his Church with all proper Marks of Eſteem for his Perſon, and Approbation of his Doctrine. May 2.

The Catholick Church began to flouriſh once more under the Protection of this excellent Prince, and during his eight Months Reign ſeem'd to be in a fair way of recovering of the Wounds ſhe had receiv'd from Hereſy and Idolatry, and the two preceeding Emperors. His Death would have made the Orthodox inconſolable, had not he been ſucceeded by *Valentinian*, a Man of ſound Principles. But that Prince thought the Poſture of Affairs called for more Hands than his own, and therefore aſſociated his Brother *Valens* in the Empire,

May 2. and left the *Eaſt* under his Care, while he employ'd his Arms againſt the Barbarians who attacked the Weſtern Parts of his Dominions. *Valens* fell in with the *Arians*, and thus the Eaſtern Church was again involved in freſh Calamities; which however did not fall on it 'till three Years after the Acceſſion of the new Emperor; and the Peace our Saint enjoy'd during that Time, was highly advantageous to the faithful under his Juriſdiction. In this Interval he wrote the Life of St. *Anthony*; and it is from this Piece that we took our Account of that holy Solitary, *January* the ſeventeenth. It was originally compoſed for the Uſe of the Monks, who were deſirous of being acquainted with that excellent Example of Penance and Retirement. And it is no ſmall Proof of God's Regard for that holy Hermit, that his Providence directed ſo able a Pen as that of our Saint to preſerve his Memory, and recommend him to Poſterity.

The Authority and Protection of *Valens* gave *Arianiſm* freſh Strength in the Eaſt, and *Valentinian*'s Regard for the Perſon of *Auxentius* Biſhop of *Milan*, infected with that Hereſy, gave it but too much Credit in the Weſt. *Damaſus*, who ſucceeded to the Holy See in 366, held a Council at *Rome* the Year following, which excommunicated *Urſacius* and *Valens* and all who held Communion with them. The News of the Proceedings of this Aſſembly reaching *Egypt*, *Athanaſius* conven'd the Biſhop's under his Juriſdiction, about ninety in Number, who wrote a Synodical Epiſtle to *Damaſus*, to thank him for the Cenſure paſs'd on theſe two Ringleaders of the Party, and beg he would uſe the ſame Severity againſt *Auxentius*, who was not at all inferior to them in Faction. Our Saint drew up a Letter to the Biſhops of *Africa*, which was ſent in the Name of the ſame Council of *Alexandria*, and was deſign'd to confirm them in the *Nicene* Faith, and arm them againſt the Attempts of ſuch as would preſs the Creed made at *Rimini*, and reject the Word *Conſubſtantial* for it's pretended Obſcurity. This is extant among the Works of our Saint, and may be look'd on as a Proof of his Concern for the moſt remote Parts of the Chriſtian Church. As he exerted himſelf againſt *Arianiſm*, only becauſe it was prejudicial to the Truth, and deſtructive of the Flock of *Jeſus Chriſt*, he oppoſed all other Hereſies with an equal Zeal and Vigour. He maintain'd the Divinity of the Holy Ghoſt againſt the *Macedonians*, and employ'd the laſt Years of his Life in defending the Myſtery of the Incarnation againſt the *Apollinariſts*. His Letter to *Epicettus* Biſhop of *Corinth*, and his Books of the *Incarnation* againſt *Apollinarius* are laſting Monuments of his Zeal and Abilities on that Article.

In 367, the Emperor *Valens* receiv'd Baptiſm from the Hands of *Eudoxus*, Biſhop of *Conſtantinople*, chief of the *Arians* in the Eaſt. That Heretick engaged

gaged him for ever to the Party by making him ſwear when he receiv'd that Sacrament, to remain firm in his way of thinking, and employ his Authority againſt thoſe of a contrary Opinion, and from that Time he declared open War againſt the Catholicks; and publiſhed an Edict directed to the Governors of Provinces, requiring them to diſplace all ſuch Biſhops as had been baniſhed or depoſed by *Conſtantius*, and were recall'd by *Julian*. By Vertue of this Order *Tatian*, the Governor of *Egypt*, in Conjunction with the other Officers of that Country, undertook to derprive *Athanaſius*, and force him from *Alexandria*. The Puniſhments, with which thoſe Officers were threaten'd upon Failure of their Duty in that Point, made them more diligent in the Execution of their Commiſſion, and put them upon going a Step beyond their Orders rather than fall ſhort of what was expected from them. The Faithful of that City, alarm'd at the Attempt went to *Tatian* in a Body, and begg'd he would not moleſt their Biſhop. They obſerved to him that *Athanaſius* was not at all concern'd in the preſent Caſe, becauſe the Emperor's Edict regarded only ſuch as were depoſed by *Conſtantius*, and reſtored by *Julian*; whereas our Saint was recalled by *Conſtantius* himſelf, and baniſhed by *Julian*, who gave better Quarter to all the other Biſhops; and reſtor'd to his See by *Jovian*. The Governor was not to be gain'd by this fair Remonſtrance; but ſtill inſiſted on the Expulſion of *Athanaſius*. But the People reſolutely bent on oppoſing that illegal Act, 'roſe in Defence of their holy Paſtor, and ſeem'd ready to aſſert the Juſtice of their Cauſe in a tumultuous Way. Upon which *Tatian* thought it moſt adviſeable to decline the Matter, and give the Emperor an Account of what had happen'd. May 2.

When this Commotion was pretty well appeaſed, *Athanaſius*, who knew the reſtleſs Malice of his Adverſaries would not ſtop there, left *Alexandria* privately one Evening, and retired to a Houſe ſome Diſtance from the Town; and the Sequel ſhew'd he was directed in this Eſcape by a particular Providence; for the ſame Night the Governor of *Egypt*, and the General went and took Poſſeſſion of the Church, and the Biſhop's Houſe; where they made ſtrict Search for him; but went away full of Surprize and Diſappointment. The Saint, being apprized of this, left the Houſe, and conceal'd himſelf in his Father's Sepulchre, which he might do with much Eaſe and Conveniency; for the Sepulchres of the Antients, eſpecially thoſe in *Egypt*, were large ſpacious Buildings, capable of receiving ſeveral Perſons. This now was the fourth Time our Saint went out of the Way, that he might by no Means be thought the Author of thoſe Evils that are the uſual Conſequences of popular Commotions. He had been above four Months there, when his People expreſs'd their

May 2 Impatience under his Abſence in ſuch Terms as obliged *Valens* to recal him; and guard him from the Malice of his Adverſaries.

We learn from one of St. *Baſil*'s Epiſtles that our Saint excommunicated the Governor of *Libya*, a Man of a ſcandalous Life, and notified the Sentence to the other Biſhops that they might avoid holding Communion with him. St. *Baſil*'s Letter, already mention'd acknowledges the Receipt of this Notice, and lets our Saint know he had concurr'd with his Judgment, and publiſh'd the ſame Sentence in his own Church. *Athanaſius*, uſed his Power diſcreetly; for, 'though no Conſideration could prevail on him to countenance or ſpare that ſcandalous, and infectious Reprobate; he knew when to conſult the Good of the Church by Mildneſs and Condeſcenſion, and diſpenſe with the Canons for maintaining Peace, and preſerving the Faith. *Siderius* was made Biſhop of a ſmall Town in *Pentapolis* on the Confines of *Libya*; which 'till then had never been an Epiſcopal See. His Election and Conſecration were both irregular; he was choſen by the People alone, and ordain'd by one Biſhop without the Conſent of either his Metropolitan or Dioceſan. Our Saint, conſidering the Iniquity of the Times and the great Abilities of *Siderius*, firſt confirm'd him in the new See, and then removed him to *Ptolemaïs*, the Metropolis of the Province.

While the other Parts of the *Eaſt* ſuffer'd very much from the Violence of the Emperor, and ſeveral Catholick Prelates felt the Force of *Arian* Perſecution under that Prince, *Athanaſius* was almoſt the only Biſhop, who enjoy'd Repoſe; for the known integrity of his Life, and the Affections of his People, made the Hereticks afraid of giving him any farther Diſturbance. After ſo many Revolutions and Storms he died in Peace on the ſecond of *May*, according to the moſt receiv'd Opinion in the Year 373, full of Years and Merit, after having been forty ſix Years Biſhop. The excellent Works he has left are a laſting Commendation of our Saint; and as they contain an Account of his own Conduct in Regard to the different Affairs that aroſe in the Church in his Time, he may be juſtly called his own Hiſtorian; and therefore great Part of this Account is extracted from his own Writings.

Athanaſius was buried with great Solemnity. Some Authors tells us his Body was tranſlated to *Conſtantinople* in the eighth Century; and from thence removed to *Venice*, where they ſay it was depoſited in the Church belonging to the Nuns of the Holy Croſs. Both the *Eaſtern* and *Weſtern* Churches kept the ſecond of *May* in Honour of our Saint, which is now commonly taken for the day of his Death.

The

The III Day.

May 3.

The Diſcovery of the Holy CROSS.

IN the Year 326 *Conſtantine* the Great follow'd the Cuſtom of his Predeceſſors in keeping the twentieth Year of his Reign with great Solemnity; but exceeded them all in the Religious Manner in which he employ'd the Royal Bounty on that Occaſion. What other Emperors had laviſhed away on publick Shews, and luxurious Entertainments was by this pious Prince conſecrated to the Honour of God; and what was before a merely profane Feſtival was now converted into an Act of Religion. 'Tis to this we owe the Diſcovery of the Holy Croſs.

The Heathens, who obſerved the Veneration the Chriſtians paid to the Places conſecrated by the Actions or Sufferings of our Redeemer, took Care to profane them. *Calvary* was now become a Mountain of Idolatry and Superſtition, and the Reſurrection of *Jeſus Chriſt* was loſt among the Rubbiſh of the Pagan Religion. The Grotto of the Sepulchre was fill'd up, and a Temple erected to *Venus* on the Spot; that the Chriſtians who came thither to worſhip their Saviour, might be ſurpriz'd into what would look like adoring that falſe Divinity. *Conſtantine*, zealous for the Honour of every thing that related to *Jeſus Chriſt*, was reſolved to reſcue that, and the other holy Places from theſe ſacrilegious Abuſes, and eſtabliſh the Worſhip of *Jeſus Chriſt*, in ſeveral magnificent Churches, wherever he was pleas'd to converſe with Mankind, or work our Salvation. In this View he gave Orders for building one over the Holy Sepulchre, wrote to *Macarius*, Biſhop of *Jeruſalem*, to inſpect and direct the Work, and to the Governor of that Province to find all Neceſſaries for carrying it on. *Helena*, Mother to the Emperor, was then about fourſcore Years old; and, as ſhe had ſpent all her Time ſince her Converſion in Acts of Piety and Charity, ſhe was glad of this Opportunity of viſiting the Holy Places, and ſeeing them adorn'd with ſtately Edifices according to the devout Liberality of her Son. She reach'd *Jeruſalem* about the End of the Year; where ſhe inform'd herſelf exactly of the Place where our Lord ſuffer'd, and all the Circumſtances of his Paſſion. She made her Way to the pious Work by demoliſhing the Temple and Idol which profaned that venerable Ground; and then order'd the Earth to be open'd. They dug 'till they came to the Sepulchre; near which they found three Croſſes of the ſame Size and Form, which they were perſuaded muſt be thoſe upon which *Jeſus Chriſt*, and the two Malefactors ſuffer'd; but, as the Inſcription was torn

off

May 3. off, they were at a Loſs how to diſtinguiſh that which had been conſecrated by the ſacred Body of *Jeſus Chriſt* from the other two. *Macarius* was conſulted upon this Difficulty; and, fully perſuaded of the divine Vertue that attends ſuch venerable Relicks, propoſed the following Expedient for clearing it. That Holy Biſhop order'd the three Croſſes to be carried to a Lady of Quality who had been long ſick, and was then in all Appearance at the Point of Death. They were each brought ſeparately to the Sick Perſon, and applied to her with Prayers. The firſt and ſecond produced no Effect; but ſhe had no ſooner touched the third, but ſhe was reſtor'd to perfect Health.

Helena, overjoy'd at the Diſcovery of this valuable Treaſure, divided it between the City of *Jeruſalem*, and the Emperor, who was then employ'd in adorning, and enlarging *Byzantium*, which from him was called *Conſtantinople*. That City was finiſhed four Years afterward, and a Piece of that ſacred Wood put into the Emperor's Statue that was erected in an open Place, and held a golden Apple in the Right Hand with this Inſcription, *O Chriſt, my God, I recommend this City to your Protection.* St. *Cyril*, who was Biſhop of *Jeruſalem* in the following Reign, tells us that Pieces of the Croſs were in a little Time diſperſed 'through the whole World; for he and his Predeceſſors ever ſince *Macarius* had gratified the Devotion of ſeveral Pilgrims by that valuable Preſent. The Emperors too, who were in Poſſeſſion of half of that glorious Trophy of our Redemption, ſometimes diſtributed it to crown'd Heads. In the Year 569 *Juſtin* II ſent a Piece of it to St. *Radegunda*, Wife to *Clothaire* I, King of *France*, which ſhe gave to her Monaſtery of the Holy Croſs at *Poitiers*. And it was upon this Occaſion that *Fortunatus*, afterward Biſhop of that City, compoſed thoſe Hymns, which we ſee at this Day in the Offices of the Paſſion and Croſs in the *Roman* Breviary and Miſſal. St. *Gregory* of *Tours*, who was then Prieſt, was preſent when that great Relick was receiv'd at *Tours* in it's Way to *Poitiers*, ſpeaks of ſeveral Miracles perform'd there on that Occaſion, of which he was an Eye-Witneſs, and in Memory of which he built a Chapel in that City in Honour of the Holy Croſs. Fifteen Years after that St. *Gregory* the Great brought ſome Pieces of it from *Conſtantinople*, where he had reſided as Nuntio from Pope *Pelagius* II, ſome of which he ſent to *Reccaredus* King of the *Goths*, in *Spain*, lately converted from *Arianiſm*.

That Part of the Croſs which was at *Jeruſalem*, was kept there 'till the City was taken by *Choſroës* King of *Perſia*, in 614, who carried it off with other Booty; but it was recover'd and brought back fourteen Years after by the Emperor *Heraclius*. Upon it's Recovery it was firſt carried to *Jeruſalem*, but removed to *Conſtantinople* for the greater Security. The ſucceeding Emperors

continued

continued to oblige ſeveral Chriſtian Princes with what all ſo eagerly deſired. May 4.
'Tis to this Practice that *France* owes the Piece which is now ſeen in the Treaſury of St. *Denis :* which was ſent thither by *Baldwin* Earl of *Flanders*, and Emperor of *Conſtantinople* in 1205. St. *Lewis* brought another conſiderable piece into *France* in 1241, which he gave to the Holy Chapel that he built near his own Palace the next Year.

That Part of the holy Croſs which was left at *Jeruſalem* was incloſed in a ſilver Caſe and committed to the Care of the Biſhop of that City; who at firſt expoſed it to the Veneration of the Faithful only once a Year, and that on *Good-Friday*; which gave Riſe to the devout Ceremony of paying our Reſpects to the Sufferings of our Redeemer on that Day, by a particular Application to the Croſs. But the Finding of the holy Corſs was united with the Feſtival of it's Exaltation and both kept together for ſome Time on the fourteenth of *September*. They are ſtill join'd in one Feaſt on that Day by the *Eaſtern* Church; but have been two diſtinct Feſtivals in the *Weſt* at leaſt ever ſince the Pontificate of *Gregory* II, who ſucceeded to St. *Peter*'s Chair at the Beginning of the VIII Century.

The IV Day.

St. Monica.

THE Saint, whom the Church honours this Day, was born in the Year 332, of Parents remarkable for their Piety and Virtue, who took all due Care of their Daughter's Education. She was put into the Hands of an old Governeſs, who had lived a conſiderable Time in the Family. Her Age, and experienced Prudence made them repoſe an entire Confidence in her, and entruſted her with the moſt important Charge in the Houſe; of which ſhe acquitted herſelf with all poſſible Exactneſs and Fidelity. She was a great Miſtreſs of the difficult Art of educating Children, and knew how to make Allowances for the Weakneſs of their Age and Conſtitution, without loſing her Authority over them. She was ſo ſtrict that ſhe would never permit them to drink even Water between Meals; for, as ſhe very wiſely obſerved to them, Water being all that was then in their Power, they were willing to content themſelves with it; but when they came to be Miſtreſſes of the Cellar, the ſame Habit of drinking continuing, they would then covet as much Wine as they now did Water.

But

May 4. But, notwithſtanding all her Precautions and Inſtructions on that Subject of Temperance, the young *Monica*, as ſhe afterwards own'd to her Son, contracted an Inclination to Wine. As ſhe was the ſobereſt of all the Children, ſhe was uſually employ'd to draw Wine for the Table; and, 'though ſhe had a natural Averſion to Wine, her Levity and Curioſity got the better of it ſo far as to prevail with her to taſte it when ever ſhe went to the Cellar, and overcame it entirely in a little while, ſo that ſhe drank plentifully whenever it came in her Way. But God, who look'd on our Saint with gracious Eyes, cur'd her of this ill Habit betimes. Some Words ariſing one Day between her and one of the Maids, ſhe had the Mortification to hear her Affection for Wine had not paſs'd unobſerved, and was called by the ſhocking Name of Drunkard. Inſtead of flying into a Paſſion, and returning the Affront by Recrimination, ſhe enter'd into herſelf, found ſhe had given but too much Ground for ſuch an Accuſation, and from that Moment put it out of her Power to make her the like Reproach.

When the Grace of God had wrought this happy Change in *Monica*, ſhe receiv'd Baptiſm, which her Conduct ever after would almoſt perſuade us ſhe preved without Spot. As ſoon as ſhe was marriageable ſhe was diſpoſed of to *Patricius* a Citizen of *Tagaſta* in *Numidia*, not very conſiderable in the World, and unhappily engaged in Paganiſm. His Extravagances and Debaucheries exerciſed our Saint's Patience; who lived in perfect Submiſſion to him, obey'd him punctually, and neglected nothing that might reform him; 'though her exemplary Behavior was almoſt the only Argument ſhe uſed to reclaim him. She never reproached him with his Conduct, but waited with all Humility and Patience for the Time appointed by the Divine Mercy to enlighten his Mind, and change his Heart. *Patricius* was haſty and paſſionate; but *Monica* had too much Virtue and Prudence to contradict or even cenſure him when he was out of Humour. She took a more favourable Moment to juſtify her own Conduct, and let him ſee his Miſtake; and thus they paſſed their whole Life together without any thing that could be properly called a Quarrel.

The Almighty at laſt rewarded her Patience with the Converſion of her Huſband, who renounced the Errors of Paganiſm, and the corrupt Morals that are the Natural Conſequences of a Religion, in which the very Gods are repreſented as Drunkards, Bullies, and Libertines; and ſpent the laſt Year of his Life in a Manner that overpay'd all our Saint's former Concern and Labours. *Monica*'s Virtue was not confined to her own Family; but made her a Publick Good. She reſtor'd Peace wherever ſhe interpoſed; and, after ſhe loſt her Huſband, gave conſtant Attendance at the Church, ſerved the Poor, and relieved

relieved them with Cheerfulneſs and, Liberality, and in ſhort, was exactly what St. *Paul* requires Chriſtian Widows ſhould be. May 4. 1. Tim. 5.

She had three Children, two Sons and a Daughter; *Auguſtin* the eldeſt was by Turns her greateſt Affliction, and her greateſt Comfort. She was particularly careful to inſtruct him in the Faith, and inſtil virtuous Principles into him before any other Impreſſions could be made on his Heart and Mind; and, as he himſelf owns, the Providence of God was ſo watchful in his Favour, that his Father's Errors had not the leaſt Power or Influence over his tender Mind. His good Mother did not think proper however to preſent him to the ſacred Font in his Infancy, for fear the Exceſſes of his growing Years ſhould profane the venerable Character he was to receive in Baptiſm. She had the Mortification to ſee this Precaution but too well juſtified by his Conduct. For all the Inſtructions and Care of a pious Mother proved too weak to check the Impetuous Sallies of her Son, who diſcover'd a ſtrong Propenſity to Vice as ſoon as he was capable of committing any. But *Monica* could not give over her Endeavours for his Reformation, which ſhe made the Subject of her daily Prayers, and accompanied her Devotions with Faſting, Alms, and all the good Works that can draw down the Mercy of God upon his Creatures. She was continually preſſing him to think of his Condition and alter his way of living; but all her Advice was neglected and deſpiſed, as the idle Cant of a weak Woman. None but a Mother full of the ſame Zeal for the Soul of a Child can conceive the Sorrow ſhe felt on this Occaſion.

After her Huſband's Death ſhe made a Friend, by whoſe Help *Auguſtin* was continued at *Carthage*, where he had been ſent in his Father's Life Time, and enabled to purſue his Studies. His careful Mother removed to that City that ſhe might not be wanting in any thing that could tend to his Reformation. Here he fell into the Errors of the *Manicheans*, which was a freſh Affliction to our Saint; who now ſeeing his Underſtanding as corrupt as his Heart ſhed Abundance of Tears for his Recovery from the Deluſions of that Sect; and bewail'd his Fall much more than ſhe would have done his Death. 'Though the Time appointed by the Wiſdom of God for *Auguſtin*'s Converſion was yet at a great Diſtance, the divine Goodneſs allow'd her ſome Hopes in the Midſt of all her Grief, and broke the Cloud which hung over her Mind with a Glimpſe of Comfort. She dreamt ſhe was on a long Plank, where ſhe was accoſted by a young Man, who, ſeeing her overwhelm'd with Grief, aſked her with a cheerful Smile what was the Cauſe of it. She told him her ſorrow was occaſion'd by the Loſs of her Son. To which the Stranger replied, " dry up your Tears; " your Son is with you". Upon which ſhe caſt her Eyes toward the Place he

May 4. pointed at, and ſaw *Auguſtin* cloſe by her. This Dream work'd ſo ſtrongly on *Monica*, that ſhe began now to look upon her Son with a more favourable Eye, and allow'd him to eat with her, a Liberty ſhe had denied him ever ſince his engaging with the *Manicheans*. She was ſo firmly perſuaded of the Truth of the late Prediction, that ſhe told her Son what ſhe had Dreamt; and, upon his inferring that ſhe would one Day come over to his way of thinking, ſhe immediately replied, "No; I was not told I was with you, but that you was "with me".

Monica perceiving her Son go on in his uſual Diſorders continued her Prayers and Tears for his Converſion; and applied to a holy Biſhop, whom ſhe begg'd to talk to him, and endeavour to ſhew him his Errors. That Prelate thought him too proud, and full of himſelf to liſten to any thing on that Head, and therefore declin'd talking to him. But the afflicted Mother, not content with his Anſwer, continued her Importunities, which were accompanied by a Flood of Tears, and interrupted by repeated Sighs. Upon which the holy Prelate made no other Reply at laſt, but that *it was impoſſible the Child of ſuch Tears ſhould be loſt*; which *Monica* receiv'd as an Oracle from Heaven. *Auguſtin*, however, remain'd a Slave to the phantaſtical Notions of the *Manicheans* nine Years, and being then quite ſurfeited with the Inſolence and Enthuſiaſm of thoſe Hereticks, went to *Rome* where he hoped to find more Succeſs in his Enquiries than he had met with at *Carthage*. Our Saint fear'd this Journey would delay her Son's Converſion, of which ſhe began to entertain ſome Hopes, and therefore did all ſhe could to divert him from it. When ſhe found him bent on it, ſhe follow'd him to the Place where he was to take Shipping, and declared ſhe would not quit him. But *Auguſtin* found Means to leave her behind. He had not been long at *Rome*, when he fell dangerouſly ill of a Fever: and, ſpeaking afterwards of that Part of his Life, he attributes his Recovery to the conſtant Prayers of his devout Mother. After he had given ſufficient Proof of his Capacity at *Rome*, he was ſent to teach Rhetorick at *Milan* in 384. As ſoon as *Monica* receiv'd the News of her Son's Removal, ſhe was reſolved to go to him. Her Concern for his Soul, and Confidence in the Promiſes of God raiſed her above all Apprehenſions of the Length and Difficulty of the Voyage; She was ſo well aſſured of her Son's Converſion, and depended ſo entirely on the Satisfaction of ſeeing him embrace the Catholick Faith, that ſhe comforted the Sailors in a violent Storm by telling them they would certainly reach the Port; for the Almighty had promiſed ſhe ſhonld ſee her Son. Upon her Arrival at *Milan* he told her, as an agreeable Piece of News, that he had left the *Manicheans*; to which ſhe anſwer'd very calmly that her Joy would not be complete

plete 'till he became a Catholick, a Satisfaction ſhe promiſed herſelf before ſhe died. Her Time was ſpent at *Milan* in the ſame Exerciſes of Piety, Charity, and Penance, which had been her conſtant Employments in *Africa*; and ſhe liſten'd to the ſolid and beautiful Diſcourſes of St. *Ambroſe* with Attention and Veneration; to whoſe invincible Argu ments ſhe knew her Son's preſent Diſpoſitions were owing. May 4.

It was a Cuſtom in *Africa* to offer Bread, Wine, and Meat at the Tombs of the Martyrs and in Churches that bore their Names. *Monica* was going to practiſe the ſame at *Milan*, when the Perſon who kept the Church Door told her the Biſhop had forbid any ſuch thing to be done there. This was enough to make one of her Humility deſiſt from it. Her Intent in that Practice was only to diſtrubute what ſhe brought to the Poor, after ſhe had made an Offering of it in the Church; but the exalted Opinion ſhe had of St. *Ambroſe*'s Wiſdom and Virtue would not allow her to diſpute the Point, or even enquire into the Reaſons of the Prohibition. Inſtead of thoſe Offerings, which look'd too much like the Practice of the Pagans at the Death of their Relations, ſhe learnt from that Time to bring only a Heart full of Devotion, and Gratitude for the Glorious Victories of the Martyrs; and think of no Feaſt in the Church but what the Power and Goodneſs of God has prepared in the Holy Euchariſt. St. *Ambroſe*, who ſaw her great Devotion, Humility, and Charity, had a ſingular Regard for our Saint; and often congratulated *Auguſtin* upon his Happineſs in ſuch a Mother.

When *Auguſtin* had ſpent about two Years under that excellent Maſter and great Saint, he came to a Reſolution of embracing the Catholick Faith, and put himſelf among the Catechumens. From which Time the Grace of God made daily Progreſs in his Heart 'till it overcame all Reſiſtance. This Change was no ſooner effected, but he gave his Mother an Account of it; who was tranſported with Joy at the Miraculous Circumſtances of it. Her Griefs were now at an End, her Tears dried up, and ſhe full of Gratitude and Admiration at the Divine Goodneſs, which had granted even more than ſhe deſired: her Son was not only gain'd to the true Religion; but every Motion, and Inclination of his Heart was ſanctified; ſo that with the Catholick Faith he receiv'd a thorough Contempt for all the Pleaſures of this Life, and an ardent Zeal to practiſe the moſt difficult Counſels of the Goſpel. Let Parents learn from the Example of our Saint to make their Children's Salvation their Chief Care; and 'though they do not immediately receive the Comfort they deſire, they may here find Encouragement to perſevere in their Addreſſes to Heaven for their Converſion. 'Tis a dangerous Deluſion to imagine our Prayers are not heard,

May 4. becauſe the Change we deſire is not produced at the Time we pretend to expect it; God often delays the deſired Bleſſing that we may purchaſe it by a long Courſe of Tears and Prayers, and thus be more ſenſible of the Value of what we aſk, than if it had been the Reward of a few Petitions, and ſmall Labour.

Auguſtin was now much dearer to his holy Mother than ever; ſhe attended him to a Country Houſe where he ſpent ſome Time with a ſelect Number of Friends, and was as careful of the whole Company as if they had all been her own Children. She was preſent at their moſt ſublime Diſcourſes, and deliver'd her Opinion on the Matters before them with ſo much Wiſdom and Judgment that her converted Son tells us ſhe exceeded the moſt celebrated Philoſophers, and that he was deſirous of preſenting the World with his Mother's Thoughts, that they might ſee the Difference between acquiring Knowledge by mere Dint of Study, and gaining it by conſtant Converſation with God, and a cloſe Application of the Mind to the Author of all Wiſdom. *Monica* ſtaid at *Milan* 'till the great Work of her Son's Converſion was complete; for ſoon after he received Baptiſm from the Hands of St. *Ambroſe*, ſhe ſet out for her own Country with *Auguſtin*, his Son *Adeodatus*, his Brother *Navigius* and his Friend *Alypius*, who were admitted to the Laver of Regeneration at the ſame Time, and ſome other of his Acqaintance. They travell'd as far as *Oſtia*, where they had Time to repoſe themſelves after their long Journey, before they took Shipping for *Africa*. While they were there, one Day our Saint and *Auguſtin*, being alone together engaged in an agreeable Enquiry into Futurity, and carried their Thoughts ſo far that they quite forgot all that was paſt. Their Diſcourſe turn'd upon the eternal Happineſs of the Saints. They raiſed their Views above all that is groſs and material, talk'd of the Soul of Man, where they found abundant Reaſon to admire the Works of God; and then went on 'till they came to the eternal, unchangeable Wiſdom. The Beauty of the Object tranſported them ſo that they ſeem'd to be entring on the Enjoyment of that infeffable Bliſs, and were inconſolable that they could not yet poſſeſs it entirely. The Converſation was cloſed by our Saint, who addreſs'd herſelf to *Auguſtin* in this Manner. "For my Part, ſaid ſhe, I can ſee no-"thing in this World that can affect or attact me. Why then am I left in "it, when I have nothing more to deſire? I wiſhed for Life only that I "might ſee you a Catholick; it has pleaſed God to grant my Requeſt, and "even give me more then I ever durſt hope for in your Converſion; and "what farther Buſineſs have I here?

About five or ſix Days after this, *Monica* fell ill of a Fever, which was attended with fainting Fits. When ſhe came to herſelf one day, ſhe fix't her Eyes

Eyes upon her two Sons, and aſk'd where ſhe had been? Obſerving them ſhock'd at that Queſtion, ſhe told them they ſhould bury her in that Place. *Navigius* expreſs'd a Deſire of ſeeing her end her Days in her own Country; upon which *Monica* gave him a Look that carried a ſevere Reprimand for ſo low and trifling a Thought, and turning to St. *Auguſtin*, expreſs'd her Diſlike of his Brother's Diſcourſe; and then, ſpeaking to them both, deſired they would be under no Concern for her Body, for it was no Matter where that was laid. "*All I ask of you*, ſays ſhe, *is that you will never fail to remember me at the Al-*" *tar of the Lord.*" When ſhe had thus recommended herſelf to their devout Thoughts, ſhe compoſed herſelf, and after nine days Ilneſs, expired in the fifty ſixth Year of her Age, was buried at *Oſtia* according to her own Direction; and her Will punctually perform'd by St. *Auguſtin*, who not ſatisfied with remembring her at the Altar, recommends her and his Father to the Devotion of all that ſhould read his Confeſſions, and begs that God would inſpire all who ſhould peruſe that Piece with the Charitable Diſpoſition of praying for them. May 5.

From that Time our Saint's Memory has been highly eſteem'd by the whole Chriſtian World, which is edified and inſtructed by her Life and Death, as recorded by her Son. Her Name is inſerted in the Roman Martyrologe on the fourth of *May*; which probably was the Day of the Tranſlation of her Relicks from *Oſtia*, 'though the *French* and *Italians* are not agreed on the Place where they now are. The former pretend they were removed to the Abbey of *Arouaiſe* in *Artois* in the Year 1162; while the latter aſſert they were brought to *Rome* in 1430. But, 'though both cannot be in the Right in this Diſpute, the Miſtake, wherever it lies, does not ſeem dangerous, becauſe they both deſign to honour God in the Saint, in the Preſence of what they are perſuaded was once animated with her pure Soul; which Intention is not at all prejudiced by Miſinformations in Regard of the Fact in Queſtion.

The V Day.

Pope Pius, V.

MICHAEL *Ghizleri*, was born at *Boſco* in the Dioceſe of *Tortona* in *Liguria* on the ſeventeenth of *January* 1504. His Parents, whoſe Circumſtances were but low, deſign'd to provide him with a Trade for his Subſiſtence.

But

May 5. But their Vertue was much ſuperior to their Fortune, to which he ow'd a religious Education, and ſome Acquaintance with Letters. The good Impreſſions he receiv'd in his early Years raiſed his Thoughts and Inclinations above their Views; and when he was about fifteen, he enter'd himſelf among the reform'd *Dominicans* at *Voghera*. When he had made his Noviceſhip in that Houſe, he was removed to the Convent at *Voglebano*, famous for Regularity, and ſuch Studies as are admitted in religious Houſes. From thence he was ſent to *Bolognia*, where he taught Logick, Philoſophy, and Divinity; and was at the ſame Time employ'd in forming the Novices. In 1528 he was ordain'd Prieſt at *Genoa*, and afterwards made Prior of ſeveral Convents ſucceſſively, in all which he maintain'd monaſtick Diſcipline, and corrected Abuſes more by his exemplary Conduct than force of Words; ſo that, whereever he had any Authority, the Spirit of St. *Dominick* was revived in all it's original Purity and Fervour. He ſignaliz'd himſelf by his conſtant Attendance on the Exerciſes of the Cloiſter, and Divine Service, by his Love of Retirement, Silence, Poverty and Mortification, and a Zeal againſt the Hereticks of his Days. In Conſideration of the Vertue laſt mention'd he was choſen Inquiſitor at *Como* for *Lombardy* and the Dutchy of *Milan*. He diſcharged the Duties of that Poſt with great Prudence, and Courage; and often run the Hazard of his Life in the Execution of his Commiſſion. His Preaching and Labours in that Capacity were crown'd with ſuch Succeſs in thoſe Parts of *Italy* that lie near *Swiſſerland*, where the Poiſon of *Calvin*'s Doctrine began to ſpread, that in the Year 1551, he was made Commiſſary general of the Inquiſition, and four Years after Vicar to the Iuquiſitor general.

In 1556 Pope *Paul* IV, who had been long acquainted with our Saint's Merit obliged him to accept of the Biſhoprick of *Nepi* and *Sutri*, two Sees united in *Tuſcany* about thirty Miles from *Rome*; and upon the firſt Promotion of Cardinals, which happen'd about half a Year after, receiv'd him into the ſacred College. Our Saint from that Time was known by the Title of Cardinal *Alexandrini*; and choſe to be ſo called from *Alexandria* a City about ſix Miles from the Place of his Birth. 'Till he appear'd, the Popes had always reſerved to themſelves the Charge of ſupreme Inquiſitor of the whole Church; but *Paul*, who was no Stranger to our Saint's Capacity, confer'd it on him with great Solemnity in a full Conſiſtory; in Virtue of which he became Superior to all the Inquiſitors in the World. But our Cardinal was the only Perſon ever intruſted with that Dignity; for the ſucceeding Popes have confin'd it to their own Perſons, and put the Inquiſition in the Hands of a Congregation of Cardinals, according to the Regulation of *Paul* III. This Dignity however only placed our Saint's Humility

mility, and other Vertues in a ſtronger Light, and recommended him more effectually to the World. May 5

Paul the fourth died in 1559, and was ſucceeded by *Pius* IV, who ſhew'd but little Regard for the Friends and Creatures of the late Pope. But our Cardinal, 'tho' raiſed and highly favour'd by his Predeceſſor, did not fall into Diſgrace on that Score; becauſe the new Pontiff was convinced that Favour, Quality, Intrigue, or powerful Recommendations had no Share in his Promotion, which was entirely due to his own Merit. On the contrary, *Pius* confirm'd him in the Office of ſupreme Inquiſitor, and removed him from *Nepi* and *Sutri* to the Biſhoprick of *Monte reale* in *Piemont*. That Dioceſe had been much haraſſed by War and Hereſy, and as much neglected by the late Biſhops. Our Saint, who underſtood what the Connexion between a Paſtor and his Flock obliged him to, could not think of remaining at a Diſtance from them, while in that calamitous Condition. So that, neither the Buſineſs of his important Poſt, nor a violent Indiſpoſition, under which he then labour'd, could hinder him from viſiting his Dioceſe, and endeavouring to reform what he ſhould find amiſs there. He was receiv'd with extraordinary Marks of Reſpect by the Republick of *Genoa*, the Duke of *Savoy*, the Governor of *Milan*, and the Communities of all the Towns that lay in his Way. He was obliged to return to *Rome* in the Cloſe of 1563, in order to preſide in the Congregations of the Holy Office; and aſſiſted at all the Aſſemblies the Pope held for reviſing the Tranſactions of the Council of *Trent*. In the Debates that aroſe in thoſe Meetings, our Saint, deliver'd his Sentiments without the leaſt Fear, or Diſguiſe; and carried his diſintereſted Freedom ſo far upon ſeveral Points which the Pope was inclined to ſoften in Favour of ſome great Perſons, that he was diſmiſs'd the Vatican, and his Authority of ſupreme Inquiſitor much abridged. He was told one Day, that if he did not learn a little more Complaiſance, he would ſtand fair for being clap't up in the Caſtle of St. *Angelo*. To which he replied, that when he was no longer to be allow'd the Liberty of ſpeaking Truth, and ſtanding up for Juſtice and Religion, they might ſend him to his Convent, which would always be ready to receive him.

Upon the Death of *Pius* IV in 1565, Cardinal *Alexandrini* was made Pope. St. *Charles* Biſhop of *Milan*, Nephew to the deceaſed Pope, was the chief Stickler for his Election; in which he could conſider nothing but the Merit of the Perſon; for Policy would have taught him to appear for any Body rather than one, who had receiv'd ill Uſage from his late Uncle, and might be tempted to employ his Authority and Power againſt his Relations, and Friends. But our Saint's Generoſity and Greatneſs of Soul were too well known to allow

Charles

May 5. *Charles* to entertain ſo low, and unworthy Opinion of him. The new Pope took the Name of *Pius*; and was crown'd on the Seventeenth of *January* in 1566, the tenth Day after his Election. Thoſe Largeſſes which the Popes uſed to beſtow on the People of *Rome*, and what was employ'd in ſplendid Entertainments at their Acceſſion to the Chair of St. *Peter*, were now converted into Alms, and diſtrubuted among the Poor. As he was very deſirous of eſtabliſhing Sobriety and Religion among his People, his firſt Care was to make his own Family a complete Pattern of what he wiſh'd for and expected in others. As he knew the Influence of Example in exalted Characters, he endeavour'd to engage the Cardinals to make the ſame Reformations in their Houſes, that thus thoſe who were uſed to look on them as the Rule of their Conduct might ſee nothing in their Lives, but what became the Dignity they enjoy'd in the Church. He applied ſeriouſly and vigorouſly to baniſh Luxury and Debauchery from *Rome*, and obliged all the Publick Proſtitutes to retire to an obſcure Part of the Town, that thus a Mark of Infamy might be fixt on them, and ſuch as frequented that Company. His charitable Endeavours for reclaiming thoſe unhappy Perſons met with no ſmall Succeſs; and to prevent the Increaſe of their Number, he gave Fortunes to a great many poor Girls, whoſe Circumſtances might otherwiſe have expos'd them to Temptation. He made ſeveral uſeful Regulations for the Reformation of the Manners of all ſorts of People, and was particularly careful that good Order ſhould be obſerved in the City, and Juſtice adminiſtred without Partiality or tedious Delays. So that *Rome* aſſum'd a new Face upon his appearing in the Papal Chair, and gave an edifying Example to all Chriſtendom.

His Zeal for the Reformation of the Church made him particularly active in publiſhing the Council of *Trent*, and preſſing it's Reception. Where we are to obſerve that the whole Church was always unanimous in rejecting the Errors there condemn'd, and embracing the Faith, as defin'd in that Council; ſo that all the Difference remaining about the Acts of that illuſtrious and venerable Aſſembly, regards only ſuch things as are local, occaſional, and therefore in their own Nature changeable. Now that ſuch Differences do not at all affect the Unity of the Church, is evident from all concern'd in this Diſpute being in actual Communion together.

The Hereſies of thoſe unhappy Times had ſpread their Infection in *Germany*, the Low Countries, and *France*, with a Succeſs that called for all the Vigilance and Zeal of the Powers of Chriſtendom. *Maximilian* II, was then Emperor; and our holy Pope employ'd Cardinal *Commendon* to ſolicit the Catholick Cauſe at his Court, which he perform'd ſo well that the Judgment and Deciſion of religious

Affairs

Affairs was taken out of Lay Hands, who had uſurp'd that Province during the Confuſions and Diviſions of Chriſtendom; and ſeveral Biſhops, and inferior Paſtors recover'd the Poſſeſſion of their Churches, from which they had been divorced by the Proteſtants. At his Requeſt the Confeſſion of *Ausbourg* was prohibited in *Auſtria*; and the *Lutherans* were treated as Hereticks, and refuſed Toleration in that Country. His Applications to the Kings of *Poland* and *Pruſſia* on the ſame Subject, were as vigorous and ſucceſsful as thoſe in *Germany*: and the Catholicks of *France* and *Holland* ſupported by his Advice, and aſſiſted by Money from the Apoſtolical Chamber, gain'd conſiderable Advantages over the *Calviniſts*, who infeſted thoſe Countries, and proved Rebels to the Civil, as well as to the Eccleſiaſtical Power. *Elizabeth*, Queen of *England*, whom the Proteſtants of this Nation deſervedly call the *Bulwark of the Reformation*, was ſolemnly excommunicated by our Saint, who united *Spain* and *Portugal* againſt her, and omitted nothing in his Power that might excite the Catholick Princes againſt her, and deſtroy her Credit in the World for the Intereſt of Religion. *Spain*, the Kingdom of *Naples*, and ſeveral other Parts of his Catholick Majeſty's Dominions found Employment for this active and vigilant Paſtor, who removed ſeveral Abuſes, and remedied ſome ſcandalous Diſorders, which had got Footing in thoſe Countries. His Paſtoral Concern extended to the moſt remote Corners of the new World; and the Kings of *Spain* and *Portugal*, at his Inſtance, made a Proviſion for the Miſſionaries of *Japan*, and the new Chriſtians there, whoſe Wants and Miſery might tempt them to fall back into their former Infidelity. May 5.

Zeal for the Kingdom of Chriſt was our Holy Pope's predominant Virtue; for while he was thus employ'd in reſtoring the Faith in *Europe*, and propagating it to the moſt diſtant Parts of the known World, he was as induſtrious in his Endeavours to ſtop the Progreſs of the common Enemy of our moſt holy Religion, who took Advantage of the Diviſions of Chriſtendom, and attack'd *Malta*. 'Though the Inhabitants of that Iſland, aſſiſted by a conſiderable Body of the *French*, had maintain'd that Iſland againſt the *Ottoman* Forces, and obliged *Soliman* II to raiſe the Siege, they had ſuffer'd much Damage in the Action. In conſideration of which the Pope remitted vaſt Sums to repair their Fortifications, and build a new Town. And when the *French* Forces paſs'd through *Rome* in their way home from that Expedition, he offer'd them ten thouſand Crowns of Gold, as an Acknowledgment of the Service they had done to Chriſtendom. The Commanders of thoſe Troops, with the Count of *Briſac*, at their Head, declined accepting of the Preſent with a Generoſity equal to that

May 5. with which it was offer'd, and went away full of Veneration for the great Pope. He exerted himſelf with uncommon Diligence to eſtabliſh a Union among Chriſtian Princes, which would make them formidable to the *Turks*, and publiſhed a Jubilee, to avert the Anger of the Almighty, by an univerſal Penance, and engage the Charity of the Faithful for the Support of a holy War againſt thoſe Infidels. The Chriſtian Powers could never want a ſufficient Motive for making War on the *Mahometans*. But they did not ſeem inclined to ſtir 'till they were rouzed by ſome freſh Provocation; which was given accordingly in 1570. *Selim* II, Son and Succeſſor to Sultan *Soliman*, violated the Treaty made between the *Ottoman Porte*, and the Republick of *Venice* by ſeizing on the Kindom of *Cyprus*. The *Venetians* applied to the Pope for Aſſiſtance, who engaged the King of *Spain* in their Intereſt; for *Pius* look'd on this as a favourable Opportunity of humbling the Pride, and chaſtiſing the Inſolence of the *Turks*. The Pope's Gallies, thoſe of the Republick, and the *Spaniſh* Ships united made a formidable Fleet, which ſail'd under the Command of Don *John* of *Auſtria* to the Gulf of *Lepanto*, where they engaged the Enemy on the twelfth of *October* 1571, and obtain'd a glorious Victory over the Infidels who loſt their General, and their chief Officers, thirty thouſand Men, three hundred Ships, and Gallies, beſides a great Number of Priſoners, and fifteen thouſand Chriſtians recover'd from the Power of thoſe hard Maſters. The Succeſs of this Expedition, next to God, was attributed to our Saint; who after having directed the whole Affair, and contributed largely to the carrying it on, intereſted Heaven in it, by ordering Publick Prayers, Faſting, and other good Works; and practiſing the ſame with the greateſt Exactneſs and utmoſt Rigor.

That he might improve the Bleſſing of that memorable Day, he deſign'd to continue the War the next Year, and was actually employ'd in finding Means to purſue the Advantage the Chriſtians had gain'd at *Lepanto*, when the Stone in the Kidneys, under which he had labour'd many Years grew ſo violent in the Beginning of the following Year, that he had no Hopes of living to ſee his great Deſign put in Execution; and therefore, recommending the Care of it to others, he ſpent what little Time he had left in Works of Piety, and a direct Preparation for his approaching Change. He died on the firſt of *May* 1572, in the ſixty ninth Year of his Age, and the ſeventh of his Popedom. His Death gave the *Turks* as much Joy, as the Loſs of ſo great and holy a Paſtor occaſion'd Sorrow in the Chriſtian World; and *Selim*, who look'd on him, as the moſt formidable Enemy of the *Ottoman* Power, made publick Rejoicings on this Occaſion.

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The Saint's Body was expoſed four days in St. *Peter*'s Church, during which Time great Crouds reſorted thither to expreſs their Veneration for him. On the ninth of *January* 1588 it was removed to St. *Mary Major*'s. Pope *Clement* the tenth pronounced him *Beatified* on the firſt of *May* 1672, and placed his Feſtival on the fifth of that Month, the firſt vacant Day; and the eleventh Pope of the ſame Name canoniz'd him in the Year 1713. May 6.

The VI Day.

The Martyrdom of St. John.

THE Life, and Actions of the glorious Apoſtle and Evangeliſt St. *John* are reſerved to the twenty ſeventh of *December*. But this day being by the Church devoted to the Confeſſion, and Sufferings of that Saint, we ſhall follow the Intentions of our Holy Mother in ſpeaking of them at preſent. Our Bleſſed Saviour had foretold his own Death three ſeveral Times; but his Apoſtles and conſtant Attendants did not yet underſtand his Predictions. After the third Declaration of what he was to ſuffer from the Jews, *Salome* the Wife of *Zebedee*, came to him, and petition'd that her two Sons *John* and *James* might be allow'd the firſt Places in his Kingdom, and one be ſeated at his Right, the other at his left Hand. *Jeſus*, finding her Miſtake in the Nature of his Kingdom, and the Preferments to be expected in it, told her ſhe knew not what ſhe aſk'd. " *Can you*, ſays he to thoſe two Apoſtles, *drink of the Cup, which I* " *am to drink, and be baptized with the Baptiſm which I am Baptized*? To which they both replied they could. " *Yes*, ſays our Lord, *you ſhall indeed drink of* " *the Cup, which I am to drink, and be baptiz'd with the Baptiſm with which I* " *am baptiz'd*; *but to ſit at my Right and Left Hand is not mine to give*; *but* " *is for thoſe for whom my Father has prepared* that Favour. His Promiſe of making them Partakers of his Cup of Sufferings and that painful Baptiſm which was to be their Paſſage to Glory, was fulfilled after the Deſcent of the Holy Ghoſt on the Diſciples. Our Saint was impriſon'd, whipt, and loaded with opprobrious Language, together with St. *Peter* in the Perſecution which the Jews rais'd againſt the Church, after the Death of St. *Stephen*. Theſe however were but the Preludes of what they were afterwards to ſuffer from the Hands of Pagans. Our Saint was baniſhed from *Epheſus* under the Em-

Matt. 20. v. 18, 19.

v. 22.

Mar. 10.

May 6. peror *Domitian*, who employ'd his Power againſt the Kingdom of *Jeſus Chriſt*, toward the Cloſe of his Reign.

He was afterwards carried to *Rome*, and as *Tertullian* aſſures us, condemn'd by the ſame Prince, to be thrown into boiling Oil, which it was expected muſt diſpatch him. St. *Jerom* tells us, he not only eſcap'd with his Life; but came out of the Veſſel, more lively and vigorous than before; and thus the Power of God triumph'd over the Malice of Men, and convinced the Heathens that the Author of Nature was with him, and had ſuſpended the Operation of the deſign'd Puniſhment by his Almighty Power, and thus St. *John* had all the Glory and Merit of Martyrdom, 'though the Enemies of Chriſtianity were not allow'd to deprive him of Life. For this Reaſon the Antients have given him the Appellation of Martyr, and the Church at this day honours him as ſuch; becauſe ſo far as regarded his Will and Inclinations to ſurrender his Life to God, he was really ſo; and if the Sacrifice was not conſummated at that Time, it was only becauſe God was pleaſed to interpoſe miraculouſly for the Continuation of a Life ſo uſeful to his Church.

This ſignal Deliverance happen'd about the Year 95, without a Gate of *Rome*, then called *Porta Latina*; where a Church was built in Memory of the Miracle. And this Feſtival, the Name of which is ſtill extant in the common Calendars and Almanacks of this Nation, was one of thoſe on which all Work but Husbandry, was prohibited in this Iſland, before the Change of Religion.

St. Edbert, *Biſhop of* Lindisfarne.

After the Death of St. *Cuthbert*, of whom we have ſpoken *March* the twentieth, the See of *Lindisfarne* in the North of *England* remain'd vacant 'till about the middle of the enſuing Year 688. St. *Wilfrid* Biſhop of *York* took Care of the vacant See during the Interval. But, as that Prelate had already the Inſpection of the Dioceſe of *Haguſtald* or *Hexam*, there was a Neceſſity of filling the See of *Lindisfarne* with one that would make that Church his ſole Employment. Upon deliberating on the Choice of a Succeſſor to St. *Cuthbert* no Man was judged more proper to continue the good Work that Biſhop had begun, and improve the Growth of the Divine Seed in the Dioceſe of *Lindisfarne* than *Edbert*, the Saint we commemorate this Day; whoſe Vertue and Learning made him equal to that important Taſk. He had a thorough Acquaintance

quaintance with the ſacred Writings, and was extremely charitable to the Poor, May 6.
to whom he always gave a Tenth of all he was worth. When raiſed to the Epiſcopal Dignity, he diſcharged all the Obligations of that exalted Station with Vigilance, Zeal, and indefatigable Induſtry. He made two Retreats every Year; one during the whole Lent; the other forty Days before *Chriſtmas*, which Times he employ'd in penitential Works, Prayer, and profound Contemplation on the great Truths of Religion, and the Bliſs of the other World, which furniſh'd him with freſh Courage and Strength for performing his Paſtoral Duties. He came out of that Religious Solitude like *Moſes* from Mount *Sinai*, where he converſed with God; and, like him, inſtructed his People, and communicated to them what Lights he had receiv'd from the Almighty.

When he had govern'd his Church about thirty Years, his Age and the Infirmities which attended it put him in Mind of his Paſſage out of this Life; which he pray'd might be made through a long Sickneſs, that might purge away all Affections to this World, and be accepted of as ſome ſmall Satisfaction for his Sins. His Requeſt was granted; and, after he had bore the Violence of a Fever a conſiderable Time with moſt exemplary Patience and Submiſſion, he died on the VI of *May* 718. His Body was buried in the ſame Grave, where his holy Predeceſſor lay before He tranſlated his venerable Relicks to another Place; and our Countryman *Bede* aſſures us it was honour'd by ſeveral Miracles. They were both taken up in 874, to ſecure them from the Fury of the *Danes*, who then made their ſecond Invaſion into this Iſland; they were carried from Place to Place for almoſt twenty Years, and then depoſited in *Cheſter*, or *Cuniceſter* in 895; tranſlated from thence to *Rippon* in 985, and afterwards to *Durham*, where the Epiſcopal See has been held ever ſince.

Our Saint's Name is mention'd on the VI of *May* in ſeveral Martyrologes; and among the reſt the *Roman* recommends him to our Veneration this Day, which perhaps was that of his Death.

St. John Damascene.

ST. *John Damaſcene* the Ornament and Support of the *Greek* Church in the VIII Century, was ſo called from *Damaſcus* the City in which he was born about the Year 676, or, as ſome ſay, later. His Anceſtors had always remain'd firm in the Faith of Chriſt, notwithſtanding the *Saracens*, who were then Maſters

May 6. ſters of *Syria*, had endeavour'd to reduce that conquer'd People to the Profeſſion of their abſur'd Religion, which was that of *Mahomet*. Their perſonal Merit had acquired them ſuch Eſteem and Reputation among the *Barbarians*, that they entruſted them with the moſt conſiderable Charges in the State; and thus they were treated by the *Mahometans* as *Joſeph* and *Daniel* were by the Kings of *Egypt* and *Babylon*. The Father of our Saint exceeded all his Anceſtors in Credit, and Authority; and was no leſs conſiderable for his Piety. When placed at the Head of the Provice, inſtead of ſquandering away his Subſtance in unneceſſary Expences, he employ'd his Money in ranſoming Chriſtian Captives; and devoted his Eſtate in *Paleſtine* to the Support of ſuch of them as were diſpoſed to retire into that Country. As this good Man had nothing more Heart than giving his Son a Religious and virtuous Education, Providence furniſhed him with a proper Perſon to undertake that Taſk. Among the Chriſtians taken by the *Saracens* upon the Sea, who were carried to *Damaſcus* for Sale, there was an *Italian* Monk named *Coſmus*, who upon Examination, not proving fit for Service, would not go off, and was therefore ſentenced to be kill'd as a uſeleſs Perſon. The *Mahometans*, affected at the Gravity of his Behaviour, and the Deference ſhew'd him by the other Slaves, were curious to know his Profeſſion, and what Rank he held among his own People. *Coſmus* told them he was only a poor Monk, who had ſpent his Days in the Study of Philoſophy, and acquiring ſacred Wiſdom; and then added that all the Concern he had upon him at the Approach of Death was that he ſhould thus be deprived of the Satisfation of communicating thoſe Diſcoveries to others, which he had acquir'd with ſo much Pains and Difficulty, and with ſo little Advantage to his Neighbour. The Father of our Saint, who heard this Declaration, tranſported at the Diſcovery of ſo valuable a Treaſure, went immediately to the *Calif* to aſk'd this learned Slave's Life; which he obtain'd without any Difficulty. *Coſmus*, thus reſcued from the Fate that threaten'd him, was carried home by his Benefactor, and made Tutor to his Son, with a ſtrict Charge to inſtruct his Pupil in the important Science of Religion, as well as in thoſe Branches of Learning the World calls by that Name.

Coſmus employ'd all his Thoughts, and Skill in filling the Duties of his new Station, and in a ſmall Time had the Pleaſure of ſeeing our Saint well grounded in the Principles of Religion, and capable of defending and enforcing them with ſolid Arguments, and ſubſtantial Reaſons. When *John* had acquired a perfect Knowledge of Philoſophy, Mathematicks, and Divinity, and could become this Improvement of his Underſtanding with Humility and Modeſty, *Coſmus* deliver'd up his Charge, and retired into the *Laura* of St. *Sabas* in *Paleſtine*, where he

ſpent

ſpent the Remainder of his Days. The *Calif*, or Prince of the *Saracens*, ſoon became acquainted with the Merit of our Saint, and, upon the Death of his Father, made him Preſident of his Council. May 6.

The Roman Empire was then in the Hands of *Leo*, ſurnamed the *Iſaurian*; who at his Acceſſion to the Throne had made a ſolemn Promiſe to protect the Catholick Faith; but broke it, declared himſelf an Enemy to the Uſe of holy Images, and perſecuted ſuch as maintain'd any Veneration was due to them. Our Saint, 'though not a Subject of the Empire, thought this Difference did not diſpenſe with his aſſiſting ſuch of his Brethren as were Animated with an ardent Zeal for the orthodox Faith, and the Advancement of true Piety, he wrote to his Acquaintance in Defence of holy Images, and employ'd all his Erudition in maintaining the Honour due to them, for the ſake of what they repreſent. Theſe Letters were handed about, 'till great Numbers, becoming acquainted with the Contents of them, were fortified in the Practice of the Catholick Church. The Emperor was ſo incenſed at the Succeſs of thoſe Dogmatical Epiſtles, that he found Means to procure one of them ſign'd with *John*'s own Hand; employ'd his Secretaries to counterfeit his Hand; and then dictated a Letter in the Saint's Name directed to himſelf, inviting him to make an Attempt on *Damaſcus*, and promiſing to betray that City into his Hands. This pretended Invitation was immediately tranſmitted to the *Calif*, with a Letter from *Leo*, in which he ingratiates himſelf with that Prince for diſcovering this traiterous Deſign, and thus ſhewing himſelf a faithful Ally. The Forgery ſucceeded; and the *Calif* was ſo enraged upon receiving this Account, of our Saint's Guilt, that, as the Author of his Life tells us, he would admit of no Defence; but order'd his right Hand to be cut off immediately; and that the miraculous Reſtoration of it clear'd his Innocence, and reſtor'd him to the Honours he enjoy'd before this Information was made againſt him.

Diſguſted at the World, and inflamed with a Deſire of conſecrating himſelf entirely to the Service of God, he ſet his Slaves at Liberty, diſtrubuted his Fortune among the Poor, the Church, and ſuch of his Relations as wanted; and reſerving only one old Coat for his own Uſe, went to *Jeruſalem*, and from thence to the *Laura*, or ſcatter'd Cells, under the Government of the celebrated *Sabas*. That holy Superior put him into the Hands of one of the moſt antient and venerable of his Monks; who was ſo ſenſible of our Saint's Worth, as ſoon as he came to be acquainted with him, that he declin'd the Charge, and declared himſelf unfit to be truſted with the Conduct of one ſo learned, as this Novice appear'd to be. Several of them made the ſame Excuſe for not undertaking the Direction of our Saint. At laſt one of them, a Man of great

May 6. great Simplicity, and a good Scholar, accepted of the Commiſſion; carried *John* into his Cell, and begun with laying down the following Rules as the Foundation of all he was to learn or practice in his new State of Life; *viz.* "To do nothing by the Direction of his own Will: to offer all his Labours, "Difficulties, and Prayers to God to baniſh all Thoughts of the World from "his Mind: to take no Pride in his ſuperiour Knowledge, or any other Ad- "vantage in his Poſſeſſion; but own himſelf ignorant and weak: to re- "nounce all Vanity, or Deſire of Diſtinction, ſo far as never to wiſh to be "favour'd with Viſions, or Revelations: to be diffident of his own Strength, "and conſtantly on his Guard: to write no Letters, nor ever ſpeak to Stran- "gers of the Inſtructions he ſhould receive in the Monaſtery: to keep ſtrict Si- "lence, and be perſuaded there may be Harm in ſaying even good Things "without Neceſſity". Theſe were the Rules of a Monaſtick Life, as practiſed in the Deſart of *Paleſtine*; the punctual Obſervance of which ſoon gave our Saint the Pleaſure he ſought for in this Religious Retreat. The Good old Man, reſolved to put his Obedience, and Humility to the laſt Proof, ſent him to *Damaſcus*, where he had once made ſo conſiderable a Figure, to ſell ſome Baſkets, the Works of thoſe holy Solitaries, who maintain'd themſelves by ſuch Labours as gave the leaſt Interruption to the other Employments of their Station. His Maſter ſet a Price upon them, which was twice as much as they were worth, and gave a him a ſtrict Charge to take no leſs. *John*, full of the great Leſſons already mention'd, made no Objection, but went directly to *Damaſcus*; and poſted himſelf in the Market Place. Upon cheapening his Goods every one laugh'd at the extravagant Price he aſk'd for them, and ſome abſued him for being ſo unreaſonable in his Demands. At laſt one who had been formerly his Servant coming by look'd ſtedfaſtly on him, knew him, and gave hm his Price for the Baſkets without diſcovering himſelf to him.

Some Time after this, a Monk whoſe Cell was near his, died; and his Brother was ſo inconſolable at the Loſs, that all our Saint could do toward drying up his Tears was to no Purpoſe. At laſt, the afflicted Perſon deſired him to make ſome Verſes on the deceaſed; which he imagin'd would prove ſome Relief to him in his preſent Diſtreſs. *John* at firſt refuſed to comply with his Requeſt, for fear of diſobeying his Director; but, overcome by his Importunities, he afterwards gave him the deſired Comfort. The old Man was appriz'd of this irregular Step; and we may Judge of the Simplicity and Regularity of thoſe holy Solitaries from the Severity he uſed on this Occaſion; he would not allow him to juſtify himſelf, but turn'd him out of his Cell, and declared he diſcarded him for ever. Our Saint, who now ſaw his Fault, and felt

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the Weight of it in the Rigour of it's Puniſhment, applied to the moſt vir- May 6.
tuous of the Monks, and begg'd they would interceed for him. After long Solicitations in his Favour, his Pardon was granted upon Condition that the Delinquent ſhould with his own Hands carry off all the Filth, Dirt, and other Nuiſances both within and without the *Laura*. *John* had no ſooner receiv'd the Propoſal, but he ſet about the Execution of it with great Alacrity. His Director, charm'd with the Humility and Obedience with which he perform'd that Taſk, went to him, embraced him, and carried him back to his Cell with Joy. The Saint thus re-united in the good old Man's Favour, was more diligent than ever in a literal Obſervance of his Advice to do nothing by the Direction of his own Will; nor to write; or talk of any of thoſe Sciences he had acquired in the World.

When he had entirely mortified his Inclination to appear Learned, and had no Deſire left of diſtinguiſhing himſelf from others, his venerable Maſter thought he might be ſafely truſted with his Pen, which he required him to employ in inſtructing the Faithful and confounding the Hereticks. Upon the Publication of *Leo*'s Edict againſt Images in 730, he wrote an elaborate and judicious Diſcourſe in their Defence. Some Time after this Piece appear'd in the World, the Patriarch of *Jeruſalem* obliged him to receive the Order of Prieſthood. Inveſted with this Dignity he return'd to his Cell, compoſed a ſecond and third Diſcourſe in Favour of holy Images, and ſeveral other Treatiſes of great uſe to the Catholick Church. His Expoſition of the orthodox Faith in four Books is a regular Body of Divinity; and the Method of that Work has been follow'd by the moſt celebrated School-men. All he publiſh'd on the Subject of Images was ſo ſtrong, and ſucceſsful, that *Conſtantine Copronymus*, Son and Succeſſor to *Leo*, and more violent againſt that pious and reaſonable Practice than his Father had been, having no other Way to be revenged on him, procured his Excommunication in the Councils of the *Iconoclaſts*.

The *Greek* Church venerates our Saint as the Reſtorer of their Service; for till his Time moſt of their Books of that kind were either loſt or corrupted; and he is look'd on as one of the firſt Authors of their *Menologes*. After many Years conſecrated to God by Penance, Study, and continual Labours, he died in Peace, as ſome ſay in the Year 754; but, according to others, in 780. The *Grecians* honour him on the twenty ninth of *November*; but the *Latins* place his Name on the ſixth of *May*, which is often taken for that of his Death.

May 7.

The VII Day.

St. Stanislaus, *Biſhop of* Cracow, *and* Martyr.

Stanislaus Sczepanowſki, deſcended from two of the moſt illuſtrious Families in *Poland*, was born on the twenty ſixth of *July* 1030, at *Sczepanow* in the Dioceſe of *Cracow*. His Parents were not leſs remarkable for Virtue than worldly Grandeur; for the Poor might depend on a Support, and the Orphans expect Protection from them. Thus kind and tender of all who wanted their Aſſiſtance or applied to them for Relief, they treated themſelves with the utmoſt Severity, and lived in the conſtant Practice of Faſting and other corporal Auſterities. They paſſed thirty Years together without Iſſue, and had then loſt all Hopes of ſeeing themſelves live in their Deſcendants, when Providence favour'd them with our Saint; whom they received with Joy and Gratitude, and devoted to God, while in his Cradle. They had the Satisfaction of ſeeing him virtuouſly inclined in his very Infancy; and, obſerving him give into the Practice of Mortification ſo far as to lie on the Ground, and abſtain in a Manner not uſual at that Age, they were ſo far from that prepoſterous Tenderneſs which moſt Parents betray for their Offspring, that they encouraged him in what the Grace of God inclined him to, and made both their Words and Example tend to ſtrengthen him in thoſe Acts of Self-denial. As ſoon as he was capable of receiving Inſtructions, they took great Care to apply him to Study; in which he ſucceeded to their Wiſh, being endow'd with excellent natural Parts, a happy Memory, and every other Qualification that could encourage the Hopes of his Parents, or reward the Pains of thoſe concern'd in his Education. He was of a ſweet Temper, full of Modeſty and Candour, and grave beyond his Years. His Meals were ſhort by Choice; he allow'd himſelf but little Time to Sleep; and ſeem'd to have no Reliſh for thoſe Diverſions, which are without Difficulty allow'd to employ the Thoughts of Children; what Moments might innocently have been granted for Recreation, were ſpent in Prayer; and the Poor were comforted and relieved with what Money was allow'd him for his own Uſe.

When he grew up, he was ſent to purſue his Studies at *Gneſne*, which was then the moſt conſiderable Univerſity of *Poland*; and from thence removed to *Paris*, where he learnt Canon-Law and Divinity. While he was in that City his Behaviour was ſuch as gain'd him the Eſteem and Friendſhip of all Perſons of diſtinguiſh'd Merit. He had a Profer of a Doctor's Degree there; but his Humility would not let him accept of that Honour, and after ſeven

Years

Years ſpent in that famous Univerſity he return'd into his own Country: where, upon the Demiſe of his Father and Mother, he became Maſter of a plentiful Fortune. But he knew Riches made no Part of the Happineſs of a Chriſtian any farther than as they enabled him to do good to his Neighbour, and therefore diſpoſed of all he had to the Poor, that he might ſerve God with more Freedom. His Views were directed to the Miniſtry; but he did not immediately come to a Reſolution of the Manner in which he was to engage in the Service of the Altar. While he was deliberating whether he ſhould embrace a Monaſtick Life, or engage among the ſecular Clergy, *Lampert Zula* Biſhop of *Cracow* perſuaded him to the latter; gave him holy Orders, and made him Canon of his Cathedral, in which Capacity he lived a perfect Model for thoſe in the ſame Situation. His Sermons, aſſiſted by the Grace of God, who only can ſpeak to the Heart, made a glorious Reformation, cured great Numbers of the Love of this World, and perſuaded ſeveral to leave all to follow *Jeſus Chriſt*. The Auſterities he began, while a Child, and that Piety which appear'd in his infant Years were now ſtrengthen'd into Habits; and the Reputation of his Virtue ran ſo high, that both Clergy and Laity crouded from all Parts of the Kingdom to conſult him in the Affairs of their Conſcience, and propoſe their Difficulties and Doubts in the moſt important Points of Faith and Morality; and no one left him without receiving the deſired Satisfaction. May 7.

Lampert, full of Gratitude to God for an Eccleſiaſtick ſo uſeful to his Flock, began now to flatter himſelf that the Divine Goodneſs deſign'd our Saint for his Succeſſor. In this View he offer'd to reſign his Biſhoprick, if *Staniſlaus* would accept of the Charge; but not being able to gain his Conſent, he entruſted him with the Miniſtry of the Word, and every other Employment in his Dioceſe of which a Prieſt was capable, 'though he was then but thirty ſix Years old. *Lampert* died on the twenty fifth of *November* 1071; and, as he had never aſk'd for the *Pallium*, what was an Archbiſhopick in the Hands of his Predeceſſors, now became only a Biſhoprick. *Staniſlaus* had ſignalized himſelf ſo advantageouſly in the Care of the Dioceſe of *Cracow* under the late Biſhop, that all concern'd in the Choice of a Succeſſor to the vacant See declared for him. He declined the Charge, alledging his own Inability to ſupport the Weight of it, which he was better acquainted with than thoſe who preſs'd his Promotion. The King, the Clergy, Nobility and People of *Cracow* reſolved to conquer his Reſiſtance, and engaged Pope *Alexander* II to ſend him an expreſs Order for complying with their Choice. Thus powerfully commanded the Saint obey'd what he was now perſuaded was the Voice and Will

May 7. of God, and was conſecrated four Months after the Death of his Predeceſſor. Convinced that thoſe who ſucceed the Apoſtles in their Functions, ought to lead a Life like theirs, he grew now more zealous, vigilant, and mortified than before. He exerted all his Vigour in inſtructing and edifying his Flock by Word and Example; viſited his whole Dioceſe every Year; took an exact Account of the Conduct and Behaviour of both Clergy and Laity under his Care; corrected Vice, wherever it appear'd; was ſo active and induſtrius in the Diſcharge of his Duty to God and his People that no Abuſe, or Irregularity could eſcape unobſerved or unreform'd. He kept a Liſt of all the Widows, and real Objects of Charity in his Dioceſe; and took ſo much Pleaſure in feeding the Hungry, cloathing the Naked, and aſſiſting the Sick, that his Houſe was always full of thoſe diſtreſſed Members of *Jeſus Chriſt*. He behaved himſelf ſo ſweetly to all, that the only Difference that appear'd between his People and him was that of a tender Father to his Children.

Boliſlaus, the II of that Name, was then King of *Poland*, a Prince poſſeſs'd of moſt excellent Qualities; which however, were unhappily eclipſed by ſuch Vices as procured him the Surmane of the *Cruel*. He was married; but his unbridled Luſt hurried him beyond the Bounds of Decency, Reaſon, and Religion, and carried him to uſe ſhameful Violence to ſeveral Ladies of Birth, and Diſtinction. When he gave firſt into theſe criminal Exceſſes, he had ſome ſort of Shame, and was private in the Commiſſion of them; but that vicions Habit being now Improved into an uncommon Impudence, and Inſenſibility, he gloried in the Practice of thoſe infamous Actions. The Nobility were ſhock'd at his Conduct; but Fear of offending their Sovereign ſtopt their Mouths. Thoſe Eccleſiaſticks, who were employ'd as the Council of his Conſcience, and conſequently obliged by their Character to take more Freedom with the Prince, and the Biſhops ſaw thoſe brutiſh Extravagances, but dared not venture to tell him of his Faults for Fear of loſing their Benefices or incurring the Royal Diſpleaſure. *Staniſlaus* was the only Perſon who had Courage enough to venture on that nice Subject. He took an Opportunity of talking with him in private, and laying before him the Enormity and Scandal of his Crimes. The King was ſo overawed by our Saint's Virtue, that 'though he could not bear his Freedom, he diſſembled his Reſentment, offer'd to extenuate his Guilt, and pretended to ſpeak of his Faults with Concern and Regret; All his Reaſons and Excuſes were ſo effectually deſtroy'd by the Wiſdom and Strength of the holy Prelate's Anſwer, that he ſeem'd convinced of his Errors and inclined to reform his Conduct. But this Impreſſion was but ſlight; for he had no ſooner left the Saint but he fell into his uſual Diſorders, and Extravagances, and began

gan to expreſs his Indignation at the Liberty he had taken, while all the reſt of his Subjects kept a dutiful Silence. He complain'd of *Staniſlaus*'s Boldneſs to the Courtiers, who, reſolved to flatter their Prince to his eternal Deſtruction rather than bear the Mortification of one ſingle Frown, improv'd his Reſentment, and exaſperated him againſt his charitable Paſtor; ſo that from that Time he ſeem'd to look on our Saint as his profeſs'd Enemy. May 7.

Mieciſlaus, a Gentleman in the Palatinate of *Sirad*, was happy in a Wife whoſe Beauty attracted the Eyes, and rais'd the Admiration of the whole Kingdom. The King deſired to ſee this celebrated Lady, and conceived a violent Paſſion for her. At firſt he tried the Power of ſoft Addreſſes, and magnificent Preſents to gain her; and then had Recourſe to Menaces; but ſhe was Proof againſt all his Attempts on her Chaſtity. Finding it impoſſible to get her Conſent, and reſolved to make himſelf Maſter of her Perſon at any Rate, he ſeiz'd on her, carried her off in Spight of all her Cries, and her Husband's Oppoſition, kept her, and had ſeveral Children by her. The Nobility of the Kingdom could not but look on this brutal Violence as an Act of Tyranny and Cruelty that nearly concern'd them all; and thought it now high Time to oppoſe the Progreſs of their Prince's Exorbitancies. But that ſeem'd a Taſk too hard for them to attempt; for not one of them had Intereſt enough with him to encourage any Hopes of Succeſs. At laſt they called in the Clergy to their Aſſiſtance, and thus ſtrengthen'd addreſs'd themſelves to *Peter* Archbiſhop of *Gneſne*, and Primate of *Poland*, whoſe Dignity gave him a Right to undertake the King's Reformation; but that Prelate, 'though a Man of ſome Vertue, could not be prevail'd on to carry their Complaints. Several other Prelates, who upon all other Occaſions had free Acceſs to the King, were ſolicited on the ſame Head, and deſired to be excuſed ſo dangerous an Attempt; ſo that *Staniſlaus* was the only Perſon who had Courage enough to undertake it. When he had recommended the Succeſs of his Enterprize to God by fervent Prayer, he put himſelf at the Head of a ſelect Number of Gentlemen and Eccleſiaſticks, went to Court, and ſpoke to the King with a becoming Reſolution and Modeſty. He repreſented the Heinouſneſs of his Crime, in very ſtrong Terms; preſs'd the Fear of God, whoſe Commandments oblige Princes as well as Subjects; conjur'd him by his Hopes of eternal Happineſs to reſtore the injur'd Gentleman his Wife, and put an End to his Debaucheries, which gave ſo much Scandal to the whole Kingdom; and then in the moſt tender and reſpectful Manner imaginable told him his Station obliged him to give him this Advice, that he might thus avoid the Judgment of the Church, which would be obliged to cut him off from her Body, if theſe Diſorders were not remedied. The King,

who

May 7. who gather'd from this Diſcourſe that he was in Danger of being excommunicated, gave a free Looſe to his Paſſion, and reproach'd the Saint with Want of Reſpect to his Royal Dignity, and leaving him abruptly, ſwore he wou'd revenge the Inſult.

One ſo vertuous and ſincere as *Staniſlaus* can never be without Enemies at a Court, where Vice is recommended and countenanced by ſuch powerful Example. Some of this unhappy Number join'd their Prince in conſidering of proper Means to oppreſs that great Prelate. His Life was too innocent and irreproacheable to allow them any real Handle againſt him, and therefore they were obliged to have Recourſe to Calumnies. The Holy Biſhop had bought a Piece of Land of a Gentleman of *Piotrawin* in the Palatinate of *Lublin*, paid the Money before Witneſſes, and given it to the Church of *Cracow*. The King himſelf had authoriz'd the Contract, *Peter* the former Proprietor was dead, and *Staniſlaus* had been in quiet Poſſeſſion of it almoſt three Years, when that Prince put the Nephews of the Deceas'd upon going to Law with the Biſhop for the ſaid Land under Pretence that their Uncle had not ſold it; and promiſed to aſſiſt them in the Recovery of it. Thoſe two young Gentlemen, fond of the favourable Proſpect, commenced a Suit againſt *Staniſlaus*. Upon which the King ſummon'd him to make his Appearance in a Court where he preſided in Perſon, and from which no Appeal could be made. The firſt Cauſe that was called was the Biſhop of *Cracow*'s; and the Plaintifs ſet forth that the Defendant was unlawfully and wrongly poſſeſs'd of their Eſtate: to which his Reply was that he had purchaſed it, and paid the Money; and called ſeveral Witneſſes to atteſt the Truth of what he ſaid. But they were intimidated, and aſſured their Lives would pay for acting contrary to the King's Will in the preſent Caſe, and therefore declined ſpeaking to the Matter. *Staniſlaus*, ſeeing Juſtice betray'd, Truth deſerted, and himſelf upon the Point of being caſt, put his whole Confidence in the Divine Protection, and told the King before the whole Court, that he would undertake to produce a ſubſtantial Evidence in three Days Time; for he hoped he ſhould be able to make *Peter* appear, and own the Sale of the Land, 'though he had been dead near three Years. This Propoſal was receiv'd with Contempt by the greateſt Part of the Company; and the King, depending on the Impoſſibility of the thing, allow'd him the Time he deſired. The Saint, attended by his Clergy, and a great Number of the Laity went to the Pariſh of *Poitrawin*, where they ſpent the three Days in Faſting and Prayer. On the laſt of them he ſaid Maſs, and then went to the Gentleman's Grave, order'd the Ground to be open'd, and found the Body almoſt reduced to Duſt. After a fervent Prayer accompanied with Tears, he commanded

commanded the dead Perſon to ariſe, and aſſert the Truth, which was baſely deſerted and injured. He obey'd, went with the Biſhop to the King, and declared before a prodigious Croud that attended this Miracle, that the Holy Prelate had bought the Land in Diſpute, and paid for it; and was then led back to his Grave, where he fell back into a State of Death. May 7

If this Account appears incredible to ſome, all the Apology neceſſary for inſerting it is that the beſt and graveſt Writers of *Poland* inſiſt ſtrenuouſly upon the Fact. *Longinus Dugloſs*, the firſt that collected the Materials of our Saint's Life into one Piece, was a Man of Learning and Probity, and lived almoſt four hundred Years after *Staniſlaus*. So that the Reader is at Liberty to judge of the Probability of the Thing by the Credit of the Authors.

This Juſtification of our Saint is ſuppoſed to have appeaſed *Boleſlaus* for the preſent. But the holy Biſhop's Courage and Zeal, which would never be unactive while the Prince was vicious, ſoon rouzed his Reſentment, which became more violent than ever. The King had made War upon the *Ruſſians*, and puſh'd on his Conqueſts ſo ſucceſsfully, that he became Maſter of *Kijow*, their capital City. The victorious Army, led on and encouraged in the moſt ſhameful Exceſſes by their Prince, inſtead of making a good and Chriſtian Uſe of their Advantages over the Enemy, gave into the Practice of the moſt deteſtable Debaucheries. Several of their Wives, hearing of their Conduct, concluded themſelves entirely forgotten and neglected, and revenged themſelves on their Husbands by marrying again. This News put the greateſt Part of the *Poliſh* Army upon aſking Leave to return to their own Country. The King refuſed their Requeſt; but they left *Ruſſia* without his Conſent; and he was obliged to follow them. When he came home, he puniſh'd this Action of theirs with more Severity and Cruelty than he had uſed to the Enemy. He oppreſs'd the Rich, ruin'd the Poor, and practiſed all thoſe Exceſſes which compoſe the Character of a complete Tyrant. The whole Kingdom groan'd under the Load; but could prevail with none but our Saint to repreſent the Miſery to *Boleſlaus*, and preſs for Relief. *Staniſlaus* readily undertook the Affair, and made a third Viſit to the unhappy Prince, upon the Buſineſs of his Salvation and the Good of his Subjects. The ſweet and reſpectful Manner in which he made his Apoſtolical Remonſtrances, ſtruck *Boleſlaus* ſo that he offer'd ſome Reaſons in Defence of his Conduct, and endeavour'd to make it appear that he was not as guilty as was imagin'd. But our Holy Prelate, not diſpoſed to hear thoſe Excuſes and Palliations of his Crimes, preſſed an entire Change of Life; Upon which the King treated him with all the Fury and

Violence

May 7 Violence that Words can expreſs, and would have proceeded to other Extremities, had not the Dignity of the Saint's Vertue overawed him, and ſtopp'd his Hand.

Staniſlaus, full of indefatigable Charity, would not give over the Attempt; for, when he could not be admitted to the Royal Preſence, he continued to ſolicit Heaven for his Prince's Reformation. But *Boleſlaus*'s Extravagances ran ſo high at laſt, that the Saint ruſh'd through all Difficulties, went to Court a fourth Time, and endeavour'd to make him ſenſible of his Condition. But our charitable Phyſician had to do with a mad and deſperate Patient, who look'd on the Man who offer'd a Cure, as his greateſt Enemy. The wretched King threaten'd our Saint with certain Death, if he continued thus to impeach his Conduct and diſturb his Repoſe. But nothing could diſcourage *Staniſlaus*, who declared at laſt that if he did not change his Life, he muſt be obliged to employ the Power of the Church againſt him, and cut him off as a rotten Member.

The Clergy and Nobility of *Poland*, alarm'd at the preſent Situation of Affairs, intereſted themſelves in compoſing this Difference between the King and *Staniſlaus*; the former begg'd that Holy Biſhop would deſiſt, and not exaſperate a Perſon of ſo ſavage, and untractable a Temper: while the latter entreated their Prince to liſten to the charitable Remonſtrances of our Saint; but neither of theſe Applications ſucceeded. The King was as blind and harden'd as ever; and the Biſhop had the ſame Zeal and Solicitude for the Glory of God, the Salvation of his Prince, and the Good of his Fellow Subjects. He ſpent whole Nights in Prayers and Tears, and frequently offer'd the great Sacrifice for the King's Converſion; but, ſeeing him continue in open Rebellion againſt the Divine Majeſty, he thought himſelf obliged to employ Eccleſiaſtical Severity againſt him. He excommunicated him, and forbid him to enter the Church. This Chaſtiſement, which ought to be receiv'd rather as a Cure than a Puniſhment, and which is uſed with no other View than that of bringing Sinners back to God, had not the intended Effect on *Boleſlaus*, who from that Moment reſolved our Prelate's Death; but at firſt did not think it proper to be ſeen in it himſelf; and therefore ſought for private Means of diſpatching him, while the Saint was offering his fervent Prayers to God for Mercy on that unhappy Prince. Inſtead of entering into himſelf, bewailing his Condition and making his Way to the Communion of the Faithful by Penitential Works, and humble Prayer, he committed the moſt enormous, and deteſtable Crimes in the moſt barefaced and publick Manner, and in open Defiance of the *Anathema* pronounced againſt him, would appear at the Publick Service: *Staniſlaus*

full

full of a holy Indignation at that ſacrilegious Profanation of the Houſe of God, May 7.
order'd the Clergy to break off, whenever the excommunicated Prince enter'd the Church. The King was now no longer Maſter of his Paſſion, and reſolved to take the firſt Opportunity of deſtroying our invincible Prelate; who, 'though inflam'd with a Deſire of ſhedding his Blood for the Honour of God, and the Intereſt of his Church, was prevail'd with by his Friends not to appear in his own Church, that he might not be accuſed of running into Danger. He left *Cracow*, and retired to a Chapel of St. *Michael* at a ſmall Diſtance from the Town. The King follow'd him thither, and order'd his Guards to maſſacre him at the Altar. The Soldiers undertook the Taſk; but the venerable Aſpect of the Saint fill'd them with Reſpect and Horrour, and diſabled them to execute their Deſign. They went back to *Boleſlaus*, and told him ſome invinſible Power had preſerved the Biſhop, and made them afraid to touch him. The King, who expected a very different Account of their Proceedings, ſtorm'd at them moſt extravagantly, and in a violent Fury enter'd the Chapel, and diſpatched the Saint with his own Hand. Thus fell the Glorious Martyr on the eighth of *May* 1079.

The barbarous Prince order'd the Body to be dragg'd out and cut in Pieces, which was immediately done, and the Parts diſperſed to different Places, to be expoſed to the Beaſts of the Field. He forbid all Expreſſions of Sorrow for the Death of the holy Biſhop, and the removing the ſcatter'd Limbs under the moſt ſevere Penalties. But God; *who keeps all the Bones of his Servants*, Pſ. 33. v. 21. defeated the Intent of thoſe cruel Orders; for in leſs than three Days all the Parts were by the pious Induſtry of ſome of his Canons, and other devout Perſons collected, laid together, and buried privately before the Chapel where he ſuffer'd. The News of this ſacrilegious Act coming to the Ears of *Gregory* VII, that Pope excommunicated the King and all his Accomplices; and laid an Interdict on the whole Kingdom. On the twenty ſeventh of *September* 1088, the Saint's Body was tranſlated to the Cathedral of *Cracow* with great Solemnity; where it was depoſited with all the Marks of Honour and Reſpect. The Miracles perform'd at his Shrine carried his Name to the Extremities of *Europe*; and in the Year 1253, he was canoniz'd in Form; and his Feſtival placed on the ſeventh of *May*; becauſe the eighth, which is ſuppoſed to be the Day of his Martyrdom, was taken up with the Feaſt of St. *Michael* and the ninth is dedicated to the Memory of St. *Gregory Nazianzen*.

May 7.

St. JOHN of *Beverly*, Biſhop of *York*.

THE Saint, whom the *Engliſh* Church honours this Day as her own, was born at *Harpham* in the Dioceſe of *York*, toward the Middle of the ſeventh Age. He had his firſt Education in the Monaſtery of St. *Hilda*, and was afterwards put into the Hands of St. *Theodore* Archbiſhop of *Canterbury*, who inſtructed him in Learning and Piety. Our Countryman Mr. *Wood*, a Perſon well acquainted with the Antiquities of *Oxford*, tells us, he was the firſt that took a Maſter's and Doctor's Degree in that School of good Literature, which afterwards was improved into a flouriſhing Univerſity.

After his Studies he ſpent ſome Years in the World, was married, and had a Daughter, who was Abbeſs of *Hereburge*; and then retired to the Monaſtery of *Strenſhall*, ſince called *Whitby*; where he was profeſs'd, and moſt probably took holy Orders. He had not been long in that Houſe when his Talent for preaching engaged the Prelates of the Church to employ him in the Miniſtry of God's Word. His Sermons were heard with great Attention; and receiv'd an additional Force from the Sanctity of his Life. His Reputation for all that could recommend him to the Affections of the beſt Part of Mankind, was ſo great that upon the Death of *Eata* he was unanimouſly choſen to ſucceed him in the Biſhoprick of *Haguſtald* in *Northumberland*. Convinced, of the Obligation he lay under of edifying and inſtructing his numerous Flock, and what Difficulties attended the Charge he had undertaken, he endeavour'd to acquire a ſufficient Supply of all the Graces neceſſary for the faithful Execution of it, by Prayer, Faſting, and Mortification. He retired from the World frequently, eſpecially in *Lent*, and ſpent ſome Days in a Cell near St. *Michael*'s Church, where he was at Liberty to renew his Vertues, converſe with God in Silence, and Practiſe the Exerciſes of Penance without Interruption. But, as he knew his Time was not at his own Diſpoſal, but due to the People under his Care, his Retreat was never ſo ſtrict as to exclude ſuch as applied to him upon the Buſineſs of his Dioceſe, or to conſult him in what regarded their Conſcience.

In order to clear an important Period of our Saint's Life, it will be neceſſary to ſay ſomewhat of St. *Wilfrid* in this Place, 'though a full Account of that Prelate is reſerved to the twelfth of *October*. *Wilfrid*, Biſhop of *York*, had incurr'd the Diſpleaſure of the moſt conſiderable Perſons in the Kingdom; and was at laſt depoſed by the Intereſt of King *Egfrid*, who had been ſolicited againſt him by his ſecond Wife *Ermenburge*. Upon his Expulſion the Sees of *York* and *Lindisfarne* were put into different Hands; and *Haguſtald* and *Rippon* provided

provided of ſeparate Paſtors; all which had before been Subject to *Wilfrid*. May 7.
Eata, who at this Revolution had been placed at *Lindisfarne*, ſucceeded afterwards to the See of *Haguſtald* upon the firſt Vacancy; And at his Demiſe our Saint was promoted to *Haguſtald*, which together with all thoſe Biſhopricks, except *York*, were no more than ſo many large Monaſteries with their Dependences. He had been ſeveral Years in peaceable Poſſeſſion of his Dioceſe, when *Wilfrid* return'd to *England* in 705, with the Pope's Order for reſtoring him to his former Dignity. After much Oppoſition his Innocence was clear'd, his Claim allow'd of, and he enter'd on his See again. A Synod was held for accommodating Matters, in which our Saint was made Biſhop of *York*, and *Wilfrid* obliged to content himſelf with *Haguſtald* and *Rippon*. 'Though ſome relate this Part of the Hiſtory of the *Engliſh* Church differently; and make *John* ſucceed *Boſa* in the See of *York*; ſurrender the Chair to *Wilfrid*; and take it a ſecond Time upon the Death of that Prelate.

John, who always retain'd a ſtrong Inclination to Retirement, look'd out for a proper Place for founding a Monaſtery, where he might ſometimes enjoy the Pleaſure of Silence and Solitude; and at laſt pitched on a piece of Land at *Beverley* for that Purpoſe. It was then but a ſmall Village, but is ſince increas'd to a conſiderable Town. Here he built a double Monaſtery, according to the Practice of thoſe Times, for the Uſe of both Sexes; and put it under the Government of *Brithun*, then only a Deacon. In the Year 717, being much broke with Age, and Fatigues, he reſign'd his Biſhoprick, and reſolved to ſpend the Remainder of his Days in that Houſe; from which he receiv'd the Surname, by which he is uſually diſtinguiſh'd by the Hiſtorians of our Nation. When he had ſpent four Years there in the punctual Performance of all monaſtick Duties, he made a happy End on the ſeventh of *May* 721; and was honour'd by many Miracles after his Death. His Body remain'd in the Church belonging to the Monaſtery 'till *Alfrick*, Archbiſhop of *York*, about the middle of the eleventh Century took it up, made a Silver Shrine for it's Reception adorn'd with Gold and precious Stones, and celebrated the Tranſlation of thoſe valuable Relicks on the twenty fifth of *October*. They were found in the Year 1664, with an Inſcription giving a particular Account of their being depoſited in two Boxes after they were reſcued from the Flames that had deſtroy'd the Church in 1188. But at the Time of this Diſcovery, the Religion that taught a Veneration for the Relicks of Saints was baniſhed from this Iſland, and therefore that Treaſure was again committed to the Earth; And the Poſture of Affairs ever ſince has deprived us of any farther Account of it.

May 8.

The VIII Day.

N.B. *The Appearing of Saint* MICHAEL *on Mount* GARGANUS, *is placed on this Day in the* Roman Calendar; *but we chooſe to reſerve this, as well as all that relates to the Veneration due to* ANGELS, *to the twenty ninth of* September.

St. PETER, Archbiſhop of *Tarentaiſe* in *Savoy.*

PETER was born in 1102, in the Dioceſe of *Vienne* in *France.* His Parents were poſſeſs'd of a Piece of Land, which cultivated by their Induſtry was made to afford them a ſufficient Maintenance; and all the Figure they made in the World was owing to their great Vertue. Our Saint had an elder Brother named *Lambert*, who was ſent to ſtudy and deſign'd for the Church; while *Peter* was to be employ'd in a different Way, and taught to get his Living by Labour. Fired with Emulation and directed by a Motion of the Holy Ghoſt, he begg'd he might be allow'd the ſame Education with his Brother, which was at laſt granted him. A ſtrong Inclination to Learning aſſiſted by a good Genius, and a happy Memory carried him very ſucceſsfully through his Studies; and the ſurprizing Progreſs he made convinced his Parents that *Peter* had not miſtaken his Vocation. Nor was his Improvement in Vertue leſs remarkable; he was mild and grave; practiſed Abſtinence; took Delight in reading devout Books; and was free from moſt of the Weakneſſes and Paſſions to which Children are Subject. As ſoon as the happy Parents ſaw their Children provided with a good Education, their Houſe was converted into a Retreat for the Poor and Strangers, and all their little Fortune employ'd in Acts of Charity and Hoſpitality.

When our Saint was at Age to make Choice of a State of Life, he conſecra himſelf to the Service of God in the Abbey of *Bonneveaux*, of which we have already given ſome Account in the Life of St. *Stephen April* XVII, where he was profeſs'd in the Year 1123. He practiſed the greateſt Auſterities of that Houſe with Fervour and Alacrity; was moſt exactly obedient to his Superiors; obliging to all the Monks; humble, modeſt, and every thing that could be deſired in that State. His Conduct was ſo exemplary and edifying that it inſpired his Brother with a Reſolution of leaving the World. *Peter*'s Humility would have confin'd him for ever to the loweſt Place in the Community, and determin'd

determin'd him to remain at a Diſtance from all Charges and Employments; May 8.
But his Abbot knew his Value too well to indulge that Inclination, and there-
fore obliged him to paſs through ſeveral Offices in the Houſe; and, upon
founding a *Ciſtercian* Monaſtery at *Tamis* or *Stamedium* in the Dioceſe of *Tarentaiſe* in *Savoy*, which was ſupplied with Monks from *Bonnevaux*, no one was thought more proper to be firſt Abbot of that new Houſe than our Saint. It was at firſt only a ſmall Building at the Foot of the *Alps*, ſituated in a dry, barren Place, near the Road. The holy Abbot was convinced that Providence had poſted him there for the Relief of great Numbers of miſerable Objects who were always paſſing that Way. Some he fed; others he cloathed; but when the Circumſtances of his Community would not allow thoſe Supplies, he let none go away without ſuch Inſtructions as were proportion'd to their ſpiritual Neceſſities, and might ſupport them under their temporal Calamities: and by the Help of *Amadeus* III, Count of *Savoy*, he made his new Eſtabliſhment a regular Hoſpital for the Poor, as well as a School of Penance for his Monks.

He had ſcarce ſpent ten Years in this Monaſtery when the See of *Tarentaiſe* became vacant by the Depoſition of *Idrael*, a wretched Hireling, who inſtead of feeding his Flock had ſtarved, and almoſt deſtroy'd it. The repairing the Damage he had done the Church of *Tarentaiſe* was no ſmall Labour, and therefore a Paſtor of extraordinary Qualifications was neceſſary at that Juncture. Providence had placed ſuch a one near them in the Perſon of the Abbot of *Tamis*; who was unanimouſly elected to ſucceed *Idrael*. Their Choice was ſignified to the Saint; but nothing leſs than the Authority of a general Chapter of his Order could prevail with him to accept of that Poſt; and he was conſecrated on the third of *May* 1142. *Peter*'s firſt Care was to dry up the Tears of his afflicted Church, and reſtore it to the Beauty it was poſſeſs'd of under the immediate Predeceſſor of the late Uſurper. All his Faſts, his Prayers, and Labours were directed for the Good of his Flock, hoping that the Sanctification of the People commmitted to his Charge would ſecure his own Salvation; which he knew could never be provided for while that of his People was neglected. The Simplicity of a Monaſtick Life was not corrupted by the Acceſſion of the Epiſcopal Character, which he look'd on rather as a laborious Employment than a Dignity. His Cloaths were plain; and his Food coarſe; for he eat nothing but brown Bread, Herbs and Legumes, of which the Poor had always their Share. As the Reformation of his Dioceſe was his ſole Thought and Employment, he viſited his whole Charge conſtantly, inſtructed them in the ſeveral Duties of a Chriſtian Life with Zeal and Patience; He very often

ſpent

May 8 ſpent whole Days in giving the Sacrament of Confirmation, which had been long neglected; and provided the ſeveral Pariſhes with able and induſtrious Paſtors.

When *Peter* came to his Biſhoprick, he found the Chapter of his Cathedral full of Irregularities, and the Service of God perform'd very careleſsly: but he ſoon reform'd this Abuſe, and made that Church a Pattern of good Order and Devotion. He recover'd the Tithes and other Revenues of the Church that had been uſurped and detain'd by ſome of the Quality: augmented the Livings for the uſe of the Miniſtry and ſupport of the Poor: repair'd and adorn'd ſeveral Churches; and reſtor'd the decent ſervice of God, where it had been neglected. His Concern for the Poor and Sick engaged him to build three large Hoſpitals at the Extremities of his Dioceſe, which were endow'd and provided for, while he ſeem'd to take no Care for his own Subſiſtence. The Author of his Life, who was the conſtant Companion of his Labours, and the Witneſs of the greateſt Part of his Actions after he was made Biſhop, aſſures us he was favour'd with the ſupernatural Gift of Miracles, and wrought a great Number in ſeveral Places. The Confuſion his Humility ſuffer'd from the Increaſe of his Reputation, join'd to his Love of Solitude, made him reſolve to retire from the World; and accordingly in the Year 1155, after he had bore the Weight of the Epiſcopal Character thirteen Years, he diſappear'd on a ſudden; and through many Difficulties made his Way to a Monaſtery of *Ciſtercians* in *Germany*; where, as he was not known, he was receiv'd with the Privacy he deſired. In the mean Time his Family and whole Dioceſe were ſurpriz'd and alarm'd at this Motion, which had deprived every one of a generous Friend, or a tender Father. Strict Enquiry was made in all the neighbouring Provinces; and the Monaſteries were not forgot on this Occaſion; but yet it was no eaſy matter to find the Saint, who had changed his Name, and taken Shelter among Strangers. Much Time was ſpent in ſearching for the holy Biſhop; and all in vain, 'till Providence directed a young Man that Way, who had been brought up by him. Obſerving all the Monks as they went from divine Service to Work according to the Practice of their Order, he knew his Tutor and Friend, called out to him, and diſcover'd him. The Religious, underſtanding who he was, fell at his Feet full of Surprize and Reverence, begg'd his Bleſſing, and expreſs'd much Concern for not having had it in their Power to treat him with the Reſpect due to his Character. The Saint was inconſolable at being thus diſturb'd where he had promis'd himſelf all the Pleaſures of Religious Solitude; and was for making his Way to ſome other Retreat. But he was watched ſo carefully that it was not in his Power, and

conducted

conducted back to his Flock, who receiv'd him with all poſſible Demonſtrations of Joy. May 8.

Soon after his Return he had the Satisfaction of ſeeing his Brother *Andrew* engage in a Religious State, and giving his Siſter the Veil; and thus the whole Family was conſecrated to God; for his Father and Mother had left the World ſome Time before. He had an excellent Talent at compoſing Differences, rectifying Miſtakes, clearing Miſunderſtandings, and uniting the Minds of his People. Among other ſignal Proofs of his Power in that Way, he put a happy End to a Quarrel between *Humbert* III Earl of *Savoy*, and the Earl of St. *Giles*; effected a thorough Reconciliation between them, and thus deliver'd *Savoy* and *Dauphiny* from the Calamities of a War.

The Church was then unhappily torn by a Schiſm, ſupported by the Emperor *Frederick* againſt Pope *Alexander* III. The Perſon firſt raiſed in Oppoſition to the lawful Biſhop of *Rome*, who took the Name of Victor III, died in 1164; but the Breach was kept open by *Paſchal* III, who ſucceded *Victor* in his Pretenſions to the Papacy. Our Saint was almoſt the only Prelate in the Countries depending on the Emperor who join'd the *French* Biſhops in adhering to the true Pope. Though he omitted no Opportunity of declaring himſelf, oppoſed the Schiſmaticks with a generous Liberty, and did all in his Power to reduce their Number, the Dignity of his Virtue, and the Integrity of his Conduct ſtill engaged *Frederick*'s Reſpect, and Affections; and when the Party reproached him with diſcouraging and deſtroying the Cauſe by expreſſing an Eſteem for our Saint, he was heard to ſay "he thought it enough to oppoſe Men, "who might deſerve ſuch Treatment, without attempting to reſiſt God". *Herbert* Archbiſhop of *Bezançon* was one of thoſe Evil Counſellors, who endeavour'd to perſuade the Emperor to perſecute our Saint, and was continually importuning that Prince to diſgrace him. But *Peter* was ſo far from being under any Apprehenſions from the Schiſmatical Prelate's Power and Malice, that he went to *Beſançon* in 1169, where the Emperor then was, and begg'd he would allow the Catholicks Liberty and Peace. About this Time *Herbert*, who ſeem'd reſolved to counterwork him in this Affair, fell ill and died in a few Days; which our Hiſtorian attributes to *Peter*'s Prayers, who had begg'd of God either to change that unhappy Prelate's Heart, or deliver the Church from ſo pernicious a Paſtor.

The Saint return'd to his Dioceſe after his Interview with the Emperor, and left him in a good Diſpoſition of conſulting the Peace of the Church by uniting himſelf to the holy See, had not ſome Court Flatterers made it their Buſineſs to foment the Diviſions then on foot and overule his Good Inclinations. Some

little

May 8. little Time after his Reurn Pope *Alexander* required his Appearance at *Rome*, with a Deſign of conſulting him on the diſtreſs'd Poſture of Church Affairs, and employing him in ſome Things of the laſt Importance. In his Way to that City he was received as a Perſon of the greateſt Conſequence, and one on whoſe Wiſdom the Peace of Chriſtendom ſeem'd to depend. He employ'd all his Authority and Reputation wherever he went to reconcile the Schiſmaticks, and confirm the Catholicks in their Duty. *Lombardy* and *Tuſcany* in a particular Manner felt the Force of his Apoſtolical Zeal, where he preached publickly, eſpecially in thoſe Cities which the Calamites of the Times had deprived of their Paſtors. *Alexander*, who knew his Succeſs in reconciling Differences between the Princes in his own Country, thought him the propereſt Perſon to be employ'd in ſettling a good Underſtanding between the Kings of *England* and *France*, who had made Peace in 1169; but quarrell'd again the next Year. The Saint receiv'd this Commiſſion from the Pope, and ſet out for the Court of *France*; but was detain'd on the Road by a Fit of Sickneſs that kept him a Month at *Preuilly* in the Dioceſe of *Sens*. As ſoon as he recover'd, he purſued his Journey, and found King *Lewis*, with his Son in Law *Henry* II. of *England*, at *Chaumont*. At his Arrival, *Henry* went out to meet him, and, as ſoonas he ſaw him, quitted his Horſe, threw himſelf at his Feet, embraced him, ſhew'd him all the Reſpect due to his Character and Sanctity, and expreſs'd his Veneration for him by taking all that was left of his Cloak as a valuable Relick; for it had ſuffer'd very much from the Devotion of the People on the Road.

Some Authors tell us his good Offices united the two Kings; while others aſſures us his Charity return'd to himſelf. But, whatever was the Succeſs of that Negotiation, they all agree that he left the Court, and was upon his Way home when he was over-taken by his laſt Sickneſs, which obliged him to ſtay at the Monaſtery of *Bellval*, two Leagues from *Beſançon* where he died on the fourteenth of *September* according to ſome in 1174, and according to others the following Year. Pope *Lucius* III, who came to St. *Peter*'s Chair in 1181, order'd his Life ſhould be written; which was perform'd by *Geoffrey* Abbot of *Hautecombe* in the Dioceſe of *Geneva*, who was very well qualified for that Undertaking both by his Capacity and Intimacy with the Saint. But his Canonization was reſerved for Pope *Celeſtin* III, who perform'd that Ceremony in 1191. His Name is found on the eighth of *May* in the *Roman* Martyrologe, on which his Feſtival was placed by Order of the Pope laſt mention'd.

THE

The IX Day.

May 9.

St. Gregory Nazianzen, Biſhop.

ST. *Gregory* was born near *Nazianzum* in *Cappadocia* about the Year 328, after his Father was made Biſhop of that City. Our Saint was the Fruit of his Mother's Prayers, who had employ'd her Sighs and Tears in begging a Boy; and therefore conſecrated to the Service of God as ſoon as he came into the World. That pious Woman, underſtanding the Obligation ſhe lay under of reſtoring what ſhe had aſked ſo earneſtly to the ſame Being that had granted her Requeſt, offer'd him to the Almighty for the Service of his Church, before he could ſpeak; and, to expreſs her Deſign in his Favour, ſanctified his infant Hands by laying them on the Holy Scriptures, for which ſacred Books ſhe taught him to have a moſt profound Reſpect, as ſoon as he was capable of receiving any Impreſſion. As he was very happy in domeſtick Examples of Vertue and Piety, he gave early Proofs of their Influence on his Mind and Actions. While he was young, he was determin'd to the choice of Celebacy by a Dream; which we may be allow'd to relate after him, who was by no Means viſionary or enthuſiaſtical. He tells us, he thought he ſaw two moſt beautiful young Women of an equal Age, cloathed in white: They were the more agreeable becauſe the native Beauties of their Perſons were not diſguiſed or adulterated by the vain Ornaments Women of the World put on; and the Sweetneſs and Modeſty of their Countenances gave them the Appearance of ſomewhat Divine. They came up to him, and kiſs'd him each with the Tenderneſs of a Parent. Tranſported at the Honour he receiv'd from thoſe extraordinary Perſonages, he aſk'd them who they were and whence they came. They told him their Names were *Chaſtity* and *Temperance*, and that they conſtantly attended before the Throne of *Jeſus Chriſt*, in Company with the heavenly Virgins, and there taſted ineffable Pleaſures." "*Come then my Son*, ſaid they, *come* "*along with us, put yourſelf under our Conduct, and we will raiſe you to the* "*Light of the immortal Trinity.*" When they had given him this Invitation, they made their Way toward Heaven, and he awaked. This Viſion, whether immediately ſent by God or the Reſult of his own intenſe Thoughts on the Heavenly Vettues recommended, ſunk ſo deep in his Mind that from that Moment he conceived an ardent Love of Chaſtity, and reſolved to ſerve *Jeſus Chriſt* in the Profeſſion of a perfect Continence.

May 9. *Gregory* laid the firſt Foundations of that great Erudition we now admire in his Works at *Ceſarea* in *Cappadocia*. From thence he was ſent into *Paleſtine*, where he learnt Rhetorick; and the powerful Grace of God preſerved him from the Vices that reign'd among his fellow Students, and even the Maſters of that Art. He was under the Care of *Theſpeſius*, one of the moſt able Profeſſors; but 'though he had a very good Taſte for polite Literature, and Eloquence, the holy Scriptures were ſtilll allow'd the firſt Place in his Affections, and charm'd him with their inimitable Mixture of Grandeur and Simplicity, the evident Marks of the Author of thoſe ſacred Writings. While he was employ'd in acquiring human Sciences, his Deſign was to make them ſubſervient to the great End of promoting the Glory of God, and ſecuring his own Salvation. His Affection for Study carried him to *Alexandria*, and afterwards into *Greece*. His Paſſion for Learning was ſo violent, that his Deſire of ſeeing *Athens* the Seat of Arts and Sciences, would not allow him to wait for a favourable Seaſon for embarking, but hurried him on board in the middle of *November* about the Year 344. He had ſcarce ſail'd to the Coaſt of *Cyprus*, when he was alarm'd by a terrible Storm; which was the more dreadful to our Saint, becauſe he was not yet Baptiz'd. In this Diſtreſs he lifted up his Hands, his Eyes, and his Voice to Heaven, tore his Cloaths, and bewail'd the Danger of his Soul with all Marks of Deſpair. The Storm continued twenty Days, without any Hopes of Safety, either for the Veſſel or Paſſengers; during which Time he lay upon the Deck renewing every Moment his Promiſe of devoting himſelf entirely to God, if he ſurvived that Danger. At laſt his Prayers were heard, a Calm enſued, and ſeveral Heathens, who were in the Ship, attributing the Preſervation of their Lives to the pious Addreſſes of our Saint, acknowledged the Favour by embracing the Faith of *Jeſus Chriſt*.

Gregory landed ſafe in *Greece* in the Cloſe of 344, and purſued his Journey to *Athens*. He had been ſome Time in that City when the great St. *Baſil* arrived there upon the ſame Errand. Here they contracted an Acquaintance, and form'd a Friendſhip that ſeem'd to be directed by a particular Providence, which conſulted the Good of the Chriſtian Church in that Union. Our Saint was but one Year older than *Baſil*; but his Experience at *Athens* qualified him for taking Care of his Friend, and guarding him againſt the Inſults of the Students in that City; and the Prudent Conduct and ſeaſonable Advice of *Gregory* gave him the Authority of a Tutor over his Friend. He finiſh'd the Study of Eloquence there under two of the moſt celebrated Profeſſors of that Place; and his Works are a ſtanding Proof of the Progreſs he made under their Direction. *Julian* Couſin German to the Emperor *Conſtantius*, ſtudied at *Athens* at the ſame Time; and

and our Saint was enabled to ſee through all the Diſguiſes that unfortunate Perſon uſed to cover his Impiety, which afterwards broke out into open Apoſtaſy. The Irregularity of that Prince's Way of thinking, the odd Make of his Face, his ridiculous Geſtures, unreaſonable and extravagant Laughter, and incoherent Diſcourſes but too manifeſtly diſcover'd a diſorder'd, and perverſe Mind; ſo that one Day *Gregory* broke out into this Expreſſion; "What a Monſter is the Roman Empire breeding up! God grant I may be a falſe Prophet." May 9

St. *Baſil* left St. *Gregory* at *Athens*, at the latter End of 355; but nothing could detain our Saint long after his dear Friend's Departure. He ſet out for his own Country the following Year, and then fulfill'd his Engagement of conſecrating his Soul and Body, all his Abilities, and Studies to the Service of God by receiving Baptiſm, at the Hands of his Father, Biſhop of *Nazianzum*. From that Moment all his Thoughts were directed to fill the great Obligations of that ſolemn Engagement. Meditation on the holy Scripture, and conſtant Prayer were now attended by a general Mortification of all his Senſes. He was humble in his Sentiments, plain and modeſt in his Dreſs, ſober and frugal in his Meals, a Lover of Poverty, and ſeem'd to deſire Life only to give him an Opportunity of practiſing thoſe Severities on himſelf, which are inſtrumental in reducing Nature to an exact Obedience to the Will of God. Theſe Auſterities, which were allow'd no Intermiſſion, ſoon impair'd his Health; for he himſelf owns that his frequent Diſorders and Infirmities were owing to the Weakneſs of his Conſtitution, and his ardent Deſire of reducing his rebellious Fleſh by Mortifications. His own Inclinations would have led him into Solitude with his Friend St. *Baſil*; but his Duty to his Parents prevail'd with him to remain in the World, and take Care of them and their Affairs in their old Age. Tir'd out with the Difficulties of what he had undertaken, and deſpairing of doing his Father and Mother the Service he deſign'd, he broke with the World, and made his Way to his Friend, who was already fix't in a Solitary Place in the Province of *Pontus*.

The two Saints lived together here in a Manner that would almoſt perſuade the World they were quite diſengaged from all that was groſs and material, and had no farther Connexion with the Body. Watching, Faſting, Prayer, reading the ſacred Oracles, ſinging Pſalms, and manual Labour divided their whole Time. Their State of Health was ſuch as would eaſily paſs for an Excuſe for neglecting the moſt neceſſary Duties of Life; but thoſe zealous Penitents allow'd their Bodies no Quarter; they carried Wood, cut Stones, planted Trees, dug, and employ'd themſelves in the moſt painful Exerciſes of a Country Life.

May 9. The Pains they took to throw up the Earth, and cultivate their Garden, were rewarded only with ſuch Herbs as were neceſſary for their daily Food. The Houſe, in which they lived, if it can deſerve that Name, was no better than a miſerable Hut open at the Top, without any Doors; and the Walls were only mud Banks thrown up by their own Induſtry; their Bread was ſo hard that eating it was not the leaſt of their Labours; and 'though they were well provided with Water, they choſe to ſuffer Thirſt, as one of the Obligations they impoſed on themſelves in their Solitude. Thus theſe two Chriſtian Philoſophers gave heartily into the Practice of the moſt laborious and mean Employments to ſtifle and keep under that Vanity which their Birth, and extraordinary Acquirements might naturally inſpire.

Gregory would never have quitted this dear Solitude, and the mortifying Employments of his Time there, had not God torn him, as it were, from the Companion of his Penance, and obliged him to return to *Nazianzum* once more to aſſiſt his Father, then above eighty, in the Government of his Flock. That good old Prelate had been ſurpriz'd by the Artifices of the *Arians*, in 360, and trick'd into a Subſcription of the Creed made at *Rimini* the Year before, as ſeveral Catholick Prelates had been. His Son was moſt ſenſibly afflicted at the Diſturbance this unhappy Step cauſed in the Church of *Nazianzum*, where the Monks withdrew from the Communion of their Biſhop. Our Saint diſcharged his Duty to God and his Father ſo punctually in this critical Affair, that he compoſed the Difference, and united the zealous Flock with their Paſtor, without the leaſt Conceſſion in Favour of the Error, which his Subſcription had countenanced againſt his Intention and Deſign, or Violation of the Reſpect to his venerable Father. At the Beginning of the Year 362 our Saint was ordain'd Prieſt by that good old Prelate, who knew his Worth, and could not find one more proper to eaſe his aged Shoulders of the heavy Burthen under which he groan'd. *Gregory*, 'though preſs'd by the double Authority of a Parent, and a Biſhop, could ſcarce be prevail'd on to accept that Charge; For, beſide the general Reaſons taken from the Dignity of the Prieſthood, and the Qualifications requiſite in that ſacred Character, he was affrighted at the View of ſuch Difficulties as were particular to thoſe unhappy Times, when the Church was ſo miſerably torn aſunder by her own rebellious Children, and attack'd ſo powerfully by the Pagans, who began to reign with *Julian* the Apoſtate. His Father was no Stranger to his Objections; but, perceiving his whole Flock join'd in deſiring he might be ordain'd, thought himſelf obliged to commit this neceſſary Violence on his Son's Inclinations, over-rule his Oppoſition, and entruſt him with the

the Inſtruction of the Catechumens, and the Office of Preaching, which his great Age would not allow him to attend to. May 9.

Whatever might be the Neceſſities of the Church of *Nazianzum* at that Time, our Saint complain'd of the Force that had been uſed to engage him in it's Service, and reſented it as an Act of Tyranny. With theſe Sentiments he fled to the Deſart of *Pontus*, and ſought his Relief in the Company of his old Friend. When he had ſtaid there long enough to wear off the firſt Impreſſions, and recover his late Surprize, he began to reflect on his own Conduct, and conſider what he muſt do. The State of the Church of *Nazianzum*; the preſſing Inſtances of his Father, and all under his Care, who ſolicited his Return; the Danger of reſiſting the Will of God; and the Example of *Jonas*'s Diſobedience and Puniſhment had now their due Weight, and brought him back after ten Weeks Retirement. He appear'd in the City on *Eaſter* Day, which fell that Year on the thirty firſt of *March*, preached his firſt Sermon there on that great Feſtival; and propoſed an Exchange of Forgiveneſs for what was paſt; for,'though he was willing to blame himſelf for the Trouble his Retreat had given the People, at the ſame Time he could not help letting them know they had committed Violence in obliging him to accept of the Prieſthood. He continued to preach the Word of God with Zeal, and Aſſiduity, which was the chief Part of the Miniſtry in which his Father employ'd him.

The Saint, underſtanding that ſeveral for whoſe Sentiments he had a great Deference, blamed his Flight, and imputed it either to a Contempt of the ſacred Character, or an Ambition of a higher Station in the Church, wrote a long Apology for his Conduct, which may be divided into two Parts; whereof the former ſets forth the Dignity of the Prieſthood, the Obligations, and Dangers of that State, which deterr'd him from engaging in it, and made him fly from a Charge ſo full of Difficulties: The latter contains his Reaſons for returning to *Nazianzum*. Toward the Cloſe of this Diſcourſe, he lays down an excellent Rule for ſuch as are in the Way of receiving Holy Orders; *viz.* that, as we are to take Care not to engage raſhly; ſo too we are to avoid reſiſting the Call of God, and obſerve a due Medium between the two Extremes of ſeeking Eccleſiaſtical Dignities, and refuſing them unreaſonably, when offer'd. He obſerves that as 'tis Raſhneſs to deſire or purſue them, it may be Diſobedience to decline them, when we are lawfully called, and know ourſelves capable; that therefore we are neither haſtily to condemn thoſe who run from them, nor cenſure thoſe who accept of them from a Principle of Obedience; for, as he obſerves, the Dignity of the Prieſthood affrights ſome pious and humble Perſons;

while

May 9. while others of no leſs Vertue, and as pure Intentions, boldly truſt in the Aſſiſtance of him, who calls them; Thus, ſays he, *Abraham* obey'd readily; Whereas *Moſes* was more backward and diffident: And *Iſaiah* undertook to propheſy the Moment he was commanded; whereas *Jeremiah* alledged his Youth as an Excuſe for his Compliance with the Divine Call; and then ends with this glorious Addreſs to the People, and their Paſtor, "Theſe Reaſons "charm me, they bind my Soul, and ſoften my Heart. I humble myſelf un- "der the Almighty Hand of God, and accuſe myſelf of Sloth and Negligence. "I beg Pardon for my Fault; I have been ſilent; but will not be ſo for the "future. My Retreat allow'd me a little Time to indulge my Grief; but my "Employment from this Time ſhall be to praiſe God in the midſt of his Peo- "ple. I will be yours, my Brethren; yes, Holy Flock, I will be yours. I "ſubmit to you Father; and make a Sacrifice of my own Will to yours. I "beg to be favour'd with your Bleſſing, and aſſiſted by your Prayers: And "let us all join in beſeeching the Almighty will grant us ſuch Graces as are ne- "ceſſary for the Conduct of his Flock."

The Death of the Emperor *Julian*, which happen'd in 363, diffuſed a general Joy among the Chriſtians; upon which Occaſion our Saint compoſed two Diſcourſes againſt that Apoſtate to comfort the Afflicted, and ſupport the weak, who had been ſcandaliz'd at the Proſperity of the Wicked:

The Emperor *Valens* made a Journey into *Cappadocia* in the Year 370, or, according to others, in 375, which gave no ſmall Diſturbance both to the Civil and Eccleſiaſtical Affairs of that Province. St. *Baſil*, then Biſhop of *Ceſarea*, made a bold Stand againſt that Prince's Attempts on Religion, and ſtop't the Progreſs of *Arianiſm*, which otherwiſe muſt have gain'd ground by his Authority and Preſence. But his Character and Station in the World did not enable him to provide ſo effectually for the Security of the publick Peace, which was diſturb'd by an Order of the Emperor for dividing *Cappadocia* into two Provinces. This Innovation was prejudicial to the City of *Ceſarea*, which 'till that Time had been the only Metropolis of all *Cappadocia*; but upon the Diviſion *Thyane* was created the Capital of what was called the ſecond *Cappadocia*. *Anthimus*, Biſhop of that City, pretended that the Eccleſiaſtical Government ought to be regulated according to this new Eſtabliſhment; call'd himſelf Metropolitan of the ſecond *Cappadocia*, and threw off all Dependence on, and Subjection to St. *Baſil*. This Pretenſion, back'd by ſeveral Acts of Uſurpation, gave that Saint much Trouble: but he was ſo far from being diſcouraged at thoſe Attempts, that he turn'd them to the Advantage of the Church, and erected ſeveral new Sees in that Country. *Saſima*, a ſmall Town ſituated on the Confines

Confines of the two Provinces, was one of that Number, and our Saint was May 9
choſen firſt Biſhop of it. *Gregory*, who was at leaſt as much afraid of the Epiſcopal Dignity, as he had been of the Prieſthood, rejected the Propoſal, and by way of Excuſe alledged the wretched Situation of the Place, and the vexatious Diſputes he ſhould be obliged to engage in with *Anthimus*, who would not fail to aſſert a Right over *Saſima*, which lay ſo dubiouſly. *Gregory*, being preſs'd to accept of that Charge, complain'd ſo loudly of his Friend's Violence, that *Baſil*'s Conduct was almoſt univerſally blamed. But the Holy Metropolitan was not to be moved; he knew the Merit of our Saint too well to deſiſt; engaged his Father to reſign him for his Uſe, and obliged him to receive Conſecration, which gave Occaſion to two of his Diſcourſes ſpoken at *Ceſarea*. In the firſt he owns his Reſentment againſt St. *Baſil* had been ſomewhat too warm, 'though juſt; and declares he ſincerely and heartily forgives him: in the ſecond he lays down his Reaſons for declining the Epiſcopal Dignity, which are all founded on the heavy, and terrible Obligations that attend it, and begs the Aſſiſtance of the Prayers and Advice of thoſe Prelates, who had been inſtrumental in his Promotion.

Gregory did not ſeem in Haſte to go to his Biſhoprick, which drew the Reproaches of his Metropolitan upon him. But, while *Baſil* accuſed him of Negligence and Lazineſs, our Saint was as full of Complaints of the Injury he had received. He went, however, 'though with much Reluctancy, and attempted to take Poſſeſſion of *Saſima*; but *Anthimus* oppoſed him, ſeiz'd on the Lands from which his Revenue was to ariſe, and defied the Biſhop of *Ceſarea* to reſtore it to the Perſon he had ſent to this new See. The Biſhop of *Thyane* ſenſible of the Vertue and Learning of our Saint, endeavour'd to ſecure him to himſelf. He went to *Nazianzum*, made a Viſit to the Biſhop of that City, and did his utmoſt to prevail with him to engage his Son to acknowledge him his Metropolitan, upon which he promiſed to leave him in quiet Poſſeſſion of his See. But the good old Prelate would not liſten to the Propoſal, much leſs urge it to his Son, which incenſed *Anthimus* very much; at his Return to *Thyane* he wrote to our Saint, and ſummon'd him to appear in a Council of that Province, aſſuring him that nothing leſs than complying with this Citation ſhould ſecure him in the See of *Saſima*. *Gregory* thought this Order irregular, and injurious to his Friend's Juriſdiction, and reſented it as ſuch. *Anthimus* and the Biſhop's of his Party, who knew his Familiarity with St. *Baſil*, thought it might give him ſome Influence over him, and therefore deſired he would at leaſt employ his Eloquence in bringing that holy Biſhop to ſome Accommodation. *Gregory* complied ſo far as to write to his Friend on that

Subject

May 9 Subject, who was not at all pleas'd at his appearing in ſo odious an Affair. The Saint, perceiving it impoſſible for him to enjoy any Repoſe in his preſent Station, left *Saſima*, without performing any Epiſcopal Functions, and retired into the Deſart, where his Heart had been all the while; for, as he owns himſelf, he had only bow'd his Head down to the Command of his Superiors when he was conſecrated. But, to convince the World he had not left his Biſhoprick out of an Inclination to live in Idleneſs, he ſpent his Time in ſerving a neighbouring Hoſpital, and inſtructing the Patients in the Duties of the Chriſtian Religion.

Our Saint's Father could not approve of this Step, and therefore preſs'd him at firſt to undertake the Government of the new Church of *Saſima*; but, finding he could not perſuade him to that, deſired his Aſſiſtance in governing his Flock, which he repreſented as a comfortable Relief to him in his old Age, and a ſubſtantial Charity to the People of *Nazianzum*. This Requeſt was urged with ſo much Warmth and Strength, that *Gregory* left his Retreat to comply with it. At his Arrival he declared he engaged in the Epiſcopal Functions in that Church with no other View than that of aſſiſting his Father, and would depend on his Liberty at his Death, being reſolved to enter into no Obligation of ſucceeding him; this makes the Subject of a Diſcourſe which he pronounced ſoon after he became Coadjutor. He had not been above a Year in that Poſt, when his Father died, being then near an hundred Years old, forty five of which he had govern'd the Church of *Nazianzum*. Our Saint paid his laſt Duties to him by a Funeral Oration ſpoke in his Church before his Mother and St. *Baſil*, who ſeems to have left his Deſart to comfort his Friend under the Loſs. When he had diſcharged this Office, he was for quitting the Place; but his Friends detain'd him for ſome Time, by obſerving to him how active the Hereticks would be in their Enterprizes on the vacant See, and begging he would ſtay and take Care of that afflicted Church 'till it could be provided with an able and vigilant Paſtor; which was a very common Practice in thoſe Days. But his Health being very indifferent, he did not remain long in that Situation; after having frequently importun'd the Biſhops of the Province to fill the See of *Nazianzum*, he diſappear'd on a ſuddain about the Year 374, and went to *Seleucia* in *Iſauria*; where he remain'd near ſix Years in the continual Practice of Prayer and Penance, and enjoy'd a Satisfaction which nothing but the Death of his dear Friend St. *Baſil* could deſtroy, or diſturb. He was himſelf dangerouſly ill, when he receiv'd the melancholy News; and conſequently not in a Capacity of doing that Juſtice to his Memory; which he did ſome Years after in the Panegyrick he pronounced on that great Prelate at *Ceſarea*.

The

The Church of *Conſtantinople*, was at that Time the moſt deſolate of all in the *Eaſt*. The *Arians* had been in Poſſeſſion of it forty Years; the Flock was infected with ſeveral other Hereſies; and the few Catholicks who remain'd in that City were deſtitute of a Paſtor. The Acceſſion of *Theodoſius* the Great, to the Imperial Throne procured them ſome Reilef after the long Oppreſſion under which they had groan'd, open'd a fair Proſpect to their View, and left them no other Care than that of finding a Paſtor capable of curing this diſtemper'd Church, and eſtabliſhing the Orthodox Faith in it. When they were upon this Enquiry, their Thoughts were naturally carried to St. *Gregory*; his known Vertue, ſound Doctrine, and powerful Eloquence recommended him as the propereſt Perſon for that Apoſtolical Work. He ſeem'd deſign'd by a particular Providence for their Uſe; for he was already inveſted with the Epiſcopal Character, and engaged to no particular Church; for, he never was in actual Poſſeſſion of the See of *Saſima*; and had undertook to govern that of *Nazianzum* only during the Vacancy. The Catholicks of *Conſtantinople* deſired him to come to their Aſſiſtance; ſeveral Biſhops joyn'd them, and ſolicited his Return, ſo that he was importun'd on all Hands to take Care of that almoſt ruin'd Church. But he was ſo charm'd with his Solitude, and the Pleaſures that attend an entire Diſengagement from the World, that neither the Cries of the afflicted Church of *Conſtantinople*, nor the Remonſtrances of the Catholick Prelates could make any Impreſſion on him at firſt. This Reſiſtance was blamed by the whole World, and the Saint impeached of Lazineſs and Indifference to the Intereſt of the Church, and Want of Concern for his Neighbour's Salvation; This Accuſation rouzed him, enflamed his Zeal, and Charity, and made him ſubmit, 'though his Age and Infirmities lay very heavy on him. May 9.

His outward Appearance was not ſuch as would command Reſpect. He was ill-ſhaped, his Head bald, his Body crooked with Age, his Face ſhrivell'd, his Speech rough and diſagreeable, his Dreſs mean, and he a perfect Stranger. And yet this was the Man, who dared declare War againſt a powerful Hereſy in the Capital of the Empire; but his Reception there was anſwerable to the indifferent Figure he made. The *Arians*, whoſe Ignorance was equal to their Malice, took it in their Heads that he pretended to introduce the Belief of three Gods. The Hereticks of all other Denominations join'd them, directed their united Forces againſt the Saint, and loaded him with Calumnies. Their Rage puſh'd them on to Inſults of another Sort; they pelted him with Stones, whenever he appear'd abroad, and hurried him to the Secular Magiſtrate like a Criminal; but the Almighty preſerved him from any conſiderable Hurt. All theſe Outrages were receiv'd with the utmoſt Patience, and he even thought

May 9. himſelf honour'd in being thus allow'd to ſhare in the Sufferings of his Divine Maſter. At his Arrival at *Conſtantinople* he was entertain'd by ſome Relations of his own in that City, and refuſed ſeveral better Accommodations that were offer'd him by Perſons of the firſt Rank. But he was no expenſive Gueſt; for, as he tells us himſelf, his Diet was no better than that of the Beaſts and Birds. He was very retired, made no Viſits, and what Time was not taken up with his publick Functions, was devoted to Prayer and Meditation. This way of living was very neceſſary at *Conſtantinople*, where the diſedifying Lives of ſome Eccleſiaſticks had expoſed Religion to Contempt; and it was impoſſible to preach there with Succeſs without leading a ſober and recollected Life. His Behaviour gain'd the Hearts of the People, and added no ſmall Weight to his Inſtructions. 'Though it was in his Power to call in the ſecular Arm to his Aſſiſtance, he thought it more prudent not to diſpute the Poſſeſſion of the Churches and their Revenue, which were then in the Hands of the *Arians*, but aſſembled his Flock at firſt in the Houſe where he lived; which was afterwards converted into a Church, and known by the Name of *Anaſtaſia* or the *Reſurrection*; ſo called from our Saint's as it were raiſing the Catholick Faith from the Dead, in that Place.

Gregory ſoon became the Object of the publick Admiration; his thorough Acquaintance with the ſacred Writings, his cloſe and ſtrong Reaſoning, his lively and fruitful Imagination, the Clearneſs of his Expreſſions, and the Beauty of his Stile charm'd all that attended his Sermons. The Catholicks flock'd to him with Eagerneſs and Joy to hear the Doctrine of the Bleſſed Trinity, of which they had been ſo long deprived. The Hereticks, and even the very Pagans, crouded to his Sermons, and were pleaſed with the Eloquence of this great Doctor. He was frequently interrupted in the Pulpit, and obliged to be ſilent while his Audience expreſs'd their Approbation by clapping Hands, or loud Acclamations. Several thought their Time well ſpent in writing down his Sermons; and thoſe, who had good Memories, were fond of ſhewing them by repeating his Diſcourſes.

One of the greateſt Abuſes our Saint found in the Church of *Conſtantinople*, and which called aloud for Redreſs, was an unhappy Itch of diſputing about Religion. The Catholicks were not entirely free from this reſtleſs Humour; but the Hereticks were quite mad with it. *Gregory* could not bear to ſee Divinity handled ſo familiarly by all Sorts of People, and degenerate into mere Sophiſtry and the Art of wrangling. In Oppoſition to this Abuſe, he made five Diſcourſes; in which he ſhews that treating on Religious Subject is not every Man's Buſineſs, but reſerved to thoſe who have a pure Heart, or are ſerious in their

their Endeavours to cleanſe it, and have made ſome Progreſs in meditating on holy Things: that thoſe ſacred Queſtions are to be handled only when we are calm and free from ſuch Paſſions as cloud and diſturb our Reaſon; and never to be diſcuſſed before ſuch as are ſo entirely addicted to their Pleaſures that they have no Senſe of Religion. This is the Subject of the firſt Diſcourſe, and is follow'd by four more, which treat of the Being, and Attributes of God, and the Doctrine of the Holy Trinity. Our Saint is generally ſuppoſed to have taken the Appellation of *the Divine* from thoſe Pieces; which is given him by the Ancients; the *Greeks* eſpecially make uſe of it to diſtinguiſh him from other Saints of the ſame Name; and it was never allow'd to any but him ſince St. *John* the Evangeliſt. May 9.

The firſt News of the wonderful Succeſs of our Saint's Endeavours for the Reformation and Inſtruction of the People of *Conſtantinople* was ſo agreeable to the Orthodox Prelates, that they began to look on him as the Paſtor of that great and populous City. *Peter*, who had ſucceeded the famous *Athanaſius* in the Government of the Church of *Alexandria*, wrote to him in the moſt reſpectful and handſome Terms, and ſuch as ſeem'd to own him Biſhop of *Conſtantinople*, and confirm him in that Dignity; and he declared to his Collegues that he receiv'd him in that Quality. *Gregory*'s great Reputation drew ſeveral Perſons to *Conſtantinople*, diſtinguiſh'd by their Virtue and Erudition, who reſorted thither to enjoy the Advantage of ſuch a Maſter. St. *Jerom* was one of that Number; who ſtudied the holy Scripture under him. But *Gregory* was not ſo happy in all his Scholars; at leaſt *Maximus* the *Cynick* proved an Exception. He was a Native of *Alexandria*; and, 'though a Chriſtian, made publick Profeſſion of the Philoſophy from which he receiv'd his Surname. He wore the Habit peculiar to that Sect, had long Hair, carried a Staff, and was endow'd with all the Impudence, and ſnarling Humours of thoſe pretended Philoſophers. After he had run through ſeveral Provinces, and given Proofs of a vicious and diſorderly Inclination whereever he came, at laſt he ſettled at *Conſtantinople*. He was ſo great a Maſter of the Art of Hypocriſy, that he impoſed on our Saint, and paſſed for a Confeſſor, and one who had ſuffer'd for Religion all thoſe Puniſhments his Extravagancies had met with in his Travels. This Impoſtor recommended himſelf farther to the Conſideration of our Saint and the good Opinion of the People by applauding his Sermons, declaiming ſtrenuouſly againſt the Hereticks and wearing the Appearance of ſtrict Piety and extraordinary Zeal. *Gregory* was ſo far deceived in him, that he took him into his Houſe, admitted him to his Table, unboſom'd himſelf to him with the utmoſt Ingenouſneſs, and Confidence; and, as if he could never appear too ſenſible of his

May 9. ſuppoſed Merit, made a ſet Diſcourſe to the People in Commendation of him. This is what we now have under the Title of the *Elogium of the Philoſopher Hero*; for St. *Jerome* aſſures us that Piece was deſign'd for a Commendation of *Maximus*.

The Cynick, having thus inſinuated himſelf into the Favour of our Saint, form'd a Deſign of ſupplanting him, and placing himſelf in the See of *Conſtantinople*. The firſt Perſon, to whom he communicated his Intentions, and brought into his Meaſures was a Prieſt of that Church, who from a Jealouſy of *Gregory*'s Eloquence had contracted an Averſion to his Perſon. Their united Endeavours prevail'd with *Peter* of *Alexandria* to favour this ambitious Philoſopher's Pretenſions, the very Man who had been ſo warm the Year before for our Saint. That Patriarch in every other particular was a Perſon of a ſpotleſs Character; and it was never known what could make ſo ſurprizing a Change in his Sentiments and Conduct; but it is moſt certain that he eſpouſed his Cauſe ſo heartily, that he ſent ſeven Biſhops of his Province to *Conſtantinople* to conſecrate *Maximus*; who found means to borrow a conſiderable Sum of Money, which was employ'd in purchaſing the Good Will of ſome, who had expreſs'd a particular Affection for *Gregory*. Having thus form'd a ſtrong Party, who were ready to declare for their Benefactor upon the firſt Motion, the Conſpirators, who were all *Egyptians* but one, took their Advantage of the Saint's being confin'd to his Bed by Sickneſs, enter'd the Church in the Night, and began the Ceremony of *Maximus*'s Conſecration; but the Day came upon them too faſt, and would not give them Leave to finiſh their ſtolen Solemnity. Such of the Clergy as lived near the Church, and could not but perceive what they were at, alarm'd the Town immediately; upon which the *Egyptians* were forced to quit the Place, and take Shelter in a private Houſe, where they made an End of their Schiſmatical Conſecration.

The whole Body of the Clergy, and all the Faithful of *Conſtantinople* reſented this unwarrantable Enterprize; *Maximus*'s true Character was publiſhed, and that infamous Perſon driven out of Town diſgracefully. *Gregory* was moſt ſenſibly afflicted at this tumultuous Proceeding, and reſolved to retire to avoid being the leaſt inſtrumental in diſturbing the Peace of a Church, he had ſo happily recover'd. Full of this Reſolution, he went up into the Pulpit to take his Leave of his Flock. Aſſoon as they heard him expreſs himſelf on that Subject, the whole Congregation 'roſe up, declared him their Biſhop, and conjured him to take that Title, and not abandon them in their Diſtreſs. But he made a vigorous Reſiſtance, and ſeem'd reſolved not to continue in Poſſeſſion of the Epiſcopal See, without being placed in it canonically by an Aſſembly of Biſhops.

ſhops. They grew ſo clamorous in their Demands, that for ſome Time he remain'd ſilent, being neither able to make them give over their preſſing Inſtances, nor prevail with himſelf to comply with them. This Conteſt laſted thus 'till the Evening, and then they proteſted he ſhould never quit the Church 'till he had granted their Requeſt. Finding them thus reſolute, he promiſed to ſtay with them 'till the Arrival of ſome Prelates, who were expected there ſhortly; but would not give them this Aſſurunce upon Oath, as they ſeem'd to require. Thus *Maximus*'s Attempt only inhanced the Affections of the People for our Saint, and the Hereticks were diſappointed of their Hopes of dividing the Catholicks by this Diſpute. May 9.

That unhappy Perſon, 'though loaded with the Curſes of the People, and driven out of the Town, had the Aſſurance to make a Journey to *Theſſalonica* in Company with the *Egyptian* Biſhops who had ordain'd him, where his Buſineſs was to beg the Emperor's Protection, and engage him to ſupport him in the See of *Conſtantinople*. *Theodoſius* gave him a ſhocking Repulſe; upon which he was obliged to retire to *Egypt*. *Gregory* now had no Diſturbance, and therefore purſued his Apoſtolical Employments with his uſual Fervour and Aſſiduity 'till *Theodoſius* came to *Conſtantinople*, which was on the twenty fourth of *November* 380. That Prince had not been three Days in the Town, when he drove the *Arians* out of all the Churches there, and reſtor'd them to the Catholicks, after they had been alienated forty Years. *Gregory* deſired to retire; for he was humble enough to believe his Abſence might contribute to the Peace of the Church. But the Emperor, who from the firſt Moment of his Arrival had treated with great Reſpect, and ſpoke very advantageouſly of his Conduct, not only preſs'd his Stay, but would have the Satisfaction of putting him in Poſſeſſion of the great Church; which he perform'd with much Solemnity. The Catholicks deſired *Theodoſius* would make their Joy complete by obliging the Saint to accept of the Title of Biſhop of *Conſtantinople*. *Gregory* refuſed the proferr'd Dignity the firſt Day, but was obliged to ſubmit the next, and was placed in the Epiſcopal Chair by Force. He could ſcarce pardon his Friends this Act of Violence, and look'd on his Inſtalment as irregular. For, 'though he was poſſeſs'd of no other Biſhopick, and the See of *Conſtantinople* was vacant, he knew a Canon of the Council of *Antioch*, forbid the making ſuch a Step withont the Authority of a lawful Council.

Theodoſius, having reſtor'd the Churches to the Catholicks, under the Direction of St. *Gregory*, put him in Poſſeſſion of the Epiſcopal Palace too, and the whole Revenues of the Dioceſe, which were grown very conſiderable. As they had ſuffer'd much from the irregular Conduct and Extravagance of the

May 9. the *Arian* Prelates; ſome of his Friends would have had him enquire into and puniſh the Male Adminiſtration of ſuch as had waſted or deſtroy'd what the Liberality of Princes, and the Nobility had granted to the Church of *Conſtantinople*; but he would not liſten to the Propoſal; being aſſured that he was accountable to God only for what he had receiv'd. The Saint was ſo great a Stranger to Contention, that he treated his profeſs'd Enemies with an engaging Sweetneſs; and, 'though the Emperor was always ready to employ his Authority for reducing the Hereticks, our Saint never had Recourſe to his Aſſiſtance, but choſe, to overcome them by Acts of Charity, and Generoſity. But they were not to be gain'd, nor prevail'd with to pardon him the Diſgrace of their Party. After ſeveral repeated Inſults, which he bore with a Patience truly Chriſtian, they made an Attempt on his Life, as the only Expedient left for delivering themſelves from ſo formidable an Adverſary. When he was inſtalled by the Emperor, the Croud and Fatigue of that Ceremony obliged him to retire into his Chamber, to repoſe himſelf. Several Perſons came to make him their Compliments on that Occaſion, and after a ſhort Stay left him. *Gregory* perceived one of the Company remain behind; he was pale, wore long Hair, and had in every Particular the Appearance of a Perſon in Diſtreſs. Alarm'd at his Figure he was going to ariſe, when the young Man threw himſelf at his Feet; and Fear and Grief ſeem'd to have deprived him of the Uſe of Speech. The Saint aſk'd him who he was, whence he came, and what was his Buſineſs there; but could get no other Anſwer from him than Tears, Sighs, and ſuch Poſtures as were expreſſive of a deep Sorrow. Several Endeavours were uſed to oblige him to quit the Houſe, which nothing but downright Force could do. One of thoſe that help'd to carry him off told the holy Biſhop the afflicted Perſon was an Aſſaſſin, who would have muther'd him, had not a ſingular Providence interpoſed; but that touched with Remorſe for the villanous Deſign, he was come to accuſe himſelf. The Saint, moved at this Account, and the Countenance of the Criminal, diſmiſs'd him with the following Words; "Go in Peace, ſays "he, God preſerve you, ſince my Life is ſecure. It is but reaſonable I ſhould "treat you with the ſame Tenderneſs Providence has ſhown in my Favour. "As your Fault has made you mine, take Care to become worthy of God "and me". This Action made a great Noiſe in the Town, and gain'd the Saint the Affections of ſeveral, who 'till then had look'd on him with Contempt or Coldneſs.

Gregory continued the ſame Zeal and Simplicity in the Government of the Faithful of *Conſtantinople*; for neither his preſent Situation, nor the Protection and Preſence of the Emperor made any Alteration in his Heart or Actions.

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While other Prelates appear'd frequently at Court, and ſolicited the Favour of ſuch as were in Power, our Saint lead a moſt retired and private Life at a Diſtance from all that was great and conſiderable in the World. Nothing but Charity and a Deſire of relieving the miſerable could prevail with him to make Viſits to great Men; and, 'though he was ſometimes obliged to dine with the Emperor, he never did it without committing Violence on his Inclinations. May 9.

The Saint who ſtill conſider'd himſelf only as a Perſon lent to the Church of *Conſtantinople*, was always deſirous of returning to his dear Solitude. He flatter'd himſelf with the Proſpect of being Maſter of his Wiſh in the general Council held at *Conſtantinople* in 381: but was diſappointed. The Ordination of *Maximus* was declared null by a Cannon made on purpoſe, which is the fourth of that Council. This Deciſion was follow'd by a Speech made by *Theodoſius* in Commendation of our Saint's great Virtue and Capacity, which ended in a Deſire of having him regularly eſtabliſhed in the See of *Conſtantinople*. *Gregory* oppoſed the Motion, and employ'd both Prayers and Tears upon this Occaſion; but the Authority of that venerable Aſſembly, ſeconding the Prince's good Diſpoſitions in Favour of the Church, ovecame all the Reſiſtance he could make; and what induced him to yield with leſs Difficulty was, as he aſſures us, becauſe he hoped his Situation in that See would promote his Deſire of uniting the Eaſtern and Weſt Churches, which had been long divided by the Schiſm of *Antioch*; of which ſee a farther Account in the Life of St. *Meletius*, *February* the twelfth. He was ſolemnly received and eſtabliſhed Biſhop of *Conſtantinople* by the Prelates there preſent, and placed on the Epiſcopal Throne by *Meletius*, who preſided in that Council.

That Prelate died ſoon after this Ceremony; and thoſe, who had been ſenſibly afflicted at the Diviſion at *Antioch*, hoped the Breach would now be cloſed by *Paulinus* remaining in ſole Poſſeſſion of that See, according to an Agreement which had been made. But that was ſuperſeded, and the Council debated about a Succeſſor in the Church of *Antioch*. Our Saint perceiving this Proceeding broke all the Meaſures that had been taken for bringing Affairs to a happy Concluſion, and defeated thoſe comfortable Hopes which had been ſo effectual in engaging him to accept of the Biſhoprick, oppoſed the Election with a becoming Reſolution. Since the Deceaſe of *Meletius*, *Gregory* was at the Head of the Council of *Conſtantinople*, and uſed all the Authority of his Situation to diſſuade the Prelates from an Act that might perpetuate the unhappy Schiſm. He obſerved to them that, 'though both the contending Parties were Angels, it would not be reaſonable that their Diſputes ſhould be allow'd to diſturb the Peace of the Church; and, to convince them that what he ſaid proceeded

May 9. ceeded from a ſincere Deſire of ſeeing Union reſtor'd, and that ſelf Intereſt had no Share in his preſent Oppoſition, begg'd they would allow him to reſign his Biſhoprick, and ſpend the Remainder of his Days at a Diſtance both from the Honour and Danger that attended his Poſt in the Church. The younger Part of the Biſhops urged the chooſing a Biſhop of *Antioch*, brought over the others, and choſe *Flavian*. St. *Gregory* was not diſpoſed to change his Opinion on the Affair in Queſtion; and, 'though he had no Objection againſt the Perſonal Character of *Flavian*, could not be prevail'd on to approve of the Election, 'though the Importunities of his Friends were added to the Authority of the Council; and from that Moment he was more and more confirm'd in his Reſolution of quitting his Biſhoprick. Diſpairing of ſeeing the Emperor's Intentions for reſtoring the Peace of the Church by convening this Council defeated by this Act, and the Meetings of the Biſhops full of Confuſion and Diſorder, he appear'd now but ſeldom among them, and his Want of Health paſs'd for the Reaſon of his Abſence; he changed his Habitation, to be at a diſtance from the Council, that his Appearance there might not be inſiſted on. The moſt conſiderable Perſons in the Town, perceiving by his Conduct that he was in earneſt in his Deſign of leaving his See, went to him with Tears in their Eyes, and conjured him not to abandon the good Work, he had ſo happily begun. Such ſolmen and preſſing Applications could not but affect him, 'though they were not ſtrong enough to engage his Promiſe of devoting the Remainder of his Days to the Church of *Conſtantinople*.

In the mean Time the Biſhops of *Egypt* came to the Council, with *Timothy* of *Alexandria* at their Head. That Prelate was Brother and Succeſſor to *Peter* already mention'd. They were join'd by the *Macedonian* Biſhops; and were all alike in the Intereſt of *Paulinus*, the Surviving Biſhop of *Antoich*. One would imagine a Similitude of Sentiments in that important Affair muſt have united them to our Saint, who was ſo much diſpleas'd at the Election of *Flavian*. On the Contrary, thoſe Prelates complain'd that *Gregory*'s Election to the See of *Conſtantinople* was uncanonical, becauſe he had before been placed in another; but they either did not know, or were not diſpoſed to take Notice that the Saint never was actually poſſeſs'd of the Biſhoprick of *Saſima*, nor ever took the Title of Biſhop of *Nazianzum*. But the Truth was, this Complaint proceeded more from a Reſolution of oppoſing the Eaſtern Biſhops, who had inthroniz'd him, than from any Averſion to St. *Gregory*, as they made no Scruple of telling him in private. Our holy Biſhop was glad of this favourable Opportunity of recovering his Liberty, which had ſo long been his only Wiſh. Soon after this Debate aroſe he went to the Council, and declared he

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deſired nothing ſo much as Peace and Union in the Church, to which he was ready to contribute his beſt Endeavours: aſſured them that, if his holding the See of *Conſtantinople* gave any Diſturbance, he was willing to be thrown over Board, like *Jonas*, to appeaſe the Storm, 'though he had not rais'd it; obſerved that if others would follow his Example, the Church would ſoon be bleſt with Repoſe: added that indeed it was high Time for him to retire from a Charge to which his many Infirmities made him unequal; and wiſh'd his Place might be ſupplied by one of ſuch Zeal and Capacity as the preſent State of the Church required. May 9

The Fathers of the Council ſeem'd at firſt amazed at his Speech; but were weak enough to accept of this Act of Reſignation with a Facility that was blamed by all that wiſhed the Good of the Church. When the Saint had thus deliver'd his Mind, he went to the Emperor, and in the Preſence of ſeveral Perſons told him, He was come to Court on the ſame Errand which uſually brought his Majeſty's Subjects thither, which was to beg a Favour. "But, ſays he, I am not undertaking to Petition for Ornaments for the "Church, or Places for my Relations; all I aſk is your Royal Leave to re-"move an Object of Envy. I am become odious to ſeveral, ſome of which "are otherwiſe my Friends, only becauſe I prefer pleaſing God to all other "Conſiderations. Your Majeſty muſt remember how unwilling I was to ac-"cept of this Charge even when preſs'd by your Hand and it is in your Po-"wer to make my Flock conſent to my leaving them." *Theodoſius* was charm'd with the Saint's Speech and Behaviour, which gain'd the Applauſe of all preſent; and the Prince out of Affection for the holy Prelate granted his Requeſt.

The Reaſons the Biſhops gave for conſenting ſo eaſily to his quitting his See, were the Diſturbance his Preſence cauſed in that Church, and his bodily Infirmities; but there was ſome Grounds for ſuſpecting they were not entirely free from Jealouſy at his Reputation, and look'd on the Sobriety and Gravity of our Prelate as a tacit Reflexion on their Pride and Luxury. The Corruption, however, was not univerſal; for ſeveral could not bear to ſee him thus abandon'd; but as ſoon as they perceived the greateſt Part of their Collegues ſit down contented under the Loſs of ſo valuable a Perſon, they left the Aſſembly, and were reſolved not to be Witneſſes of the Promotion of another to the See of *Conſtantinople*, while *Gregory* was alive. For their Comfort and that of his Clergy and People, he made a farewell Diſcourſe to them in the great Church; in which he gives them an Account of his own Conduct, deſcribes the deplorable Condition in which he found the Church of *Conſtantinople*, and

May 9. the flouriſhing State in which he left it: repeats the Doctrine he had taught among them; proteſts he has been candid, impartial, and diſintereſted in the Government of his Flock; complains of his Misfortune in not pleaſing them, and then takes a formal and pathetical Leave of his Church, the Clergy, the People, the Emperor, and the whole World, which he renounced moſt heartily, and went for *Cappadocia*. While he was there he made his Will, or at leaſt renew'd one drawn up at *Conſtantinople*, before he came to the Reſolution of leaving that City. Is is dated on the thirty firſt of *December* 381, and ſigned by ſeven Biſhops. This Piece is drawn up in all the Forms of the Roman Law; but is not of the ſame Conſequence to the devout or learned Reader, as his other Works; becauſe it contains only the Diſpoſal of his Fortune, and the Regulation of his domeſtick Affairs.

Upon the Retreat of our Saint *Timothy* Patriarch of *Alexandria* preſided in the Council of *Conſtantinople*, and *Nectarius*, recommended by the Emperor, was raiſed to the vacant See. One of the firſt Employments our Saint engaged in after his Return to *Nazianzum* was to wipe off the Aſperſions his Enemies had caſt on his Character. As the beſt Way of performing this was to write an exact and impartial Hiſtory of his own Conduct, he has given us the Particulars of his Life from his Birth to his leaving *Conſtantinople*; and deliver'd them in moſt agreeable and diverting Verſe. He was in his Retreat at *Arianzum*, the Place of his Birth, which deſcended to him from his Father, when *Theodoſius* ſolicited him to appear at a ſecond Council to be held at *Conſtantinople* in 382, or rather the ſame continued; for it is to this Aſſembly that we owe the famous Creed, which is always ſaid to be made in the firſt Council of *Conſtantinople*; but he could not be dragg'd from the Repoſe he then enjoy'd and forced into Diſputes, to which he ever had an utter Averſion. Inſtead of that, he went to *Ceſarea* in *Cappadocia*, and there expreſs'd his Veneration for the Memory of his worthy Friend St. *Baſil*, by a Panegyrick he ſpoke before the whole Church of that City. When he had diſcharged that Debt, he return'd to *Arianzum*, where he lead a very penitential Life, 'though his Infirmities would ſcarce allow him that Satisfaction. He ſpent a whole Lent here without ſpeaking; and during that Time wrote a Poem by way of Apology for his long Silence; which was follow'd by another at *Eaſter*, in which he profeſſes he enters again upon the Uſe of his Speech only to give Praiſe to *Jeſus Chriſt* at that great Feſtival.

Nothing but the miſerable Condition in which he found the Church of *Nazianzum* at his Return could diſturb the Pleaſure he enjoy'd in his lovely Retreat. It had been wretchedly neglected ever ſince he left it, and was now over-run

over-run with the Errors of *Apollinarius*. At firſt he thought it beſt to attempt the Cure by ſoft and gentle Means; but, finding thoſe Hereticks, not only active in propagating their falſe Doctrine, but take their Advantage of his Patience and Forbearance to brag of his being of the ſame Sentiments, he thought he was now obliged to declare himſelf, and undeceive the World in that Point. He wrote to *Cledonius*, to whom he had left the chief Care of that Church in his Abſence, and wiped off the Aſperſion by confuting the Tenets of thoſe Hereticks at large. May 9.

About the Year 383 St. *Gregory* moſt ſenſibly afflicted to ſee the Church of *Nazianzum* ſuffer ſo many Inconveniencies for want of a Paſtor, after repeated Importunities, prevail'd with the Prelates of that Province to grant the much wanted Bleſſing; and *Eulalius* was made Biſhop. But the Saint was not to purchaſe his Repoſe on ſuch eaſy Terms; for Calumny ſtill purſued him. While ſome accuſed him of Pride, and inſinuated he had declined the Government of that Church only becauſe it was not conſiderable enough; others gave out that the People had rejected him, and choſe another to exclude him the more effectually. Theſe Calumnies were ſoon follow'd by others, which fell on the retired Way of living he had choſen. He was accuſed of ſpending his Time in Pleaſure and Idleneſs, becauſe the Place of his Retirement was furniſhed with a Garden, a Fountain, and a few Trees that formed a ſhade; for thoſe were all the Accommodations he enjoy'd, while he allow'd himſelf no Fire, went barefoot, wore but one Coat, lay on a Matt, had no other Bed-Cloaths, than a piece of Sackcloath, faſted and mortified his Body, 'though he ſeldom enjoy'd a tolerable State of Health.

But all his corporal Infirmities, and Auſterities could not reduce his rebellious Fleſh to the Subjection he deſired, as appears from the Complaints he makes of the Violence of the Enemy's Attacks. The chief Remedy he had Recourſe to in his Diſtreſs was Prayer, and an entire Confidence in the Grace of God, which he declares is neceſſary both to begin and perfect the good Work in us. Thus, while he attributed nothing to his own Strength, he remain'd humble, and took a particular Care to keep at a Diſtance from any Object that might ruffle his Soul, and endanger his Repoſe.

Gregory had a good Genius for Poetry, and had ſanctified his Muſe at a time when others proſtitute her to the baſeſt Employments. As ſhe had been the Delight of his Youth, ſhe was the Comfort of his old Age, and the Entertainment of his Solitude. His Poems contain the Hiſtory of his Life and Sufferings; a Deſcription of the Temptations and Weakneſſes to which he was expoſed; an Explanation of the Myſteries of Religion; and Rules of Morality;

May 10 and thus while he perform'd this Taſk in the Spirit of Penance, he has left Poſterity a ſtanding Proof that the Heathens were not the ſole Maſters of the Art of adorning a Subject, and pleaſing in Verſe. Theſe were the elegant Employments of St. *Gregory* 'till he finiſhed his Days in a very advanced Age. Some Place his Death in the Year 389; others in 391. The Sanctity of this great Doctor appears ſufficiently from the whole Courſe of his Actions and Sufferings for Truth and Juſtice. 'Though his Humility uſually caſt a Veil over his Perfections and Advantages, he ſeems to acknowledge himſelf favour'd with the Gift of Miracles, when he ſays his Aſſiſtance was aſk'd in Diſtempers, and that he cured ſeveral by laying his Hands on their Heads, and drove out Devils by the bare Mention of the Name of *Jeſus Chriſt*. His Memory is honour'd by the *Greek* Church on the twenty fifth of *January*, which is kept in the *Eaſt* with great Solemnity. His Name occurs a ſecond Time in their Menologe on the thirtieth of the ſame Month, a Day dedicated to his Memory in Conjunction with St. *Baſil* and St. *Chryſoſtom*. The *Weſtern* Church keeps the nineteenth of *May* in his Honour, which ſome think was the Day of his Death.

The X Day.

St. Anthony, Biſhop of *Florence*.

Anthony, or as he was called more commonly, *Anthoninus*, a Native of *Florence*, born in the Year 1389, was the only Child of *Nicholas Pierozzi*, Notary Publick of that City, a Man of Probity and Reputation: His Mother's Name was *Thomaſia* a Woman of an irreproachable Character. He was put to Shool, aſſoon as he was capable of underſtanding what was his Buſineſs there; but his Parents chief Concern was to give him a Chriſtian Education. They brought him up in the Fear of God, and inſpired him with ſo ſtrong an Averſion to Sin, that his whole Life was one continued Proof of their early Labour in that Way. He had the Gift of Prayer from his Infancy: Whenever he was not at home, he was always to be found at Church; and, whether he applied to that holy Exerciſe in his Cloſet, or before the Altar, he kneel'd, or lay proſtrate for ſeveral Hours, to the great Surprize of all that ſaw or heard of his Perſeverance in that heavenly Employment. 'Though he was grave and ſedate beyond his Years, he was at the ſame Time of a moſt ſweet and affable Temper; and with the Advantage of a good Capacity, a happy Memory, and an indefatigable

defatigable Application to Learning, he got the Start of ſuch as had ſet out with him. May 10

As ſoon as he had gone through his Studies, his Thoughts were turn'd to a Cloiſter, where he hoped to put in Practice the Reſolution he had made to conſecrate himſelf to God. The great Reputation of the *Dominicans*, and the excellent Sermons of *John Dominici*, a Friar of that Order, determin'd his Choice, he addreſs'd himſelf to that famous Preacher for the *Dominican* Habit. *John* receiv'd him very civilly, and upon Examination was charm'd with the Excellency of his Genius, and the Innocence of his Life; but, ſeeing him young, very little, and weak, he adviſed him to defer engaging in a Religious State, 'till a few more Years had given him Strength for ſupporting the Auſterities of that Life. He then enquired into the Nature of his Studies, and aſk'd him what he read, and what Branch of Learning was moſt agreeable to his Inclinations: to which *Antoninus* anſwer'd that *Gratian*'s *Decretal* was his preſent Employment, with which he was very much pleaſed. Upon this the Preacher promiſed he ſhould be admitted to the Order of St. *Dominick* when he had got that Collection of Canons by Heart, which he thought muſt be the Taſk of ſome Years; but the Author of his Life, who was Cotemporary with the Saint, aſſures us his Memory was ſo extraordinary that he perform'd it in leſs than one; and then returning to Father *Dominici* put him in Mind of his Promiſe and gave ſo good an Account of the *Decretal*, that he was receiv'd into the Convent.

He was then but ſixteen Years old; but ſoon let his Superiors ſee how little Reaſon they had to apprehend his ſinking under the Difficulties of a Religious Life; for God made ſuch an Addition to his Strength, as carried him through all the Duties of that State to the Edification as well as Surprize of the whole Community, and made him an Example of Devotion and Mortification. His great Talents and Improvements were by the Wiſdom of his Superiors directed to the Good of the Order and communicated to other Houſes; and he was Prior of their Convents at *Rome*, *Naples*, *Gaieta*, *Cortona*, *Sienna*, *Florence*, *Piſtoia*, *Fieſoli*, and ſome others in *Italy*: In all which Places he enforced the Practice of the Rule of St. *Dominick*, according to the true Spirit of their holy Founder, more by his Actions, than Words. When he had acquitted himſelf of all the Obligations of his Poſt in theſe ſeveral Convents, he was made Vicar general of the Province of *Tuſcany*, and afterwards of *Naples*. He ſpent ſeveral Years in this laſt Situation, and employ'd all the Authority it gave him in reforming ſeveral Houſes of his Order in *Italy*, that already degenerated from the firſt Fervour and Regularity of their Inſtitution.

While

May 10 While he was labouring to reduce the Province of *Naples* to it's primitive Diſcipline, the See of *Florence* became vacant by the Death of *Bartholomew Zarabella.* Pope *Eugenius* IV intereſted himſelf in a particular Manner to fill it with a proper Perſon, not only out of a general Concern for the whole Church, but likewiſe out of a ſingular Regard for the City of *Florence*, which had given him Birth. He was quite tired out with the Intrigues of ſuch as aſpired after that Dignity, and ſeem'd to depend on their Intereſt in the City, or at the Court of *Rome.* The *Florentines* petition'd that their new Archbiſhop might be a Man of great Learning as well as extraordinary Vertue; and were particularly deſirous of one born among them, who being better acquainted with the Manners, and Diſpoſitions of his Flock might govern that Church with more Eaſe to himſelf, and Advantage to the People. The Pope was well ſatisfied with their Petition, and was diſpoſed to comply with it aſſoon as one of that Character could be found. After nine Months ſpent in the Enquiry, *Eugenius* was one day ſaying to a *Dominican* of *Fieſoli*, a famous Painter, that the Choice of an Archbiſhop of *Florence* gave him more Employment than all the other Affairs of the Church; that he had the ſpiritual Good of that City ſo much at Heart that he could not reſt 'till it was provided with an able Paſtor; and that the *Florentines* had impoſed a hard Taſk on him when they deſired a Biſhop of Learning, Sanctity, and Experience, and a Native of their City. The *Dominican* aſſured his Holineſs he would find all thoſe Qualifications in Father *Anthoninus*, Vicar General of their Order in the Province of *Naples.* The Pope, ſurprized how he could forget that great Man upon this Occaſion, whoſe Merit he was perfectly well acquainted with, named him immediately to the vacant See; and his Nomination was receiv'd with all due Gratitude for the Favour and Happineſs beſtow'd on them in ſo unexceptionable a Paſtor. The Saint receiv'd the News of his Promotion at his Return from viſiting one of the Convents under his Inſpection. But, inſtead of going back to *Naples*, the Place of his conſtant Reſidence, he made his Way toward the Coaſt of the *Tuſcan* Sea, with a Reſolution of embarking for *Sardinia*, and ſpending the Remainder of his Days undiſcover'd in that Iſland, as was afterward declared by his Nephew, who accompanied him in that Expedition. He did all he could to oblige that Nephew to quit him; bnt he preſs'd the Neceſſity of obeying the Pope, and would neither leave him, nor let him put to Sea with the Deſign of flying from his Biſhoprick. Aſſiſted by the Lay Brother who attended our Saint, he carried him to *Sienna*; but ſtill he took as much Pains to avoid the Charge and ſolicited the Pope as ſtrongly for his Liberty, as the ſeveral Candidates for the See of *Florence* had done to obtain that Dignity. *Eugenius* was deaf to all he could

could ſay on that Subject, diſpatched the Bulls for his Conſecration, and com- May 10
manded him to obey the ſupreme Paſtor, and his Vicar on Earth, by accepting of the Government of that Church. After much Oppoſition, and many Tears, *Antoninus* at laſt complied, and took Poſſeſſion of his Biſhoprick in the Cloſe of the Year 1446.

As ſoon as he was ſeated in the Epiſcopal Chair he follow'd the Example of the good Paſtors of Antiquity, and made his own Family a Model of that Simplicity and Frugality, which he would recommend both to his Clergy and People. He baniſh'd all Extravagancy and Superfluity from his Dreſs, and Table; there was no Plate to be ſeen in his Houſe, nor any of that Furniture, which is deſign'd for Ornament more than Uſe; a few Servants and one Mule was his whole Equipage; and his Diet far from delicate. He obſerved all the Faſts of his Order with as much Exactneſs as the Fatigues of his Station would permit. He ſlept but little; and, 'though he went to Bed very late, was always the firſt in the Choir at *Matins*. After the Office he employ'd that Time in Study which was allow'd for Reſt. He ſaid Maſs every Day at nine; and from that Time 'till the cloſe of Day devoted himſelf entirely to the Buſineſs of his Dioceſe. He was affable, and eaſie of Acceſs to all; and, if he made any Diſtinction between the Rich and the Poor, it was always in Favour of the latter. He heard every Body with remarkable Patience, and his Anſwers were ſweet and compaſſionate. Even when Reaſon and Juſtice obliged him to Severity, it was always done without Heat, or Paſſion; and his Character for Wiſdom, and Integrity was ſo well eſtabliſh'd among his People, that it was a common thing to bring civil Cauſes before him, and acquieſce in his Determinations. He conſider'd himſelf as the common Father of his Flock, and employ'd all the Tenderneſs of that Character in providing for their temporal as well as ſpiritual Neceſſities. But the Poor found all they wanted in our holy Prelate; for his whole Income was deſtin'd to their Relief and Comfort.

That diſtracting Multiplicity of Affairs, which neceſſarily attends the Government of a large and populous Dioceſe, was never allow'd to exclude or diſturb his private Devotions, and pious Exerciſes. He found Time to ſtudy too, and compoſed ſeveral Books for the Inſtruction of Poſterity. The moſt conſiderable and finiſhed Piece that has appear'd under his Name is his *Doctrinal Summ*, or *Summary of Doctrine*. The Deſign of it is to teach the whole Science of Salvation, by explaining the Law of God, and the Duties of a Chriſtian. He had the ſame View in all his other Writings, which ſeem particularly calculated for the Uſe of ſuch as have the Direction of others. They are full of

Piety

May 10 Piety and Learning, and are inconteſtable Proofs of the Purity of his Faith and his Zeal for the Honour of God, and the Diſcipline of the Church.

The Opinion of his Sanctity was ſo univerſal in *Tuſcany* and the neighbouring Provinces, that great Crouds reſorted, wherever he paſſed, to aſk his Bleſſing; and we are told that Pope *Nicholas* IV was heard to ſay he thought the Archbiſhop of *Florence* deſerved as well to be rank'd among the Saints, as St. *Bernardin* of *Sienna*, whom he had lately canonized. That Pope, who ſucceeded *Eugenius* IV, in St. *Peter*'s Chair, was as ſenſible of the Merit of our Saint as his Predeceſſor had been, and order'd that no Appeals ſhould be admitted at *Rome* from his Determinations, being perſuaded that there could be no Neceſſity of giving a ſecond Hearing to what had been decided by one ſo holy, knowing, and diſintereſted. *Nicholas* died in 1455, and was ſucceeded by *Calixtus* III, upon which our holy Archbiſhop was ſent to *Rome* by his Countrymen at the Head of a congratulatory Embaſſy; and in 1488 he went to *Pius* II in the ſame Quality. But theſe Honours ſate very eaſy on the Saint, who ſtill appear'd as humble, as when in his Convent. The Truth is, his Affection to his Flock would never have ſuffer'd him to leave *Florence* for ſuch Employments, unleſs he had had ſome Proſpect of being uſeful to the Church, and negotiating the ſpiritual Intereſt of his own Dioceſe. For this Reaſon he declined going to the Emperor in the like Character, becauſe he had nothing of that Nature to hope for at his Court. His Application to the Exigencies of his Flock was ſo ſucceſsful in reforming ſeveral Abuſes both in the Clergy and Laity, that Pope *Pius*, who deſign'd to rectify ſome things which were amiſs at the Court of *Rome*, made choice of him to aſſiſt in that great Work.

But before that Deſign was ripe for Execution it pleas'd God to deliver our Saint from the Miſeries of this Life, and give him the Reward of his Labours. He made a happy End on the ſecond of *May* 1459, in the ſeventieth Year of his Age, thirteen of which he had govern'd the Church of *Florence*. His Reputation for Sanctity, ſo well eſtabliſhed by the whole Series of his Actions, was confirm'd by many Miracles perform'd in his Favour after his Death. The Pope was at *Florence* when he died, and attended his Funeral in Perſon; he was buried with great Solemnity in the Convent of the *Dominicans* in that City, as he had deſired. *Adrian* VI canonized him; but the Bull was not publiſhed till 1523 by *Clement* VII, his immediate Succeſſor; who fix'd the ſecond of *May* for honouring the Memory of our Saint; and *Innocent* XI removed this Feſtival to the tenth of the ſame Month, where it now appears in our Calendars.

St. Gordian

St. GORDIAN, and St. EPIMACHUS, Martyrs.

THE Saints join'd in this Day's Feſtival were of different Countries, and lived in different Ages. *Epimachus* is uſually ſuppoſed to be the glorious Martyr mention'd by St. *Denis* of *Alexandria*, in his Account of thoſe who loſt their Lives for the Faith of *Jeſus Chriſt* in that City under the Emperor *Decius*, who perſecuted the Church in the middle of the third Century. That Prelate's Letter to *Fabius* Biſhop of *Antioch*, preſerved by *Euſebius*, tells us he and one *Alexander* were thrown into Priſon, and loaded with Irons; after which they were brought out, beaten, miſerably cut and torn with Knives, and iron hooks, and then burnt.

St. *Gordian*'s Sufferings are uſually dated in 362, at which Time the Empire was in the Hands of *Julian* the Apoſtate. The Account of his Martyrdom tells us he was an inferior Magiſtrate in the City of *Rome*; that *Januarius* a Prieſt was brought before him and accuſed of being a Miniſter of the Chriſtian Religion; *Gordian* was ſo touched with his Diſcourſe on that Occaſion, that he diſmiſs'd the Priſoner, and receiv'd Baptiſm. The Prefect of *Rome* got Intelligence of what had paſs'd, baniſhed *Januarius*, order'd the Convert to be ſeized, and put into the Hands of a proper Officer, who took much Pains with him and endeavour'd to make him renounce his new Religion; but to no Purpoſe. The Judge, provoked at the diſreſpectful Manner in which *Gordian* ſpoke of the Gods of the Empire, who were held ſacred ſince the Acceſſion of the Apoſtate, order'd him to be whip't ſeverely, and then beheaded; which was done accordingly; and his Body depoſited in the Grotto, where the venerable Relicks of *Epimachus* had been laid upon their Tranſlation from the Place of his Sufferings, in the Reign of *Conſtantine* the Great, or his Son *Conſtantius*.

The *Grecians* place our Saints on the ninth of *May*, and ſuppoſe them both *Romans* who receiv'd the Crown of Martyrdom at the ſame Time. The *Roman* Martyrologe gives us *Epimachus* on the twelfth of *December*, and *Gordian* on the tenth of *May*; but the Breviary and Miſſal of that Church, celebrate their Memory together on the Day laſt mention'd.

The XI Day.

St. MAMERT, Biſhop of *Vienna.*

ST. *Mamert* was raiſed to the See of *Vienne* in *France* about the middle of the fifth Age. The Luſtre of his Vertues, and the Care he took of his Flock render'd him the Object of every one's Veneration. He made Choice of ſuch Prieſts as he found both able and willing to promote the Salvation of the People, and whoſe Lives might preach as powerfully as their Diſcourſes. As he was Metropolitan, he extended his paſtoral Care to his whole Province, and gave ſeveral Proofs of his Wiſdom and Moderation in the Exerciſe of his Juriſdiction. He had a Diſpute with *Leontius* Biſhop of *Arles* about the Conſecration of a Biſhop at *Die*, which our Saint was perſuaded belonged to his Province. The Affair was carried to *Rome*, and given againſt *Mamert*, who was miſrepreſented to Pope *Hilary* as an ambitious turbulent Prelate, and threaten'd with Depoſition, if he did not deſiſt from his Pretenſions. But the Patience and Silence with which our Saint bore thoſe Menaces gave a new Luſtre to his Vertue.

But theſe were not the only Mortifications and Afflictions he was to encounter with; he was to experience ſome that muſt neceſſarily prove very ſhocking to a Perſon ſo tender of his Flock as our Saint. The frequent Calamities of that Country, which laid it waſte in his Time, were at once the moſt ſevere Trials of his Patience, and ſtrongeſt Incentives to his Devotions and Charity. Great Havock was made by Earthquakes: The wild Beaſts left the Foreſt, and alarm'd the Towns and Villages; and the whole Province was in a Conſternation at the Calamities that either lay heavy on it's Inhabitants or ſeem'd to be ready to pour down the Divine Vengeance on them. Theſe Diſaſters came very thick, and ſeem'd to have arrived to a Sort of Criſis on *Eaſter* Eve in 469. The Faithful were aſſembled at that ſolemn Time in the Church to celebrate the Reſurrection of *Jeſus Chriſt*, when a neighbouring Houſe took Fire; which obliged them to quit the Service, and provide for the Security of their Perſons, and the Preſervation of their Houſes. The Holy Biſhop remain'd at the Altar, and, full of Faith and Charity, offer'd his Prayers and Tears to appeaſe to the Anger of God, and engage his infinite Goodneſs in Favour of his ſcatter'd Flock. At break of Day the Fire went out on a ſuddain to the great Surprize of the whole Town. Full of Joy and Gratitude for this miraculous Relief, the Congregation immediately returned to the Church, and went on with the

Service.

Service. After the venerable Myſteries were over, and due Thanks returned to the Almighty for this wonderful Deliverance, our Saint let them know that Penance and Prayers were the only effectual Remedies for the Evils of which they complain'd. And, to aſſiſt them in averting the Divine Judgment, he inſtituted *Rogatians*, i.e. *Proceſſions* or *Litanies* attended by ſolemn Faſts and publick Prayers, a Practice that had been in being before his Time, but was then either quite laid aſide, or much abuſed by the ſupine Negligence of the Paſtors and People. His Clergy were eaſily brought into this pious Inſtitution or Reformation; and the Advantages of this Devotion were ſo ſtrongly repreſented to the Senate, that they embraced the Propoſal with Pleaſure. May 12

Nothing was wanting now but to ſettle the Time and Manner of this Devotion. The three Days immediately preceeding the Aſcenſion of our Lord were pitched on for this Purpoſe; and this was the Beginning of this pious Ceremony as it is obſerved to this Day in all Catholick Countries; and directed to the ſame Ends as firſt gave it Birth. The whole Town appear'd full of Compunction, Penance and Devotion on this Occaſion, and mix't their Sighs and Tears with their Prayers. They were ſoon ſenſible of the Succeſs of this religious Inſtitution; the publick Calamities ceaſed. We ſtill continue this annual Solemnity to avert the Dangers that threaten the Fruits of the Earth at that critical Time of the Year, and beg a Security for our Perſons from the like Judgments. Four or five Years after, *Sidonius Apollinarius*, Biſhop of *Clermont*, mention'd this pious Inſtitution, and commended our Saint for putting the other Prelates upon reforming the Abuſes that were crept into their *Rogations*, or receiving thoſe he had propoſed and practiſed.

St. *Mamert* did not live long after this Regulation; and the eleventh of *May* in the Year 475, or 476, is uſually look'd on as the Day of his Death. His Body was interr'd in the Church of the Apoſtles without the Walls of *Vienna*, and afterwards removed to *Orleans*; where it remain'd till the mad Zeal of the *Huguenots* in 1562 burnt and deſtroy'd thoſe venerable Relicks.

The XII Day.

St. Flavia Domitilla, Virgin and Martyr.

Domitian, who was raiſed to the Imperial Throne in the Year 81, ſeem'd, according to the Remark of all Writers both ſacred and profane,

May 12 ambitious of copying the Example of the Monſter *Nero*, famous for his exorbitant Cruelties. He muſt have fallen ſhort of that great Model of Impiety, had he not profeſs'd a Hatred to the Chriſtians, and perſecuted them with Severity; and accordingly he raiſed a violent Perſecution againſt them in which his neareſt Relations were to expect no Mercy, if found guilty of the pretended Crime. *Flavia Domitilla* was one of that Number. *Clement*, her Uncle, Couſin German to the Emperor, had ſuffer'd Death for the Faith; and *Domitian* could not be ſatisfied as long as one Chriſtian of the Family was in his Sight; for which Reaſon he baniſh'd her to *Pontia*, an Iſland lying off of the Coaſt of *Campania*. This was done in 95; and *Domitian* was ſucceeded the next Year by *Nerva*; who recalled all whom his Predeceſſor had baniſhed unjuſtly, among which the Hiſtorian *Tacitus* tells us were ſeveral illuſtrious and noble Ladies. Some Authors are of Opinion that ſhe was one of thoſe who enjoy'd the Benefit of this Order. But this does not agree with what St. *Jerom* ſays of the Duration and Severity of her Baniſhment, and Sufferings in *Pontia*; ſo that it is more reaſonable to ſuppoſe her Stay in that Iſland was much longer than the aforeſaid Authors would have us believe. And it is no hard matter to account for her being excluded the general Act of Grace, when we conſider that as the Family of *Domitian* had ſeveral powerful Friends in the Army, the Emperor might be jealous of her Return to *Rome*, and therefore kept her out of Sight that no Attempts might be thought of for reſtoring that Family. Or perhaps *Domitilla* might voluntarily decline the Advantage; and prefer the Security and Solitude of that Iſland. St. *Jerom* tells us her Sufferings in *Pontia* made that Place famous, and calls her the moſt illuſtrious of Women. As ſhe was allow'd to carry ſeveral Servants and Attendants with her in Regard to the Dignity of her Birth, they were all diſpoſed of in little Cells, which were ſtanding three hundred Years after. For we are told that St. *Paula* a *Roman* Lady, who went to *Jeruſalem* toward the End of the fourth Century, took this Iſland in her Way, and was ſo ſtrongly affected with theſe venerable Witneſſes of our Saint's Sufferings, and Piety, that ſhe felt a freſh Vigour in her Soul for the Service of God.

St. *Jerom* calls her Sufferings, and Penance here a long Martyrdom, which ſome ſuppoſe ended in a natural Death; and is called by that Name according to the uſual Stile of Antiquity. But the Acts of her Martyrdom tell us ſhe was brought to *Terracina* by *Trajan*'s Order, where ſhe was ſhut up in a Room, which was ſet on Fire, and ſhe conſumed in the Flames. The twelfth of *May* is devoted to her Memory in the *Roman* Church; 'though all the antient Martyrologe

rologes and the Hiſtory of this Saint, as inſerted in the *Roman* Breviary, ſay ſhe finiſhed her Courſe on the *Nones of May*, i. e. the ſeventh Day of that Month. May 12

St. Nereus and Achilleus, Martyrs.

Nereus and *Achilleus*, two Eunuchs, or Chamberlains belonging to the illuſtrious Martyr, of whom we ſpoke laſt, either attended her in her Exile, or were afterward ſent to the ſame Place for the ſame Cauſe; and beheaded in the Reign of *Trajan* at *Terracina*.

The Memory of theſe two Saints was in great Honour in the ſixth Century, as appears from a Homily ſpoke by St. *Gregory* the Great on the Day appointed for commemorating their Victories in a Church at *Rome* which bore their Names; and all the Martyrologes and Calendars, with which we are acquainted, place them on the twelfth of *May*.

St. Pancratius, Martyr.

According to the beſt Accounts we can get of the holy Martyr *Pancratius*, he was but fourteen Years old when he quitted *Phrygia* his native Country and came to *Rome*. His Parents dying left him in the Hands of an Uncle, who brought him to that City, took Care to inſtruct him, and ſee him baptized there. His Tutor died before the Publication of *Dioclesian*'s Edict for perſecuting the Chriſtians; but the Grace of God ſupporting him under the moſt ſevere Trials, made him victorious, and he was beheaded for the Faith.

Pope *Symmachus* in the Cloſe of the fifth Age built, or, as ſome ſay, repair'd a Church that bore our Saint's Name, where his Body was buried. St. *Gregory the Great* makes frequent Mention of this holy Martyr; who, finding the Church dedicated in his Honour very much neglected, annex'd it to an adjacent Monaſtery, that the Monks of that Houſe might perform Divine Service in it, Night and Day.

The firſt Church conſecrated by St. *Auguſtin* after his Entrance into our Iſland was that of St. *Pancras* in *Canterbury*. In the Year 656 Pope *Vitalian* ſent ſome of his Relicks to *Oſwy* King of *Northumberland*.

St.

May 12

St. Epiphanius, Biſhop.

Epiphanius was born not long after the Beginning of the fourth Century at *Beſanduc*, a Village in *Paleſtine* near *Eleutheropolis*. He receiv'd a Chriſtian Education in his tender Years, embraced a monaſtick Life very young, and was inſtructed in the Duties of that State by that beſt Maſters his own Country or *Egypt* could afford. While he was in *Egypt*, he fell into the Hands of the *Gnoſticks*, and learn't their impious Tenets and abominable Myſteries from their own Mouths. The Women of that Sect were as active as the Men in making Proſelytes to their infamous Hereſy; and, as it allow'd of, and even commended the moſt criminal Liberties, their Sex gave them a conſiderable Advantage for gaining the male Part of the World to their Opinions and Practices. Our Saint, was attack'd by them, and even ſolicited to a vitious Familiarity; for, as was ſaid before, they were as ſtudious of corrupting the Heart, as of perverting the Judgment. *Epiphanius* was then of an Age that eaſily allows the Force of Arguments drawn from the corrupt Inclinations of Nature, and embraces any thing that favours the Paſſions. But the ſame watchful Being that preſerved the Chaſtity of *Joſeph*, reſcued our Saint from the Danger. As his Victory over this Temptation was the Reſult of fervent and humble Prayer, he continued the ſame devout Application to the Almighty for Perſeverance in his Integrity. His Petition was granted; and thoſe unhappy Women, finding his Vertue proof againſt all their Attempts, gave over the Purſuit, and ſaid in their own Way of ſpeaking, "they found "they could not ſave the young Man." His Faith was as impregnable as his Morals; and he was ſo far from being ſurprized into their Errors, that he diſcover'd the Promoters of them to the Biſhop of the Place, who baniſhed almoſt fourſcore of thoſe Hereticks.

At his Return into *Paleſtine* he founded a Monaſtery there, and undertook the Government of it. This Houſe produced ſeveral vertuous and able Men, ſuch as were proper for a Time when *Arianiſm* began to ſpread itſelf ſucceſsfully under the Protection of the Emperor *Conſtantius*. His Behaviour in this Poſt was ſo exemplary, that about the Year 366 he was choſen Biſhop of the Metropolis of *Cyprus*, then called *Conſtantia*, but formerly *Salamis*, for which Reaſon he is uſually ſtiled Biſhop of *Salamis*. The Saint, not eaſily perſuaded to leave his Monaſtery, and was ordain'd with much Reluctance. Being thus by the divine Providence placed at the Head of the Church of *Cyprus*, he was not only obliged to take Care of his own particular Dioceſe, but engaged to preſerve

preſerve the whole Iſland from *Arian* Infection ; which was propagated with as much Vigour by the Emperor *Valens* as it had been by *Conſtantius*. *Epiphanius* practiſed the ſame Vertues after his Promotion, which had been his Employment in the Monaſtery ; for, 'though it was not now in his Power to obſerve the ſame Abſtinence, or Choice of his Diet, he ſtill made Penance and Mortification his Study. While his charitable Care of his Flock gain'd him the Love of his People, his Learning and Vertue obliged the very *Arians* to reſpect and eſteem him, 'though they could not but look on him as one of their moſt formidable Adverſaries : So that when thoſe Hereticks, ſupported by the whole Power of the Empire, perſecuted the Church, and drove other Orthodox Biſhops from their Sees, they did not venture to attack or diſturb our Saint ; and thus while the Storm raged in almoſt all the other Parts of Chriſtendom, the Church of *Cyprus* enjoy'd a perfect Calm, which it's holy Prelate employ'd in a conſtant and vigilant Attendance to the Neceſſities of his Flock ; and his Behavior was ſo full of Tenderneſs, that he was loved like a Father. But the poor Inhabitants of the Country, and ſuch as were caſt on ſhore naked and ſtrip't of all they had, never fail'd of Relief from his charitable Hands, who ſacrificed all his Subſtance for their uſe ; becauſe he was perſuaded Providence had placed him there for their Service. He was ſo liberal on ſuch Occaſions that his Stewards would complain of and grumble at his Proceedings. But God declared himſelf viſibly for our Saint, and, according to *Sozomen* the Hiſtorian, perform'd ſome Miracles, which both ſupplied his Wants and juſtified his Conduct. This Heroick Charity accompanied by the other Vertues that make up the Character of a holy Prelate, carried our Saint's Reputation to the moſt diſtant Provinces of the Empire, from whence he receiv'd large Sums to be expended in Charity : And ſeveral of the Country, where he lived, left him conſiderable Legacies, which they knew would be ſafely lodged in his Hands for the Relief of the Poor.

May 12

Apollinarius, the Author of the Hereſy that bears his Name, was Cotemporary with our Saint. That Hereſiarch taught that *Jeſus Chriſt* had no intelligent Soul ; but that the Divinity being united to the Fleſh ſupplied the Place of a Rational Principle. He held that the Body of *Jeſus Chriſt* came down from Heaven ; from which Poſition it follows that it was impaſſible and immortal ; and conſequently that the Birth, Death, and Reſurrection of our Lord were not real : and his Notions of the Trinity were as extravagant. The Author of theſe heterodox Opinions was Biſhop of *Laodicea*, and intimately acquainted with the moſt celebrated and holy Prelates of the Eaſt, who could not eaſily be brought to believe him capable of teaching or holding ſuch Abſurdities.

Epiphanius

May 12 *Epiphanius* owns he was one of thoſe that were miſtaken in him; for he and his Adherents took great Care to conceal their Doctrine from ſuch as were not engaged in their Party, and made Uſe of the Language of the Catholick Church to diſguiſe their Sentiments more effectually. Chancing to be at *Antioch*, he had ſome Diſcourſe with the Heads of that Sect; for he was deſirous to know whether the Doctrines they taught were really the Tenets of a Man of ſo fair a Character as *Apollinarius*. *Vitalis* had lately been made Biſhop of *Antioch* by that Hereſiarch, and was placed there by his Intereſt to ſupport the Cauſe. Our Saint engaged in a Conference with him, in which he was convinced the Diſciples of *Apollinarius* had not been wrong'd, and found abundant Reaſon to bewail the Weakneſs of human Underſtanding, when it attempts to explain and account for the great Myſteries of our Religion, which are to be receiv'd with Faith and Simplicity.

Some of *Apollinarius*'s Followers broached a new Hereſy, which from the Nature of it gave it's Votaries the Appellation of *Antidicomarianites*, i. e. *Adverſaries of Mary*. They held that the Bleſſed Virgin did not remain ſuch, but had ſeveral Children by St. *Joſeph* after ſhe bore the Saviour of the World. *Epiphanius*, underſtanding this Error was very much ſpread in *Arabia*, wrote a long Letter to the Biſhops, the Faithful and Catechumens of that Province in Confutation of it; in which he gives a ſolid Anſwer to all the Objections thoſe Hereticks urged from the Holy Scripture againſt the perpetual Virginity of the Mother of our Bleſſed Saviour.

That Country was at the ſame Time infeſted with a Set of People who gave into the oppoſite Extreme, and carried their Veneration for the Virgin *Mary* to a ſuperſtitious and idolatrous Exceſs. Theſe were the *Collyridians*, ſo called from a Greek Word which ſignifies a *Cake*; becauſe their Worſhip conſiſted chiefly in offering Cakes to the Bleſſed Virgin. *Epiphanius*, who had ſignaliz'd himſelf in Defence of the Honour and Eſteem due to that pure Creature, oppoſed this miſtaken Devotion to her with equal Zeal, and ſhewed that divine Worſhip, can be given to none but God; which is the Doctrine of the Catho- Church at this Day. For the Council of *Trent*, Seſſion XXV ſpeaking of the Invocation of Saints, recommends it as a uſeful Practice; but then tells us all the End and Deſign of our Application to theſe Bleſſed Creatures is to engage them to pray for that Aſſiſtance, which we hope to obtain by the Merits of *Jeſus Chriſt* our Lord, who is our *only Redeemer and Saviour*. And, to avoid all Imputation of any thing that looks like Adoration in the Reſpect we ſhew the Saints, the ſame Holy Council explains itſelf in the following Manner Seſs. XXII. Cap. III. "Though the Church does ſometimes celebrate

Maſſes

" Maſſes in Honour of the Saint; yet ſhe does not teach that the Sacrifice May 12
" is to be offer'd to them, but only to God who crown'd them. For which
" Reaſon the Prieſt does not ſay, I offer Sacrifice to you, *Peter*, or to you,
" *Paul*, but to God, giving Thanks for their Victories, and imploring their
" Aſſiſtance; *That they would be pleas'd to intercede for us in Heaven, whom we*
" *commemorate on Earth*;" which indeed is the very Language of our Church in her publick Liturgy. From all which it appears that *Epiphanius*, writing againſt the *Collyridians*, condemns no more than the Church of *Rome* condemns; and conſequently that it is a great Miſtake, if not a Calumny, to charge Catholicks with the Errors of theſe Idolaters.

The Saint employ'd no leſs Diſcernment in diſcovering, and Zeal in oppoſing the other Errors that diſturb'd the Peace of the Church in his Time. After having attack'd ſeveral of them ſeparately with Succeſs, he reſolved to unite all his Forces in ſome large Works, that might be a laſting Inſtruction to the Faithful, and confirm the Orthodox in the true Faith. In this View he compoſed a Treatiſe of the Trinity and Incarnation, in which thoſe two great Myſteries are handled at large, in Oppoſition to the reigning Hereſies of that Time. This Piece in *Greek* is called *Anchyrotos*, i. e. *Anchorage*; becauſe the Deſign of it's Author was to keep the Mind firm and ſteady. This as appears, from the Work itſelf, was finiſhed in 374. Near two Years after, he began his famous Piece *againſt Hereſies*, which he calls *Panarion*, i. e. a Box of Remedies. He undertook this at the Entreaty of *Acacius* and *Paul*, both Prieſts, and *Archimandrites*, or, as we ſpeak in the *Weſt*, Abbots of two Monaſteries in *Syria*, who wrote to him on that Subject in 375. This Work contains an hiſtorical Account of all the Hereſies down to his own Time, which he reckons up to the Number of eighty, and confutes at large. At the End of this Treatiſe he has left us not only an Expoſition of the Doctrine of the Catholick Church, but alſo an Account of the Eccleſiaſtical Diſcipline obſerved and practiſed in his Time; St. *Jerom* in his Treatiſe of *illuſtrious Men*, ſpeaking of this and the other Writings of our Saint, ſays they were read by the Learned for the Sake of the Matter, and by Men of leſs Knowledge for the Words in which they were deliver'd. But all Mankind do not paſs the ſame favourable Judgment on our Saint's Performance. It is not our Deſign to vindicate his Stile, or the Connexion of his Reaſoning againſt the Criticks. But we ſhould not do this learned and laborious Doctor of the Church Juſtice, if we did not obſerve that wherever his too great Facility in receiving popular Traditions has betray'd him into Miſtakes in Point of Fact, they are commonly ſuch as being barely

May 12 Hiſtorical, do not at all affect the Merits of the Cauſe, or ought to be allow'd to diſcredit his Integrity.

The Situation of the Iſle of *Cyprus*, which lies near the Coaſt of *Syria*, gave our Saint frequent Opportunities of converſing with the Church of *Antioch*; which was then unhappily divided between two Catholick Biſhops, *viz. Meletius*, united to the Majority of the Eaſtern Prelates; and *Paulinus*, acknowledged by Pope *Damaſus*, and the Biſhops of the Weſt. While theſe two Biſhops and their reſpective Flocks could not be join'd, *Epiphanius*, who had a particular Connexion with the *Weſtern* Church, declared for the latter. After the Death of *Meletius*, the Breach was kept open by the Election of *Flavian*. *Theodoſius* the Great, zealous for the Peace of the Church, deſired the Biſhops both of the Eaſt and Weſt might meet and conſider of ſome Accommodation of that unfortunate Affair. *Damaſus* held a Council at *Rome* in 382; to which *Paulinus* and our Saint went, attended by St. *Jerom*, whom the former had ordained Prieſt. During their Stay in that City, *Epiphanius* lodged at the Houſe of St. *Paula*, whoſe Life may be ſeen *January* the twenty ſixth. We are entirely in the Dark as to the Tranſactions of the *Roman* Synod; but are aſſured that his exemplary Life, and edifying Diſcourſe went a great Way in haſtening the Execution of that Lady's Deſign of leaving all for *Jeſus Chriſt*. The two Biſhops went back to their Charge in the following Spring; and ſome Time after, that holy Widow embarked for *Paleſtine*. She took *Cyprus* in her Way to that Country, where ſhe was well receiv'd by our Saint, and allow'd more Accommodations than her Love of Penance would allow her to make Uſe of.

St. *Jerom* at his Return from *Rome* retired into a Monaſtery at *Bethlehem*, in which were only two Prieſts, that Saint, and *Vincent*; but they both abſtain'd from the Celebration of the Holy Euchariſt out of a Senſe of their own Unworthineſs. *Paulinian*, one of the Monks of the ſame Houſe, and Brother to St. *Jerom*, was not then in holy Orders, and out of the ſame Sentiments of Humility avoided all Occaſions of being promoted to that Dignity. Our Saint had founded a Monaſtery in the Dioceſe of *Eleutheropolis* in *Paleſtine* to which he retired ſome Times. *Paulinian* had Occaſion to go thither one Day with ſome of the Monks of *Bethlehem*, upon ſome Miſunderſtanding between the Holy Biſhop and that Community. *Epiphanius*, who was not unacquainted with his Merit, and the Deſires of his Brethren in his Regard, was perſuaded Providence had directed him to his Monaſtery for their Uſe. While Divine Service was performing at a neighbouring Church, he carried him thither, order'd a Number of Deacons to lay hold of him, and ſtop his Mouth, that he might not conjure them to deſiſt by the ſacred Name of *Jeſus Chriſt*, ordain'd him Deacon, obliged

obliged him to perform the Functions of that Order; and, while he was engaged at the Altar, committed the ſame Force on him a ſecond Time, and made him Prieſt. When this was done, he wrote to the Monks at *Bethlehem*, gave them an Account of what he had done, and expected it could not but be agreeable to them who had long complain'd for Want of one to celebrate the Holy Myſteries among them, and often expreſs'd their Deſire of ſeeing *Paulinian* inveſted with the ſacred Character. That Prieſt, however, look'd on himſelf as one of his Clergy, from that Moment, follow'd him Home, and put himſelf under his Direction. May 12

John Biſhop of *Jeruſalem* reſented this Step of our Saint, as an Invaſion of his Juriſdiction, and threaten'd to publiſh it to the whole World. He complain'd very loudly of this Act as illegal and uncanonical; to which he added ſome perſonal Reproaches againſt *Epiphanius*; and among the reſt that at the Time of the tremendous Sacrifice, he offer'd a Petition to God that the Biſhop of *Jeruſalem*'s Eyes might be open'd, that he might know the Truth, by which he was ſuppoſed to inſinuate that he was engaged in Hereſy. It is true, indeed, that *Epiphanius* did accuſe him of maintaining the Errors charged upon *Origen*; which was the chief Cauſe of their Difference. *John*, however, pretended that *Epiphanius* never thought of accuſing him on that Head 'till after *Paulinian*'s Ordination: Whereas our Saint, in Conjunction with St. *Jerom*, affirms that *John* complain'd of that Act by Way of Revenge for the Impeachment of his Doctrine.

But, whoever was the Aggreſſor, *Epiphanius* wrote to the Biſhop of *Jeruſalem*, and endeavour'd to juſtify or excuſe his Conduct, by aſſuring him he had no other View in ordaining *Paulinian*, than that of promoting the Service of God, and conſulting the real Intereſt of the Church; which he thinks ought to ſuperſede all Conſiderations of Juriſdiction; and that he was the more eaſily induced to commit the pretended Fault, becauſe the ſame was commonly practiſed in *Cyprus*, without the leaſt Reſentment or Oppoſition. He then proteſted that he never mention'd *John* in the Publick Prayers in any other Terms than thoſe he uſed for all the Biſhops of the Catholick Church, for whom he always aſk'd the Grace to know and preach the Truth. In the ſame Letter our Saint proceeds to mention the Errors attributed to *Origen*, which he aſſerts were the true Cauſe of all this Heat and Animoſity in the Biſhop of *Jeruſalem*. He reduces them to eight Heads. 1. That the Son of God cannot ſee the Father, nor the Holy Ghoſt the Son: 2. That the Souls of Men were once Angels in Heaven; and confin'd to mortal Bodies as a Puniſhment for their Sins. 3. That the Devil will recover his former Dignity, and reign with the Saints.

May 12 4. That the Coats of Skins, with which God cloathed our firſt Parents, were their Bodies; and that they were incorporeal before their Fall. 5. That we ſhall not riſe again in the ſame Fleſh. 6. That the earthly Paradiſe is only an Allegory of Heaven; 7. that the Waters above the Firmament, mention'd in the *Moſaical* Hiſtory of the Creation, are the Angels; and thoſe below it the Devils: 8. That Man has entirely loſt the Image of God by Sin. Theſe are the Errors he attributes to *Origen*, and exhorts the Biſhop of *Jeruſalem* to renounce.

John, inſtead of anſwering this Letter, as was deſired, drew up an Apology, addreſs'd to *Theophilus* Biſhop of *Alexandria*, which was in Reality nothing leſs than a circular Letter to all the Biſhops, in which he endeavour'd to juſtify himſelf, and urge his Complaints againſt his Accuſer. Copies of theſe two Pieces were ſoon diſperſed through ſeveral Provinces, and found their Way to *Rome*; ſo that now all *Italy* was intereſted in the Conteſt. *Pammachius*, a noble *Roman*, Son in Law to St. *Paula*, alarm'd at the Noiſe it made in that Part of the World, wrote to his old Friend St. *Jerom*, deſired to be inform'd of the true State of the Queſtion, and, that the whole World might know the Truth of the Matter. That Saint anſwer'd his Requeſt with a long Letter in the Year 393. But this Piece belongs to the Account we ſhall give of St. *Jerom*, *September* the thirtieth; only we ſhall obſerve here that the Author of it lets us know how much our Saint ſuffer'd at *Jeruſalem* from the Biſhop, and his Adherents, how he was inſulted and afronted when he preached there againſt *Origeniſm*; and yet what a prodigious Veneration his Zeal, and Love of Truth drew from the Majority of the People.

Theophilus, to whom *John* had directed his Apology, ſeem'd at firſt to have no other Share in the Diſpute than that of a pacifick Mediator, who endeavour'd to bring the two Parties to an Agreement; for he was as averſe to the Errors in Queſtion, as either St. *Epiphanius*, or his Friend St. *Jerom* could be. But his Intentions were not ſo pure as thoſe of the two Saints, and he employ'd that Averſion to *Origeniſm* to a very indifferent End. There were at that Time in the Deſarts of *Egypt* four Solitaries, whom he eſteem'd more than all the reſt for their eminent Vertue, they were uſually called the *Great Brothers*. He had made one of them a Biſhop, and obliged the other three to take Prieſt's Orders at his Hands, and aſſiſt him in the Government of his Church. But finding the new Prelate ſtrongly biaſs'd by Self-Intereſt and Ambition, they did not think it ſafe to remain with him, and therefore return'd to their Solitude. *Theophilus* was diſpleas'd with their retiring in this Manner; but loſt all Patience with them when he underſtood they had harbour'd *Iſidore*, who had incurr'd his

his Diſpleaſure. From that Moment he ſtudied their Ruin; which he endea- May 12
vour'd to effect by fixing the ſpecious and modiſh Accuſation of *Origeniſm* on thoſe holy Monks, and driving them with about forty others out of *Egypt* as Hereticks. They fled into *Paleſtine*; but were ſoon diſturb'd there, and in ſeveral other Provinces by Letters in which that Biſhop ſtrictly charged the reſpective Prelates not to allow them Shelter. After changing Place thus ſeveral Times they came at laſt to *Conſtantinople*, where St. *Chryſoſtom* gave them a charitable Reception; but would not communicate with them 'till he was better inform'd of their Caſe; as has been ſaid already in the Life of that Saint. *Theophilus* in the mean while wrote circular Letters to the Biſhops againſt the Books of *Origen*, without acquainting them with his Deſign in thoſe Invectives. He was at more than ordinary Pains to gain our Saint to his Party, and ſurprize him into a ſhare in his Paſſions thus artfully diſguiſed; which he thought might be the more eaſily effected becauſe he knew his Sentiments in Regard to the Doctrines in Diſpute. *Epiphanius*, who found nothing in that Prelate's Letters but a Declaration againſt the Writings of *Origen*, and a Complaint againſt ſuch as maintain'd *Origeniſm*, made no Difficulty of joining with him on this Occaſion, called a Council in *Cyprus*, and forbid the Reading of *Origen*'s Books. St. *Chryſoſtom* was not willing to go on ſo faſt; which gave *Theophilus* a fair Opportunity of giving our Saint a diſadvantageous Idea of that great Prelate; but the Biſhop of *Alexandria* was ſoon after ſummoned to appear at Court and anſwer to what was urged againſt him by the injured Monks. He found means however to divert the Storm from himſelf, and make it fall on St. *Chryſoſtom*, whom he repreſented as a Favourer of *Origen*'s Notions, and a Protector of rebellious Monks; he wrote to ſeveral Biſhops of the Eaſt, and deſired them to meet him at *Conſtantinople*, and put a Stop to this pretended Evil. *Epiphanius* was one of that Number; and, 'though he was then above fourſcore Years old, undertook that Voyage with all the Vigour, and Alacrity of Youth; and as he was made to believe his Buſineſs in the Imperial City was to do Juſtice to the Truth, he went thither with very good Intentions, which were unhappily abuſed by *Theophilus*.

St. *Chryſoſtom* hearing he was landed, and upon the Road to *Conſtantinople*, gave his Clergy Inſtructions for receiving him in the handſomeſt Manner; and at his Arrival invited him to lodge in the Epiſcopal Palace. *Epiphanius*, who miſtook him for a Favourer of the *Origeniſts*, would not accept of the Profer, nor hold any Communication with him; but, full of Zeal for the Truth, which he thought in Danger from the Adminiſtration of St. *Chryſoſtom*, conven'd the Biſhops then at *Conſtantinople* in his own Lodgings, ſhew'd them what had been decreed

May 12 decreed in the Council of *Cyprus* againſt the Works of *Origen*, and perſuaded ſome of them to ſubſcribe the Condemnation. St. *Chryſoſtom* however continued to ſhew our Saint all poſſible Reſpect, preſs'd him to accept of an Apartment in his Houſe, and celebrate the Holy *Euchariſt* in the ſame Church with him. But he poſitively declared he would do neither 'till the Biſhop of *Conſtantinople* had condemn'd *Origen*'s Writings, and ſent the fugitive Monks away; for that was the Language he had learn't from St. *Chryſoſtom*'s profeſs'd Enemy: But the Holy Biſhop of *Conſtantinople* told him it was not juſt, to paſs Sentence without examining into the Affair, and hearing both Sides impartially.

Epiphanius did not yet perceive what a Tool he was made in the Hands of the Biſhop of *Alexandria*; but in the Tranſports of a well mean't Zeal undertook to condemn the Writings of *Origen* before a full Congregation in the Church of the twelve Apoſtles, and declare as publickly the Guilt of the perſecuted Monks, and thoſe who protected them. He was put upon this Enterprize by ſome, who hoped the Authority of ſo great a Man as our Saint would not fail of making the holy Biſhop odious to the People. He was upon his way to the Church with a full Reſolution of doing this, and not far from the Door when he was met by *Serapion*, a Prieſt, whom St. *Chryſoſtom* had ſent to prevent the Diſturbance, ſuch an Act muſt occaſion. It pleas'd God to ſave our Saint the Confuſion ſuch a raſh and irregular Step muſt have given him; he liſten'd to *Serapion*'s Remonſtrances; began to perceive he was betray'd into an ugly Affair, and deſiſted without any Reply.

The Monks, againſt whom he exerted himſelf with ſo much Heat, had a great Regard for the Piety and Reputaion of our Saint, and therefore were eaſily perſuaded that what he did was not the Reſult of his own Judgment, but undertaken by Miſtake, and Miſinformation; and therefore were very deſirous of converſing with him, and endeavouring to undeceive him. They gain'd an Interview; and *Ammoninus*, one of that Number, who was the Mouth of the Company on that Occaſion, aſked him whether he had ever read any of their Writings, or heard their Sentiments from any of their Diſciples. To which the Saint replied in the Negative; and that all he knew of their Opinions was from Information of thoſe whom he ſuppoſed ſincere. "*How then*, ſaid *Ammo-*
"*nius, could you prevail with yourſelf to condemn us as Hereticks, without know-*
"*ing and examining our Doctrine? Our Proceedings in Regard of you have been*
"*very different; for, when your Reputation was attacked, we took Care to read*
"*your Works, and talk with your Diſciples before we would allow ourſelves the*
"*Liberty of giving our Opinion of what the World reported. And in particular*

"*as*

" *as we found ſeveral Perſons forward enough to cenſure your* Anchorage, *and* May 13
" *aſſert it contain'd Hereſies, we defended that Piece, as both Juſtice and our*
" *Regard for your Character obliged us to do.*" This Speech made an Impreſſion on our Saint, who began now to open his Eyes, and ſee the Precipice on which he ſtood. Whether he was ſorry he came to *Conſtantinople* upon ſuch diſagreeable Buſineſs, or that he had ſome Notice of his approaching End, and was deſirous of dying in his own Dioceſe, he from that Time was impatient to be gone, and preſs'd his Departure with uncommon Earneſtneſs. He was conducted on Board by ſome Biſhops, and when he took his Leave of them it was by telling them he left them the Town, the Court, and the Theatre, and could not make too much haſte from that Place. From which way of ſpeaking 'tis eaſy to conclude that he found the Diſpute between *Theophilus* and St. *Chryſoſtom* was not, as he at firſt apprehended, about the Intereſts of Truth and Religion; and that having diſcover'd the Intrigues of the former and his Party, for depoſing the latter, he was reſolved to have no Share in that unjuſt Attempt.

Epiphanius embark'd, and died before he reached *Cyprus*. His End is by the moſt judicious Hiſtorians placed in 403. He was then above fourſcore, and had been at leaſt thirty ſix Years Biſhop. *Sozomen*, who might have had a perſonal Knowledge of our Saint, or, at leaſt, been acquainted with ſome of his Friends and Diſciples, aſſures us that God declared his Sanctity by ſeveral Miracles after his Death. His Memory has always been held in great Veneration in the Eaſtern Church, and his Name appear'd very early in the Martyrologes of the Weſt. They all agree in keeping the twelfth of *May* in his Honour, which is ſuppoſed to be the Day of his Death, or that on which his Body was brought to *Cyprus*, and interr'd in his own Church.

The XIII Day.

St. John the Silent.

THIS holy Solitary, who receiv'd his Surname from the profound Silence he obſerved in his Retirement, was born on the eighth of *January* 454, at *Nicopolis* in *Armenia*. His Parents, who were both honourably deſcended, gave him a Chriſtian Education with his Brothers, which our Saint improved into ſo ſettled a Contempt of the World that after their Death he renounced it, and

May 13 and devoted himſelf and his whole Fortune to the Service of God. He was but eighteen Years old when he built a Church at *Nicopolis* dedicated in Honour of the Bleſſed Virgin, and founded a Monaſtery, where he ſhut himſelf up with ten ſelect Perſons, who were reſolved, like him, to make their Salvation their only Thought and Employment. Humility and Temperance were the firſt Vertues he endeavour'd to acquire, as the Foundation of all the reſt; for he knew it would be impoſſible for him to enjoy any Peace of Mind in the cloſeſt Retirement while Pride lurk'd in his Soul, which is the fatal Cauſe of almoſt all the Diſorder and Confuſion in the World; or be upon his Guard againſt the Attempts of the Adverſary without an exact Sobriety. With theſe two Vertues he ſet forward, ſoon made a conſiderable Progreſs in the Path of Perfection, and became at once an Example and Encouragement to thoſe under his Care.

His Prudence and Sanctity drew all Eyes on him, and upon the Death of the Biſhop of *Colonia* in *Armenia*, the Biſhop of *Sebaſte*, Metropolitan of that Province, thought no Man more worthy to fill the vacant See than our Saint. That Prelate knew *John*'s Humility and Love of Retirement, and therefore ſent for him without letting him know, or giving him any Reaſon to ſuſpect his Deſign; and when he was in his Power, conſecrated him in ſpight of all the Reſiſtance and Oppoſition he could make. He was then but twenty eight Years old. This new Dignity made not the leaſt Alteration in his way of living; for he ſtill practiſed all the Auſterities and Mortifications of his Monaſtery.

His Brother *Pergamus*, and his Couſin *Theodore*, who enjoy'd conſiderable Poſts under the Emperors, ſtruck with the Luſtre of our Saint's Vertue enter'd ſo ſeriouſly on the Thoughts of ſecuring their Souls, that they led moſt holy Lives in their reſpective Stations. But *John* had not the ſame Comfort in *Paſinicus*, his Brother in Law. He was Governor of *Armenia*; but inſtead of employing all the Authority that Situation gave him in ſeconding the Saint's good Intentions, gave him continual Diſturbance, hinder'd his Clergy from acquitting themſelves of the Duties of their Miniſtry, violated the Right of Refuge which was annexed to the Churches, and committed ſeveral other Extravagancies to the Prejudice of his Flock. The Holy Biſhop at firſt employ'd his Prayers and Tears for his Reformation, and endeavour'd to bring him to a Senſe of his Guilt by kind Remonſtrances. But after he had employ'd theſe ſoft Means ſome Time without Succeſs, he was at laſt obliged to lay his Complaint before the Emperor, and made a Journey to *Conſtantinople* on purpoſe, where *Zeno* did him Juſtice. When he had gain'd his Point, and thus ſecured the Intereſt, and Peace of his Dioceſe, inſtead of returning to *Armenia*, he reſign'd

reſign'd his Biſhoprick, which he had then held almoſt ten Years, ſent back the Eccleſiaſticks who had accompanied him to the Imperial City, embarked in a Veſſel bound for *Paleſtine*, where he landed ſafe, and went to the Hoſpital at *Jeruſalem*. He remain'd ſome Time there, begging the Divine Providence would direct him to a Place, where he might work out his Salvation in the beſt Manner; and was at laſt inſpired with a Reſolution of retiring to the *Laura* of St. *Sabas*. That Community conſiſted of one hundred and fifty holy Anchorets, who lived in an abſolute Poverty in Regard to the Goods and Conveniencies of this World, but were very rich in all ſpiritual Graces, and Advantages of an infinitely higher Rank. May 13

St. *Sabas* receiv'd this devout Stranger, and put him under the Steward, who employ'd him in the meaneſt and moſt laborious Exerciſes, ſuch as fetching Water, carrying Stones, and doing other inferior Offices about the new Hoſpital that was then building; of all which he acquitted himſelf with Cheerfulneſs, Fidelity, and a moſt edifying Humility. His next Poſt was to entertain Strangers; which he did with all the Sweetneſs and religious Gravity that Employment requires. He enter'd among the holy Solitaries in 491; and next Year was allow'd a Cell to himſelf in Conſideration of the many excellent Gifts of God that appear'd in every Action of his Life. Here his whole Buſineſs was to meditate and reflect on the important Truths of Religion, and the Hopes of eternal Happineſs. He never left his Cell five Days of the Week; but *Saturday* and *Sunday* were ſpent in attending the publick Service of the Church. After three Years cloſe Retirement he was made Steward of the *Laura*; which proved a ſubſtantial Advantage to that Community, and drew down a Bleſſing on them. He had been four Years in that Employment, when *Sabas*, who had obſerved in him all the Vertues of a perfect Anchoret, carried him to *Jeruſalem*, and preſented him to the Patriarch *Elias* for Prieſt's Orders. That Prelate, perfectly ſatisfied with the Recommendation, complied with the Requeſt, and appointed a Time for his Ordination. *John* deſired the Favour of a Word in private with the Patriarch, and told him he had long before receiv'd the Epiſcopal Character, but had left that Charge upon a Senſe of his own Weakneſs and Unworthineſs; and that he would certainly quit the Country, if he did not keep the Secret inviolably. *Elias*, not willing to ſhock his Humility, or oblige him to fly from the Place, only let St. *Sabas* know, that *John* had told him a ſufficient Impediment againſt his Ordination, and deſired that holy Superior would allow him the Liberty of retiring as he thought proper, without the leaſt Interruption or Diſturbance. *Sabas* was moſt ſenſibly afflicted at this Diſappointment; and, imagining ſome ſecret Crime had ſtop't

May 13 the Patriarch's Proceedings, made his earneſt Petition to God that he might be favour'd with the Knowledge of the Affair. His Deſire was granted in a Viſion, and *Sabas* aſſured of our Saint's Innocence, and Dignity; Upon which he went to him, and complain'd of his Unkindneſs in concealing the Matter from him. *John*, whoſe whole Buſineſs there was to remain unknown, and undiſturb'd in Solitude, finding himſelf thus diſcover'd, was for quitting the *Laura*: but *Sabas* conjured him to ſtay, and gave him a ſolemn Promiſe never to make the leaſt Mention of the Revelation: Upon this Aſſurance, the Saint ſhut himſelf up again in his Cell, where he paſs'd four Years without ſpeaking to any but the Perſon who carried him Neceſſaries, or going out, except once; which was to pay his Reſpects to the Patriarch *Elias*, who came to conſecrate a new Church for the uſe of the *Laura*.

In the Year 503, St. *Sabas* was obliged by the turbulent and factious Spirit of ſome of his Diſciples to leave his *Laura*. Our Saint, then near fifty Years old, was reſolved to have no Share in the Conteſt, and therefore retired into a neighbouring Deſart, where he ſpent nine Years in Silence, convers'd only with God, and lived on what Roots and Herbs that uncultivated Waſte afforded. The Scantineſs of Proviſions, the Solemnity of *Eaſter*, and the earneſt Intreaties of the Solitaries ſeem'd ſo many ſtrong Inducements for his Return; but, while *Sabas* was abſent from that Community, nothing could engage him to leave his Deſart; nor could the Incurſion of the *Saracens* move his Reſolution of remaining there. In Recompenſe of his Faith and Confidence in the Almighty, Strangers were by divine Providence directed to ſupport him; and a Lion guarded his Cell from the Approach of the Barbarians. When his Holy Superior return'd to his *Laura*, he attended him home without the leaſt Difficulty, and ſpent above forty Years in his Cell, where his whole Study ſeem'd to be to ſcreen himſelf from the Eyes of the World, 'though it was abſolutely impoſſible one of his eminent Sanctity ſhould enjoy the full Extent of his Wiſh in that Particular. *Cyril*, a Monk, who gives us this Account of his Life, was excellently well qualified for that Taſk; for he had the Advantage of a perſonal Acquaintance with him, and receiving Inſtructions from his venerable Mouth, which was never open'd but for the Glory of God, and the Benefit of his Neighbour. This Author wrote in the Life Time of our Saint, and therefore gives us no Account of his Death. He tells us that from his returning to the *Laura* to the Time of his Writing his Hiſtory, he had lived forty ſeven Years in ſtrict Silence, was then a hundred and four Years old, and ſtill retain'd a great deal of Vivacity, mixt with much Sweetneſs. It is commonly believed he died in 558; but no body has pretended to give the Day or Month of his

his Departure. The *Greek* Church honours his Memory ſome on the third, May 14
others on the ſeventh or eighth of *December:* But the *Roman* Martyrologe men-
tions him on the thirteenth of *May.*

The XIV Day.

St. Boniface, Martyr.

ABOUT the Beginning of the fourth Age, there lived at *Rome*, a Lady of thefirſt Rank named *Aglaë*, who was ſo much addicted, to the Vanities of the World, and ſo fond of making a Figure in it, that ſhe had diverted the Town with publick Shews three Times at her own Expence; and entertain'd a criminal Converſation with *Boniface* her Steward, a Man given to Wine, and all other Exceſſes that make the Character of an abondon'd Debauche'e; but in the midſt of all his Faults, he was remarkable for three good Qualities, Compaſſion for the Miſerable, Hoſpitality to Strangers, and Liberality to the Poor. After this unhappy Couple had ſpent ſeveral Years in this infamous and vitious Way, *Aglaë*, touched with a Motion of the Divine Grace, began to give her State a ſerious Thought, and open'd her Mind to the Partner of her Sins in the following Manner; "*Boniface*, ſays ſhe, *You cannot but obſerve, the* "*unhappy Courſe in which we are engaged ſeems to ſpeak us inſenſible of our Dan-* "*ger, and unmindful of our being to appear before the Almighty, to give a ſtrict* "*Account of all our Actions. I have heard the Chriſtians ſay that thoſe, who ho-* "*nour the Saints, who fight for the Faith of their great Maſter, ſhall be admitted* "*to a Share in their Glory at the laſt Day. Now I underſtand that in the Eaſt* "*there are continual Battles of this Sort, and that the Servants of* Jeſus Chriſt "*freely accept of the moſt violent Torments, rather than renounce that venerable* "*Name. Go thither, then, and fetch the Relicks of ſome of thoſe glorious Conque-* "*rors, that we may honour their Memory, by building Oratories, and be ſaved* "*by their Aſſiſtance.*

Boniface ſet out with a handſome Equipage, and a large Sum of Money to purchaſe the Bodies of the Martyrs from their Executioners, and relieve the Poor. When he left his Lady he ſaid to her in a jeſting Way; "Well, Ma-"dam, if I find the Bodies of any Martyrs, you may depend on my Care to "bring them over; but if my own ſhould be brought in their Room, I hope "it will meet with a kind Reception." *Aglaë* was too ſerious to allow of his

May 14 Raillery, told him his Jeſt was ſomewhat unſeaſonable, and bid him remember his Errand was to bring the Relicks of Martyrs. This Reprimand from a Perſon, who had accompanied him in all the Lengths of an unbridled Debauchery, made ſuch an Impreſſion on *Boniface*, that he neither eat Meat, nor drank Wine during his whole Journey; and accompanied his Abſtinence with Prayers, Tears, and other penitential Works, which ſpoke a Senſe of his Guilt, and a Deſire of expiating the Diſorders of his paſt Life.

The Hiſtory of our Saint tells us, he did not ſtop 'till he came to *Tarſus* in *Cilicia*, and that at his Arrival there, he order'd his Equipage to an Inn, and went in Queſt of ſome Chriſtians that might put him in the Way of executing his Commiſſion. This probably happen'd in the Reign of *Galerius Maximian*, who continued to perſecute the Diſciples of *Jeſus Chriſt*, after the Abdication of *Diocleſian*, and *Maximian Herculeus* gave them ſome Reſpite in the Weſt: *Boniface* was not long at *Tarſus* before he found what he wanted. He ſaw the Martyrs expoſed to a barbarous Variety of Sufferings; One was hang'd up by the Feet, and a Fire kindled under his Head; a ſecond was ſtretched out on four Planks, or Stakes; a third was ſaw'd aſunder; a fourth had his Hands cut off; a fifth was faſten'd to the Ground by a Stake driven through his Neck; in ſhort, the Number of the Martyrs amounted to twenty; and as the Manner of their Execution ſhock'd the Beholders, the Patience and Reſolution of the Sufferers ſurprized and amazed them: *Boniface* went up to theſe holy Martyrs, embraced them, declared the Greatneſs of the Power that ſupported them under theſe ſevere Trials, and begg'd they would pray for him that he might ſhare their Sufferings, and the glorious Reward that attended them. The Grace of God work'd ſo powerfully in him that he undertook to exhort them to Patience and Perſeverance, and aſſure them of an eternal Recompenſe for a momentary Pain. The Governor of *Cilicia* was preſent; and taking our Saint's Behaviour for a downright Affront to his Authority and the Gods he worſhip'd, order'd him to be brought before him. He put the uſual Queſtions to him, and exerted himſelf to oblige him to offer Sacrifice to Idols; but to no Purpoſe. Provoked at the Liberty of his Replies, he order'd ſome Reeds to be cut ſharp, and thruſt under his Nails; and ſeeing him bear that Torment with a ſurprizing Patience, he gave Directions for pouring boiling Lead into his Mouth. The Saint, believing his End was near, reſolved to make the beſt Uſe of his Speech for the few Moments of Life that remain'd, addreſs'd himſelf to *Jeſus Chriſt* for Aſſiſtance, and begg'd the Prayers of the Martyrs. Thoſe glorious Servants of God, 'though expiring, found Strength enough to comply with his devout Petition, which they did in ſo loud and moving a manner

ner that the People took the Alarm, declared the Excellency of the God of the Christians, and attack'd the Governor so vigorously that he thought proper to retire for his own Security; and remanded *Boniface* to Prison 'till the Disturbance was over. The next Day he was brought before his Judge a second Time, proved as invincible as before, and was by his Order beheaded. Thus *Boniface* expiated the many Crimes of his Life, by the Effusion of his Blood for *Jesus Christ*, and receiv'd the Reward of a Martyr for taking Care of the Martyrs; in the same Manner as our Lord has promised to give that of a Prophet to such as relieve and honour him in the Person of the Prophets. May 14. Mat. 10. 41.

Boniface's Companions not finding him come to the Inn, went in Quest of him, and expected to find him in some Corner drunk or upon some other Extravagance. At last they met the Jaylor's Brother; who, upon their describeing their Friend, assured them he had suffer'd the Day before, and convinced them of the Truth of what he said by shewing them *Boniface*'s dead Body; which they purchased, embalmed, and carried home with them. *Aglaë*, being inform'd of what had passed, gave Thanks to God for the Mercy he had shewn the Martyr; met his venerable Relicks about half a Mile out of Town on the *Latin Way*, where she raised a Monument for him; and some Years after built a small Chapel in the same Place. The converted Lady lead a devout and retired Life from that Time, died in Peace thirteen Years after, and was buried near St. *Boniface*. The Western Church honours the Memory of St. *Boniface* on the fourteenth of *May*, and the *Grecians* on the nineteenth of *December*.

St. Pachomius, Abbot.

WE have already said that St. *Anthony* was the first Author of a monastick Life, *i. e.* the first that form'd Religious Communities. But the Saint of this Day was the first that prescribed a Rule for his Monks, and consequently may justly be look'd on as the Founder of a Cœnobitical Life; or at least that State must be allow'd to ow it's first Perfection to *Pachomius*. He was born about the Year 276, near the famous City of *Thebes*. His Parents, who were Heathens, carried him one Day while he was an Infant to an Idol, to which they were to sacrifice; but he expres'd a surprizing Aversion to that abominable Act. Whenever they gave him any of the Wine that had been offer'd to their false Divinities, he threw it up again immediately: So that the Priests look'd on him as an Enemy of their Gods; and his Parents, finding they lost their Labour

May 14 Labour in endeavouring to inſtil the Principles, and preſs the Practices of their Religion, gave him no more Diſturbance on that Head, but only applied him to learn the *Egyptian* Language, and enquire into Antiquity.

Pachomius purſued theſe Studies with great Succeſs; and when he was about twenty Years old, was preſs'd into the Emperor's Service and put on Board a Veſſel with other Recruits. They ſail'd down the *Nile*, and ſtop't the firſt Night at *Thebes*; where they were very civilly treated and kindly entertain'd. *Pachomius* was curious to know what ſort of People they were, from whom he and his Companions had receiv'd ſuch marks of Compaſſion and Tenderneſs; and was told they were *Chriſtians*. Upon his aſking what that Appellation meant, he was given to underſtand they were a Set of People, who profeſſed to believe in *Jeſus Chriſt* as the only Son of God, and made it their whole Study to do good to all, in Hopes of a Reward in another Life. *Pachomius*, touched with this glorious Character, could not but admire the Faith and Charity of his Benefactors. His Heart began now to feel the Impreſſion of the Divine Grace; full of the Fear of God, he lifted up his Hands to Heaven, and addreſs'd himſelf to the Supreme Being in the following Manner. "O God, "who created the Heaven and the Earth; if you will be pleas'd to deliver me "from my preſent unhappy Situation, and inſtruct me in the true Way of ſer-"ving you, my whole Life ſhall be ſpent according to your Direction." The next Day they purſued their Voyage; and, whenever *Pachomius* found himſelf in Danger of conſenting to any Senſual Pleaſure, he remember'd his Promiſe and was enabled to ſurmount the Temptation; and indeed Chaſtity was the firſt Vertue he was acquainted with, for the Love of it was infuſed into his Mind in his very Childhood.

When the War was over, our young Soldier recover'd his Liberty, and return'd to his own Country; where he enter'd himſelf among the Catechumens, and in due Time receiv'd the Sacrament of Baptiſm. While he was conſidering how to diſpoſe of himſelf ſo as to preſerve the Grace he had receiv'd, he underſtood that a venerable old Man named *Palemon* ſerved God in the Deſart. He immediately went in Queſt of him, and begg'd he might be admitted into his Cell, and receiv'd as his Diſciple, aſſuring him that he came thither, to engage in a Solitary Life by the Divine Direction. The holy Hermit told him he could not put his Deſign in Execution there, that the Life of a true Anchoret was far from being eaſy, and that ſeveral who had engaged in it upon being diſguſted with the World, had found it ſo different from what they imagined, that they left the Deſart after a ſhort Trial.

Pachomius

Pachomius, not diſcouraged at this Repulſe, begg'd he would take him in, and May 14
try him; but *Palemon* repeated what he had ſaid before, and adviſed him to try his Reſolutions elſewhere, and then perhaps he might receive him. To give him a Juſt Idea of the Difficulties of the State he ſeem'd ſo deſirous to engage in, he told him, his only Diet was Bread and Salt; that he drank no Wine, uſed no Oil; ſpent half the Night in ſinging Pſalms and meditating on the Holy Scriptures; and ſometimes paſſed the whole Night without Sleep. This Account made *Pachomius* tremble; but was ſo far from diſcouraging him that he was more eager to be admitted, and promiſed an exact Obſervance of whatever he would be pleaſed to lay on him. *Palemon* could reſiſt his Importunities no longer; he open'd the Door of his Hermitage, let him in, and gave him the Habit.

Penance and Prayer were their conſtant Employments in this Place; to which they always added manual Work, which furniſhed them with the frugal Neceſſaries of Life, and enabled them to relieve the Poor. When they ſaid the Night Office together, *Pachomius* at firſt was drowſie; but his Director uſed always to rouze him by employing him to carry Sand from one Place to another. Thus our Saint went on courageouſly under the Conduct of that excellent Maſter, whoſe Example and Inſtructions were exactly copied and put in practice by his zealous Diſciple.

Pachomius had lived with that venerable Hermit ſeveral Years, when he one Day went to *Tabenna*; which was the Name of a deſart uninhabited Place on the Banks of the *Nile* in the Dioceſe of *Tentyra*; where, while he was at Prayers he thought he heard a Voice, which call'd him by his Name, commanded him to build a Monaſtery in that Place, and aſſured him ſeveral ſhould reſort to it, and work out their Salvation there under his Direction. The Author of our Saint's Life, who was a Monk of that Houſe, not long after it's Foundation, adds that an Angel appear'd to him at the ſame Time, and gave him in Writing the Rule, which he was to eſtabliſh in his new Monaſtery, and which was really follow'd there. *Pachomius*, perſuaded what he had heard and ſeen was not the Effect of a common Dream, told the whole Affair to *Palemon*, engaged him to accompany him to the Place where he receiv'd the Divine Command, and aſſiſt him in the Execution of what God ſeem'd to require at his Hands. They removed together about the Year 315; and their Eſtabliſhment at *Tabenna* was in a little Cell they built there. *Palemon* died ſoon after; but the Loſs of that excellent Friend and Companion in this religious Undertaking was in ſome Meaſure ſupplied by *John*, eldeſt Brother to the deceaſed Hermit, who, join'd our Saint, in the Practice of the ſame penitential Auſte-

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May 14 rities. They remain'd alone ſome Years; meditating continually on the Law of God, and exciting one another to the punctual Performance of the divine Precepts. They lived on their own Labours; and what was more than barely neceſſary to ſupport Life was every day given to the Poor, conformably to the Direction of our Savour, who forbids us to be ſolicitous for the Morrow, and directs us to pray only for a daily Supply of our Wants. Their Cloaths were never changed, but when it was abſolutely neceſſary to waſh them; and our Saint always wore a Haircloth next his Skin. He ſpent fifteen Years without lying down to Reſt; and when he ſlept, he ſat on the Ground, without allowing himſelf the Support of the Wall of his Cell. His ordinary Poſture at Prayer was ſtanding, with his Hands extended, ſo that his whole Perſon reſembled the Inſtrument of our Saviour's Sufferings; in which manner he frequently paſſed whole Nights. From the Time of his Converſion, he never eat a full Meal; for he thought it too great an Indulgence of his Fleſh, to take even Bread or Herbs to any conſiderable Quantity.

Matt 6.34 Luk.11.3.

After they had lived together thus ſome Time, his Companion died, and he remain'd alone 'till he enlarged his Hermitage into a ſpacious Monaſtery for the Reception of ſuch as were deſirous of putting themſelves under his Care. The Rule, by which his Monks were to live, was very ſhort, and admirably proportion'd to the Weakneſs of human Nature. It allow'd every one to eat, as their Neceſſities required, and order'd them to faſt as their Strength would permit; but then all were obliged to work in Proportion to what they eat. They lodged apart; but eat together. Their Habit was of white Linen, without Sleeves, and a Capuce, or ſort of Hood, of the ſame Piece. They wore a Girdle; and over their Habit a Goat's Skin to cover their Shoulders. Thoſe who were once engaged could never leave the Community. Their Novices were not admitted to ſtudy the Holy Scripture, and other ſublime and ſpiritual Sciences, 'till they had been three Years in the Houſe; and during that Time they were employ'd in ſeveral Sorts of Work for the Uſe of the Monaſtery. A Rule ſo full of Condeſcenſion for the Neceſſities and Infirmities of Nature, and at the ſame Time ſo well calculated for promoting the Glory of God, and the Salvation of Man, could not fail of drawing great Numbers. The holy Founder receiv'd all who offer'd themſelves to do Penance under his Direction; but obliged them to undergo a long Trial of their Strength and Reſolutions before he gave them the Habit. Every Action of our Saint's Life, was a Leſſon of Mortification, and a bright Example to the Community. 'Though he was obliged to take Care of the whole Monaſtery, he never permitted the Labours and Difficulties of that Charge to break in upon his Auſterities, which were

greater

greater than any practiſed in the Community. He waited at Table, worked in the Garden, kept the Door, and attended the Sick. On Feſtivals he invited the neighbouring Prieſts to celebrate the ſacred Myſteries in the Monaſtery; for he allow'd none of his Monks to be promoted to Holy Orders; which he perhaps thought too exalted a Station for Penitents, ſuch as his whole Family profeſs'd themſelves, and might prove the Occaſion of Vanity and Jealouſy among them. But he made no Difficulty of receiving ſuch as had been ordain'd before, and employing them in the Miniſtry. May 14

His devout Family conſiſted of a great Variety of Perſons of all Ages, and Conditions; the Weak were receiv'd as well as the Strong; but then he govern'd them all according to their different Capacities, and Abilities. As he admitted ſuch prodigious Numbers, he was obliged to build ſeveral Houſes for their Entertainment; and appointed each of them it's proper Superior, who were all accountable to him for their Conduct; and when any of them was abſent from his Poſt, our Saint acted as the Servant of all, and ſupplied his Place effectually. But his Charity was not confined to his own numerous Family. He had obſerved ſeveral poor Perſons in the Neighbourhood employ'd in keeping Cattle, and by their Employment placed at an unhappy Diſtance from any Opportunity of hearing the Word of God, or partaking of the Sacraments, upon which he took their Caſe into Conſideration and conſulted with the Biſhop of *Tentyra* about building a Church for their Uſe. The Edifice was ſoon raiſed; but no Clergy provided for the Service of the new Church. Our Saint, who thought no Employment in the Houſe of God low, and inconſiderable, went attended by ſome of his Monks, and read the Divine Oracles to the Aſſembly. He perform'd that Office with a Gravity and Devotion, which made him look more like an Angel than a Man; and the Luſtre of his Vertues join'd to his admirable Inſtructions gain'd ſeveral Pagans to the Profeſſion of our holy Religion.

Our Saint's Siſter, having heard of his great Sanctity, went to his Monaſtery to make him a Viſit. But he order'd the Porter to tell her, ſhe ought to be ſatisfied with hearing he was alive and in good Health; bid her not be concern'd that he did not ſee her: And let her know, that if ſhe was inclined to embrace a Religious State, ſhe ſhould give the Matter a mature Conſideration, and when ſhe was ſecure of her own Inclinations and Reſolutions, he would take Care to build an Appartment for her Reception, and did not doubt but ſeveral of her Sex would follow her Example. This Meſſage affected her very much; ſhe cried bitterly, and full of Compunction reſolved to devote herſelf to the Service of God, and ſpend the Remainder of her Days in Retirement. *Pachomius* was thankful to the Almighty who had inſpired her with ſuch a hap-

May 14 py Diſpoſition, and employ'd his Monks in building her a Monaſtery on the other ſide of the *Nile*; which in a little Time was well fill'd. The Saint aſſign'd them a wiſe and holy Director, and gave them a Rule, and form'd their Lives by the Model of his own Religious.

The Author of our Saint's Life recounts ſeveral Miracles done by his Miniſtry; and tells us that whenever what he was deſired to aſk for in Favour of the miſerable Objects directed to his Care, was not granted, it gave him no Concern; becauſe he was convinced it is often a Mercy not to gain what we deſire, and that God rectifies our Judgment, and confers on us what is good for us, while we fall ſhort of what we imagined ſo. *Pachomius* was favour'd with the Gift of Propheſy; and among other future Events, it pleaſed God to let him ſee, that 'though his religious Family ſhould be very much extended after his Death, ſeveral of them ſhould fall from their firſt Fervour, and be only nominal Monks; which was to happen by the Negligence of Superiors; who, endeavouring only to pleaſe the greater and worſe Part of the reſpective Monaſteries, would foment Diviſions, and quite deſtroy the Monaſtick Spirit. *Pachomius* muſt have ſunk under this ſhocking Proſpect, had not the Almighty ſupported him by heavenly Viſions, and particular Favours.

In the Year 349 a contagious Diſtemper carried off ſeveral of his Monks, and at laſt ſeized him. Two days before he died, he ſent for his Religious, gave them excellent Inſtructions for their Conduct; named one to ſucceed him, whom he judged moſt worthy of that important Poſt; and when he had thus diſcharged his Conſcience in Regard of his religious Family, he expired on the fourteenth of the *Egyptian* Month *Pachon*; which according to the beſt Computation fell on the ninth of *May*, and according to the moſt feaſible Account in the Year 349. The *Grecians* honour his Memory on the fifteenth of *May*; but the *Latins* on the fourteenth of the ſame Month.

The XV Day.

St. Peter, and his Companions, Martyrs at *Lampſachus*.

THE Emperor *Decius*, who came to the Throne in 249, began his Reign with a violent Perſecution of the Chriſtians, and iſſued his Orders for it to all Governors of Provinces. Purſuant to them *Peter*, a young Man valuable

ble for the Qualities of his Mind as well as the Beauty of his Perſon, was ſeized May 15
at *Lampſachus* a Famous City near the *Helleſpont*, and carried before *Optimus*,
Procunſul of *Aſia*: After the uſual Interrogatories were anſwer'd by a Declaration of his being a Chriſtian, the Procunſul bid him take Notice of the Imperial Orders, and comply with them by ſacrificing to the great Goddeſs *Venus*. "I am ſurprized, replied *Peter*, that you would endeavour to perſuade me to "ſacrifice to an infamous Woman, whoſe Debaucheries are recorded by your "own Hiſtorians, and whoſe Life was made up of ſuch Actions as the Laws "would puniſh ſeverely. No, I ought much rather to offer the true God, "and *Jeſus Chriſt* the acceptable Sacrifice of Prayer and Praiſe.' *Optimus*, hearing him talk thus, order'd him to be ſtretched out on a Wheel, and bound down to it by Iron Chains; which was done with ſo much Violence that his Bones were all broke in pieces. But his Torments ſeem'd to inſpire him with freſh Courage; in the midſt of them he ſmiled on his Perſecutors, as if he deſign'd to reproach them with the Inſufficiency of their Malice to ſeparate him from his God, and then looking up to Heaven, thank'd the Almighty for the Srength, with which he ſupported his Sufferings, and begg'd a Continuance of what Courage and Patience were neceſſary for overcoming the Tyranny of his Enemies. The Procunſul, ſeeing his Perſeverance, order'd him to be beheaded.

Immediately after this Execution, as the Procunſul was ſetting out for *Troas*, a City in *Phrygia* built by *Alexander* the Great, on the Ruins of the famous *Troy*, *Andrew*, *Paul*, and *Nichomachus* were brought before him, and accuſed of profeſſing the Name of *Jeſus Chriſt*. He aſk'd whence they came, and what was their Religion? *Nichomachus*, more zealous and impatient than the reſt, cried out he was a Chriſtian. *Andrew* and *Paul*, being required to give an Account of themſelves, anſwer'd modeſtly they had the ſame Faith. The Procunſul then, turning to *Nicomachus*, commanded him to ſacrifice to the Gods, as the Emperor's Edict required; to which he readily anſwer'd a Chriſtian ought not to pay that Reſpect to Devils. Upon this Declaration he was put upon the Rack, and tortured; which he endured with great Patience and Reſolution 'till he ſeem'd ready to expire; and then forfeited all the Advantages of his Sufferings by denying his Faith and offering to ſacrifice to the Gods. The Procunſul order'd him to be taken off immediately, and granted him his dear bought Liberty upon his own Terms. But he had ſcarce given that publick Proof of his Apoſtacy, when the Devil enter'd into him, threw him into violent Agonies, and diſpatched him on the Spot.

May 15 *Deniſa*, a young Woman about ſixteen Years old, one of the Spectators, touched with this terrible Judgment, broke out into this Reflection; "Unhappy "Wretch, why would you buy a Moment's Eaſe at the Expence of a miſera-"ble Eternity?" *Optimus* heard her, call'd her to him, and aſked her whether ſhe was a Chriſtian or not. "Yes, ſaid ſhe, I am; and therefore pity the "Man who could not hold out one Moment longer, when he knew the Re-"ward of his Sufferings, and had eternal Reſt before him." To which the Proconſul replied that *Nichomachus* had really found Reſt; "for, ſays he, He "has diſcharged his Duty to the Gods and his Sovereign; and the great God-"deſſes *Venus* and *Diana* have been pleaſed to take him out of the World, "that he might not be expoſed to the Inſults and Reproaches of the Chriſtians." When he had given this wretched Turn to the Apoſtate's dreadful End, he told *Deniſa* he required her to ſacrifice too; and aſſured her that her Diſobedience ſhould be puniſhed with the utmoſt Rigour. To which ſhe anſwet'd that the God ſhe ſerved was more powerful than he, and therefore ſhe did not fear his Menaces. Thus arm'd with Confidence in the Almighty, ſhe was deliver'd into the Hands of two young Men, to be debauched; while *Andrew* and *Paul* were order'd to Priſon. The two Libertines took *Deniſa* home with them, with a full Reſolution of ſatisfying their brutal Inclination. But God protected her Chaſtity, and defeated all their Attempts. They had labour'd in vain and 'till Midnight, when they were ſurprized with the Appearance of a young Man, cloathed in Light, and diffuſing it through the whole Houſe. Shock'd and amaz'd at the glorious Sight, they fell at the Saint's Feet; who raiſed them, and told them they had nothing to fear from that heavenly Perſon, who was the Guardian of her Vertue, and ſent to defend her from the intended Violence. They had now recover'd the Fright, and begg'd ſhe would employ her charitable Prayers in their Favour, that they might not feel the Weight of the divine Juſtice for their Crime.

The next Morning the Proconſul's Houſe was beſet by great Crouds in a clamorous and tumultuous Manner requiring *Andrew* and *Paul* might be given into their Hands; and they were ſet upon this Demand by two Prieſts of *Diana*. The Proconſul ſent for the two Martyrs, and order'd them to ſacrifice to the great Goddeſs *Diana*; but they told him they knew neither that pretended Deity, nor any of the Devils which the Heathens adored, nor had ever given Divine Honours but to God alone. This Declaration incenſed the People to that Degree, that they begg'd the Procunſul would deliver them up to their Diſcretion, who would take Care to vindicate the Honour of their Gods. The Judge was willing to make a farther Trial of their Conſtancy, and endeavour to

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gain them to the Practice of Idolatry; but, finding he could make no Impreſſion on them, he order'd them to be whip't, and deliver'd to the Mob to be ſtoned to Death; who did not delay the Execution of his Sentence; but tied their Feet together, and dragg'd them out of Town. *Deniſa*, being apprized of what was doing, broke from her Keepers, ran to the Place, where the Martyrs were ſuffering, forced her Way through the Croud, threw her ſelf upon them, and declared ſhe wou'd ſhare the Glory and Reward of their Martyrdom. In the mean While the Procunſul was inform'd of *Deniſa*'s miraculous Preſervation, and her late Eſcape; upon which he order'd ſhe ſhould be taken away and beheaded at a Diſtance from *Andrew* and *Paul*; which was done accordingly, on the fifteenth of *May*. The whole Church paid an early Veneration to theſe three glorious Martyrs; and both the *Greeks* and *Latins* place their Sufferings, and Feſtival on the ſame Day, which is that of her Death. May 16

The XVI Day.

St. Ubaldus, Biſhop of *Eugubium*.

Ubaldus was born at *Gubbio*, in Latin *Eugubium*, in *Umbria* about the Year 1084. The Dignity of his Birth, which was very conſiderable, was ſo much exceeded by the Luſtre of his Vertues that it is ſcarce allow'd to make any Part of his Story. His Father died ſoon after he was born; by which Means he was left to the Care of an Uncle, a Man of great Piety; who ſent him to board with the Prior of St. *Marianus* and St. *James*, to be brought up among ſuch as were form'd in that Seminary for the Uſe of the Church. He had an excellent Capacity, as well as a particular Affection to Learning; with which Advantages he made very great Progreſs in his Studies; but the Holy Scriptures, thoſe Springs of living Waters, were his chief Delight. His Proficiency in Vertue was ſtill more extraordinary; for the Grace of God preſerved him from thoſe Vices, which ſeem almoſt natural to Youth, and ſtrengthen'd him againſt the bad Example of his Companions. Tired out at laſt with the Irregularities that were tolerated in a Place devoted to the Education of the Clergy, he left the Houſe and went to that of St. *Secundus*, where he finiſhed his Studies; and form'd a Reſolution of living in perpetual Continence. He kept his Promiſe very punctually, and refuſed ſeveral honourable Matches, that he might be at full Liberty to practice the Angelical Vertue. *John*, Biſhop of the City,

that

May 16 that gave our Saint Birth, obſerving his great Devotion, and pious Diſpoſition, made him Prior of his Cathedral, which was the Place where he receiv'd his firſt Inſtructions.

Ubaldus's preſent Situation put it into his Power to remedy thoſe Diſorders, and remove thoſe Abuſes, which before he could only complain of, and avoid. The Canons had lived ſeveral Years in a moſt licentious and debauched Manner, and were harden'd enough to make open Profeſſion of keeping Concubines. *Ubaldus* was very young, when he was placed at their Head; but his Zeal for the Honour of God, and the Service of his Church made him lay theſe ſcandalous Practices ſeriouſly to Heart, and endeavour a ſpeedy Reformation in the Community. He prepared himſelf for this important Work by Faſting, Prayers, and Tears, which he hoped would engage the Divine Aſſiſtance. Three of the leſs vicious came into his Meaſures immediately, and ſhew'd the Sincerity of their Converſion by joining their Prior in ſetting the reſt an Fxample of Retirement, Sobriety, and ſuch Vertues as compoſe the Character of a good Eccleſiaſtick. Some Time after he engaged in this Taſk, he heard of a new Regulation lately eſtabliſhed in the Territories of *Ravenna*, which was highly commended by all who ſpoke of it. The Author of it was *Peter de Honeſtis*, a Man of ſingular Piety; who had form'd a Community of Eccleſiaſticks, whom he called *Regular Canons*, and given them a ſet of Rules which were honour'd with the Approbation of the Holy See ſome little Time after. Our Saint made a Journey thither, and ſpent three Months with thoſe devout Servants of God, in Order to take an exact View of the Diſcipline of the Houſe. He was ſo well pleaſed with their Manner of Living that he carried the Rule to *Gubbio*, where he propoſed it to ſuch of his Canons, as wanted nothing but that to make their Reformation compleat. They receiv'd it with Joy; and their Example had ſuch a happy Effect on the reſt, that the whole Chapter in a few Years became ſuch as he wiſhed them.

This was the Situation of his reform'd Community, when a Fire happen'd in the Town, and deſtroy'd their Houſe and Cloiſter; which Accident he look'd on as a favourable Opportunity of leaving his Poſt, and retiring into ſome Deſart. In this View he made his Way into that of *Fonte Avellane*, where he found *Peter* of *Rimini*, to whom he communicated his Deſign of quitting the World. That great Servant of God oppoſed the Motion, as a dangerous Temptation which ought to be reſiſted; and obſerved to him, that as he had good Reaſon to believe his former Vocation came from God, who had encouraged, and rewarded his Labours with great Succeſs, he was obliged to remain faithful to it. He preſs'd theſe Arguments ſo cloſe that *Ubaldus* return'd to his Church with

with a Reſolution of rebuilding it, and reſtoring the Chapter to it's former Situation; which he perform'd with ſuch Application and Succeſs that the Building became much more beautiful and commodious than before, and the Community flouriſh'd under his Direction to the Edification of the whole Town. May 16

In the Year 1126 the See of *Perugia* becoming vacant, our Saint was unanimouſly choſen to ſucceed the deceaſed Biſhop. Upon the Arrival of the Deputies ſent from that Church to notify his Election, he diſappear'd before they could deliver their Meſſage, hid himſelf at ſome Diſtance from *Gubbio* 'till they were gone; and then return'd privately; took four of his Canons with him, and went for *Rome*. When he reached that City, he threw himſelf at the Feet of *Honorius* II, then Pope, begg'd him with Tears to excuſe his engaging in the difficult Charge to which he was ſolicited, and employ'd all the Intereſt he had in the World to obtain the Favour, he deſired. *Honorious* granted his Requeſt; the Saint return'd to *Gubbio*; and two Years afterward the Death of *Stephen* Biſhop of that City, involved him in the ſame Difficulty which he imagined he had eſcaped. The Chapter was divided upon the Choice of a new Biſhop, which obliged him as Prior, or Dean to undertake a ſecond Journey to *Rome*, and deſire the Pope to put an End to the Diſpute by naming a Paſtor for the Church of *Gubbio*. *Honorious*, who was ſtill in St. *Peter*'s Chair, could not forget the great Merit and Humility of our Saint, and had perhaps repented of his Complying with his Requeſt. *Ubaldus*, however, did not entertain the leaſt Suſpicion of being choſen, when he remember'd how eaſily he had been excuſed before, and that neither the Clergy nor People of *Gubbio* had ever mention'd him on this Occaſion; which is not be wonder'd at when we conſider that Faction and Cabal left them no Leiſure to think of diſintereſted and modeſt Perſons for that Charge. The Pope, however, named him to the vacant See, ſent the Clergy of *Gubbio* Orders for proceeding to his Election, according to the Forms preſcribed by the Canons, and conſecrated him with his own Hands toward the Beginning of 1129.

The People of *Gubbio* were agreeably ſurprized to ſee their Dean return to them with the Epiſcopal Character, and could not but look on his Promotion as a Proof of the Goodneſs of Almighty God to their Church. The new Biſhop made it his whole Buſineſs to adorn the Dignity of his Station with all the Vertues the Church expects and requires in a Paſtor. He practiſed a perpetual Mortification of all his Senſes, and ſate looſe to all the Enjoyments of Life. He was indefatigable both in the Exerciſe of Penance, and the Labours of his Miniſtry: frugal without Affectation; humble in his Sentiments; ſincere in his

whole

May 16 whole Conduct; and full of Compaſſion for all the World. But his Patience under ill Uſage, and the charitable Manner in which he appear'd inſenſible to Injuries and Affronts was one of the brighteſt Parts of his Character. The Author of his Life, who ſucceeded him in the Biſhoprick of *Gubbio*, gives us the following Inſtance of this Chriſtian Diſpoſition in our Saint, and the Effects it produced on the Offender. As *Ubaldus* was one Day walking near the Walls of the City, which were then repairing, one of the Workmen inſolently threw him down into a Heap of Mortar that lay there. The good Biſhop got up, and without the leaſt Reproach or Expoſtulation went home, and would have made the Fall paſs for an Accident. But the People, who knew how it happen'd, were not ſo eaſily ſatisfied; and inſiſted on the Maſon's being puniſhed. *Ubaldus* perceiving the Danger to which the Offender was expoſed, took him into his own Houſe, and aſſured the People he would take Care to do himſelf Juſtice: But they would not leave him upon thoſe Terms, and repeated their Deſire of his Suffering for his Fault. The Workman, touched with Remorſe, proferr'd to accept of any Puniſhment the Saint ſhould think proper to inflict on him, even 'though his Life was to pay for his Offence. But all the Revenge he thought fit to take was to give him a charitable Kiſs, and beg of God to forgive him.

The ſame Author too gives us the following Proof of his Influence over the Paſſions of Perſons in the moſt exalted Stations. *Frederick Barbarouſſe* had reduced the *Romans*, who before refuſed to acknowledge his Title, marched into the City, obliged Pope *Adrian* the IV, to place the Imperial Crown on his Head; and then went and laid Siege to *Spoleto* in *Umbria*. He made himſelf Maſter of that Place; plunder'd it by Way of Puniſhment for their Rebellion; and was then put upon doing the ſame by *Gubbio*. *Ubaldus*, full of Compaſſion for his Flock whom he loved with a fatherly Tenderneſs, undertook to guard them from the intended Blow, went to the Emperor, while he was on the Road, and had the Satisfaction of ſeeing his Diſpoſitions in Regard of *Gubbio* changed upon his firſt Interview with that Prince; who treated the Saint with all poſſible Reſpect.

The two laſt Years of his Life he was ſo oppreſs'd with a Complication of Diſtempers, that all the Patience and Reſignation of a Saint were neceſſary to ſupport him under the Load. On *Eaſter* Day in 1160 his Devotion to the glorious Myſtery of that Day made him forget his infirm Conditon, get up, ſay Maſs for his People, and give them a Diſcourſe on eternal Life. When he left his Cathedral, he was by his own Direction carried to St. *Laurence*'s Church, where he had an Appartment; and ſtaid there 'till the Feaſt of the *Aſcenſion* to prepare

prepare himſelf for Death. After that he was removed to his own Houſe, where he employ'd his Tongue in inſtructing thoſe who attended or viſited him as long as he had the Uſe of Speech; and expired on the ſixteenth of *May* in the aforeſaid Year. The News of his Death drew great Crouds from the neighbouring Provinces, who attended his Funeral, and were Eye-Witneſſes of the many Miracles God perform'd at his Tomb. He was canoniz'd by Pope *Celeſtin* III, in 1192. May 16

St. Margaret of *Cortona.*

Margaret, who receiv'd her Surname from the Place of her Penance and Burial, was born about the Middle of the thirteenth Century, at *Laviano* in the Dioceſe of *Chiuſi* in *Tuſcany*. She was extremely beautiful; but ſpent her firſt Years in the Practice of all thoſe Extravagancies of which a young Woman is capable, when ſhe lies under no Reſtraint from the Fear of God, the Authority of Parents, or Sentiments of Honour. She gave a free Looſe to her vitious Inclinations, and lead a moſt debauched and ſcandalous Life for nine or ten Years together. Her laſt Gallant was a Gentleman of *Monte Pulciano*; who was murther'd, and miſſing for ſome Days before the Body was diſcover'd. *Margaret* found it at laſt, miſerably disfigured by Worms; and ſtinking intolerably. This ſhocking Sight affected her ſo ſtrongly, that ſhe turn'd her Eyes in upon her own Soul, and conceived a Reſolution of quitting the wretched State of Life, in which ſhe had been ſo long engaged.

Full of Sorrow and Confuſion, ſhe went to her Father, threw herſelf at his Feet, aſk'd Pardon for neglecting his Advice and abuſing his Goodneſs, and conjured him in the moſt tender and moving Terms to take her in, and give her an Opportunity of convincing him of the Sincerity of her Converſion by the Severity of her Penance. Her Father was inclined to receive the returning Prodigal; but was hinder'd from ſhewing her that Compaſſion by his Wife, Mother in Law to our Penitent. This Repulſe, however did not hinder her from publiſhing her Change to the whole Pariſh of *Laviano*, who had been Witneſſes of her infamous Life. She went to the Church with a Cord about her Neck, and other Marks of Guilt and Repentance, and aſked Pardon in publick for the Scandal ſhe had given them. This Behaviour was ſo diſagreeable to her Mother in Law that ſhe found Means to drive her from thence with the Character of a mad Perſon. Thus abandon'd by her Relations, and

May 16 Acquaintance, ſhe was tempted to return to her former Way of living, and employ her Youth and Beauty for the Relief of her Neceſſities; which the Devil inſinuated would be a ſufficient Excuſe for what would be a Fault in leſs preſſing Circumſtances. But the ſame Divine Grace, which had reſcued her from a State of Proſtitution, ſupported her under this Trial and made her victorious.

After ſome Struggle ſhe was inſpired with a Deſire of going to *Cortona*, and putting herſelf under the Direction of the *Franciſcans* of that Town; which ſhe did, and behaved herſelf with all the Submiſſion, and Docility of a true Penitent. After ſome Stay there ſhe begg'd to be admitted into the third Order of St. *Francis*, deſign'd for Perſons in her Circumſtances. The Friars, however, did not think proper to grant her Requeſt 'till after three Years conſtant Experience of the Sincerity of her Converſion, and then ſhe receiv'd the Habit from the Hands of *Rainaldo*, Guardian of the Convent at *Arezzo*. Her Repentance was ſo very ſincere, that ſhe would have cut off her Noſe and upper Lip, as a Puniſhment of that unhappy Face that had formerly betray'd her and her Accomplices into ſuch ſhameful Crimes; had not the Prudence of her Director interpoſed and moderated her Zeal by the Rules of Diſcretion. As ſhe had formerly been ſhamefully negligent of her Real Honour, ſhe was now as religiouſly careleſs of the Eſteem of the World, and was ready to publiſh her Crimes, and teſtify her Abhorrence of them for the Edification and Inſtruction of others. In this View ſhe was for going to *Monte Pulciano*, where her evil Courſes were beſt known, and endeavouring to repair the Scandal ſhe had given there by thus expoſing herſelf to the publick Contempt; but was diverted from ſo extraordinary and dangerous a Step by her Confeſſor.

This happy Penitent lived twenty Years in the Practice of the moſt violent Auſterities and ſenſible Mortifications, and received the Comfort promiſed to ſuch as weep for their Sins on the twenty ſecond of *February* 1297. Pope *Urban* VIII allow'd a Day to be kept in her Honour by the whole Order of St. *Francis*; which was fix't to the twenty third of *February*, becauſe the Day of her Death was taken up by the Feaſt of St. *Peter*'s *Chair at* Antioch. She was canoniz'd by Pope *Benedict* XIII on the ſixth of *May* in the preſent Year 1728; and as the Lives of the Saints of *February* were actually publiſhed ſome Time before the News of our Saint's Canonization could reach us, it was not poſſible for us to place this Account on the Day of her Death; and therefore we thought proper to inſert it on that on which the Holy See propoſed her to the Veneration of the whole Church.

Matt. 5. 4

THE

The XVII Day.

St. Possidius, Bishop of *Calama.*

THE Saint, whom we honour this Day, was a Native of *Africa* brought up by St. *Augustin*, and happy in the Conversation of that great Doctor of the Church near forty Years. Upon the Death of *Crescentian*, Bishop of *Calama* in *Numidia*, which happen'd in 397, he was chosen to govern that Church; which he found no easy Matter while he and his Flock were attack'd and disturb'd by two powerful Adversaries *Idolatry* and *Donatism*. The Emperor *Honorius* had made several Edicts both against the Pagans and Hereticks; but they were so carelesly executed that they both continued to assemble publickly, committed such Extravagancies, and used such Violence that the Catholicks suffer'd a sort of Persecution at *Calama*. *Possidius* opposed their Attempts with a becoming Resolution; but, while his Zeal was not supported by the civil Power, it was impossible for him to put a Stop to their Insolence.

The Catholick Prelates had used their charitable Endeavours to reclaim the *Donatists*, and several Attempts had been made in the Beginning of the fourth Century for uniting them to the Church: But the Obstinacy of those Schismaticks defeated all their good Designs of Peace; and the Condescendence of the Orthodox Bishops had only made them more insolent and stubborn. At last observing the ablest among the *Donatists* were far from learned, and that Ignorance was the main Support of their Cause, the Catholick Prelates obtain'd an Order from the Emperor, which should oblige both Parties to engage in a Conference. In Obedience to his Sovereign's Command, *Possidius* gave *Crispin*, the schismatical Pretender to the See of *Calama*, a juridical Summons to discuss the Points in Debate both in private, and publick; but *Crispin* declined the Invitation; sometimes he pretended to refer the Matter to a Synod of the Bishops of his Party and take their Advice before he engaged in a Conference: and when that Excuse grew stale, he insisted on keeping at a Distance from *Sinners*, among whom the *Donatists* always reckon'd the Catholicks. After several Substerfuges, St. *Augustin* managed Matters so that the Magistrare press'd the two Bishops to meet under the Penalties specified in the Imperial Orders for such as should refuse to comply with the Prince's Will in that Point; Thus *Crispin* was unavoidably engaged in the Dispute with our Saint: That Schismatick rally'd all his Wit and Forces together upon this critical Occasion, and display'd all the Artifice and Subtlety, which are commonly employ'd in Defense

May 17 of a bad Cauſe. The Succeſs of the Debate did not long remain doubtful; for Juſtice and Truth ſoon appear'd to Advantage in the calm and clear Reaſoning of *Poſſidius*. Thoſe who were appointed Judges of the Controverſy declared *Criſpin* a Heretick, and ſentenced him to pay the Fine exacted by the Emperor's Order on ſuch Conviction. Our Saint, who had no other Motive for the Conference, than a Concern for his Neighbour's real Good, purſued the ſame charitable Diſpoſitions in Favour of his defeated Adverſary, and offer'd to interceed for it's being taken off. The Schiſmatical Prelate was too haughty to accept of his Generoſity, and appeal'd to the Emperor, who order'd the Law ſhould be executed with the utmoſt Rigour. St. *Auguſtin*, however, and the other Catholick Biſhops, who were deſirous of gaining the *Donatiſts* by ſweet and tender Uſage, forced him to accept of their Charity at laſt, and procured the Suſpenſion of Execution. This truly Chriſtian Art of overcoming Enemies had it's intended Effect on ſeveral of the Schiſmaticks, who return'd to the Boſom of the Catholick Church; which made *Criſpin* ſtill more deſperate, and he reſolved to recover that Honour by Force of Arms, which he had loſt in the Diſpute.

The Shiſmatical Prelate did not long want an Opportunity of revenging himſelf in the Way he deſired. He had a near Relation of his own Name, a Prieſt, a zealous Promoter of the *Donatiſt*'s Party, and every Way qualified for the Taſk in which he was to be employ'd. A few Days after the Diſgrace of his Biſhop, having Intelligence that *Poſſidius* was on the Road to *Figuli*, in order to viſit, and inſtruct the few Catholicks, who lay in that Part of his Dioceſe, he form'd an Ambuſcade to ſurprize and aſſaſſinate him. The Saint had timely Notice of his Deſign, and endeavour'd to ſecure himſelf in a Houſe, which he thought able to hold out againſt the Attacks of the Conſpirators. The factous Prieſt, incenſed at this Diſappointment, put himſelf at the Head of the Aſſaſſins, beſet the Houſe, and ſtorm'd it with ſuch Violence that the Doors were forced, the holy Biſhop dragged out and beat; and even the Horſes in the Stable felt the Weight of their Fury, becauſe found ſo near the Object of their Hatred. The Officers of the Town, where this Violence was committed, preferr'd their Complaint, and demanded the Offenders ſhould be puniſhed. But *Poſſidius*, whoſe Charity was invincible, interpoſed his good Offices, procured *Criſpin* his Pardon, and got the Fine remitted which the Laws required of ſuch as were convicted of Hereſy.

This Commotion happen'd in 404; and four Years after the Pagans gave our Saint an Opportunity of exerting his Zeal; and ſhewing his Charity. On the firſt of *June* the Idolaters celebrated one of their ſacrilegious Feſtivals

at

at *Calama*, in open Defiance of the Imperial Orders, which were poſitive againſt May 17
all ſuch riotous Aſſemblies. Their Inſolence on that Occaſion was barefaced and inſupportable; they danced about the Church in a tumultuous and inſulting Manner, threw Stones at it, and even ſet Fire to it. Several Eccleſiaſticks, who made Head againſt them in Defence of the Houſe of God, were wounded; and one was kill'd on the Spot; which muſt have been the Fate of ſeveral more, had they not provided for their own Security by Flight. But the chief Aim of the Mob was at our Holy Biſhop, who eſcaped with ſome Difficulty; and took Shelter at *Hippo*, where he deſign'd to ſtay 'till Things were ſettled. But finding theſe Diſorders not like to be remedied by the Secular Magiſtrates in *Africa*, he made a Journey to *Italy*, where he found the Emperor *Honorius*, and laid his Complaint before him. Several of the Heathens, not actually concern'd in the late Riot, were apprehenſive of being involved in the ſame Puniſhment with thoſe who had a Hand in it; upon which *Nectarius*, one of their Number, a venerable old Man of great Prudence, and Learning, wrote to St *Auguſtin*, deſired him to interceed in their Favour, or at leaſt ſeparate the Innocent from the guilty; and ſeem'd very well acquainted with the true Spirit of the Chriſtian Religion, when he obſerved that the Buſineſs of it's chief Paſtors is to be always employ'd in Works of Mercy and procure Pardon and Peace. The Fear of Puniſhment had by this Time open'd the Eyes of the moſt criminal among them; ſo that at his Return, *Poſſidius* found them ſo heartily mortified, and dejected at the bare Proſpect of what might fall upon them, that he was much more inclined to endeavour their Converſion than preſs the rigorous Execution of the Law upon them. At his Interpoſition their Perſons and Goods were ſpared; and all that Puniſhment was reduced to breaking their Idols, and prohibiting their abominable Feſtivals and Sacrifices.

During the whole Time that our Saint govern'd the Church of *Calama*, he ſhew'd a true paſtoral Concern for the Intereſt of the Orthodox Faith, and exerted all the Vigour of his Character in reconciling thoſe who diſturb'd the Peace of the Church. He was preſent at all the conſiderable Aſſemblies that were held in *Africa* upon Affairs of that Nature. He was one of the four Deputies ſent by the Council of *Carthage* in 410 to *Honorius*, to deſire the Laws againſt Hereticks, which had been almoſt forgot during the late Troubles of the Empire, might be enforced again to prevent the Growth of Rebellion and Diſorder; which was granted. In the following Year our Saint made a conſiderable Figure in the famous Conference held at *Carthage* by the Emperor's Order, and in Preſence of his Commiſſary, between ſeven Catholick Biſhops, and the ſame Number of the *Donatiſts*. Some Years after *Poſſidius* had Occaſion to

ſhew

May 18 ſhew his Zeal and Abilities in Defenſe of the Orthodox Faith againſt the *Pelagians*; for he aſſiſted in the Councils of *Carthage* and *Milevis*, which condemn'd *Pelagius* and *Celeſtius*, the firſt Patrons of that Hereſy; and join'd St. *Auguſtin*, and *Alypius* Biſhop of *Tagaſta* in writing to Pope *Innocent* I on that Subject.

About that Time, *Oroſius*, a *Spaniſh* Prieſt, brought ſome of St. *Stephen*'s Relicks into the Weſt: That Treaſure was divided among ſeveral Churches, as appears from the eighth Chapter of the twenty ſecond Book of St. *Auguſtin*'s Treatiſe *of the City of God*; who there tells us our Holy Biſhop had taken Care to enrich *Calama* with the venerable Remains of the firſt Martyr, and that ſeveral Miracles were daily wrought in their Preſence. But the Happineſs that City enjoy'd under the excellent Adminiſtration of *Poſſidius*, was diſturb'd ſome Years after by the Invaſion of the *Vandals* from *Spain*. Their Number was about eighty thouſand, who ſoon made themſelves Maſters of all *Mauritania*, *Numidia*, and the Procunſular Province, except *Carthage*, *Cirta*, and *Hippo*. They plunder'd and burnt much the greateſt Part of the Towns in their Way, and *Calama* was one that ſhared that Fate; this obliged *Poſſidius* to retire to *Hippo*, which he hoped would be able to hold out againſt the Rage of the Barbarians. But that City too was taken ſome little Time after the Death of St. *Auguſtin*, who expired in our Saint's Arms during the Siege; and it is to the ſame *Poſſidius* that we owe the Preſervation of that great Doctor's Hiſtory, and a Catalogue of his Works.

As all we know with any Certainty of *Poſſidius*, is taken from St. *Auguſtin*'s Works, or gather'd from the Life of that Father written by our Saint, we have no particular Account of him after the Death of his great Maſter, which happen'd in 430. It is certain, however, that he lived in a perpetual Baniſhment from his Flock, which was either ſcatter'd by the Cruelty of the Enemy, or corrupted by *Arianiſm*, of which they made open Profeſſion, and ſhared plentifully of the Calamities which fell on the Catholicks of *Africa*.

The XVIII Day.

St. Venantius, Martyr.

THE Acts of his Martyrdom tell us *Venantius* was a Native of *Camerino*, a City in *Italy* lying between the Dutchy of *Spoleto*, and the *Marca* of *Ancona*;

Ancona; and that he glorified God by Martyrdom in the Reign of the Emperor *Decius*, at the Age of fifteen. His Body remain'd at *Camerino* 'till the Year 1259; and then *Manfred*, natural Son to the Emperor *Frederick* II, and King of *Sicily* took the Town, and carried thoſe valuable Relicks into that Iſland; they were ſent back ten Years after by *Charles* Count of *Anjou*, who defeated *Manfred*, and made himſelf Maſter of *Sicily*. Soon after the Recovery of that Treaſure, the *Italians* built ſeveral Churches and Chapels in Honour of the Saint; but his Veneration was made publick by *Clement* X, who was raiſed to St. *Peter*'s Chair in 1667. As that Pope had been ſeveral Years Biſhop of *Camerino*, he contracted a ſingular Regard for Saint *Venantius*, and order'd his Feaſt to be inſerted in the *Roman* Miſſal and Breviary; and in 1674 his Name was admitted in the Martyrologe of that Church. May 18

St. Theodotus, and ſeven Virgins, his Companions, Martyrs.

THEODOTUS was born in the third Century; but we have no Account of the Year or Place of his Nativity. He kept an Inn at *Ancyra* the Capital of *Galatia*, and was married; but, 'though involved in the Cares of the World and imbarked in a dangerous Profeſſion, he led a moſt holy and exemplary Life. As he had receiv'd religious Inſtructions in his Infancy, he was moſt conſtant in the Practices of all Chriſtian Vertues, and inur'd himſelf to Mortification, ſo that his whole Life ſeem'd one continued Preparation for Martyrdom. He aſſiſted the Sick, and afflicted; relieved the Poor; labour'd for the Converſion of Sinners, and by his Advice and Example became an excellent Maſter in the School of *Jeſus Chriſt*. *Theodotus* had lived ſome Time in the quiet Practice of theſe Vertues, when the Decree for perſecuting the Chriſtians was publiſhed at *Nicomedia*, in the Year 303. That Bloody Order ſoon reached *Galatia*, which lay near *Bithynia*; and *Theotecnus* Governor of that Province, a Man remarkable for Cruelty, executed it with the utmoſt Rigor; for he had promiſed the Emperor to exterminate the Chriſtian Religion, whereever he had any Power. His Name was ſo terrible, that upon the Report of his coming to his Government, the Churches, were deſerted, and the Chriſtians ſcatter'd about in the Mountains and Deſarts. The Pagans, who thought their own Honour inſeparably united with that of their Deities, gave into all the Tranſports.

May 18 Tranſports of publick Joy on this Occaſion; broke into the Houſes of the Chriſtians, and carried off what they peas'd without Interruption; for the leaſt Complaint, or Oppoſition would have been puniſhed as an Act of Sedition. No Chriſtian was ſeen in the Streets, unleſs it was to ſuffer for his Religion, or renounce it: the chief of that Number, were thruſt into Priſon, loaded with Irons, their Goods confiſcated, and the very Children expoſed to the utmoſt Hardſhips for the pretended Crime of their Parents. Great Numbers fled into the Woods, or hid themſelves in Caverns of the Earth, where they were reduced to feed on Herbs and Roots; but, being uſed to much better Diet, ſeveral of them died of Hunger, while others return'd to the City, and threw themſelves in the Way of the Perſecutors, preferring a ſpeedy Death to a lingring and ſlow Martyrdom.

While this violent Perſecution raged at *Ancyra*, *Theodotus* aſſiſted thoſe who were impriſon'd for the Faith, and buried the Bodies of the Martyrs, 'though the Performance of that laſt Duty was forbid under Pain of Death. The Governor had order'd all the Proviſions that were ſold publickly to be offer'd to the Idols before they were expoſed to Sale, that the Chriſtians might be reduced to ſtarve, or give a Sanction to that abominable Conſecration; and even be obliged to unite the Service of *Jeſus Chriſt* with that of Devils on the very Altar. But *Theodotus* had laid in a large Stock of Corn and Wine, which he ſold to the Chriſtians at prime Coſt, and thus the Altars were furniſhed with pure Oblations, and the Faithful ſupplied with Food, without defiling their Conſciences, or giving the leaſt Umbrage to the Pagans. His Profeſſion privileged this Way of Proceeding; and thus while he ſeem'd only employ'd in keeping an Inn, his Houſe was at once the Place of divine Worſhip, an Hoſpital for the Sick, and Strangers, and the only Refuge of the Chriſtians in that Town.

While he thus ſtudied the Security of others, he ſeem'd to ſet no great Value on his own Life, but freely expoſed it on all Occaſions, where the Glory of God was concerned. A Friend of his, named *Victor*, was taken up at that Time, and accuſed by the Prieſts of *Diana* of having ſaid *Apollo* had debauched that Goddeſs, his own Siſter, before his own Altar at *Delos*, and that it was a Shame for the *Greeks* to honour him as a God, who was guilty of a Crime that ſhocks the lewdeſt of Men. The Judge offer'd him his Life, if he would comply with the Edict of the Emperors; and he was made to believe his Obedience would be rewarded with great Preferment at Court; but if he remain'd obſtinate, he was to expect a ſlow and painful Death; his Body ſhould be thrown to the Dogs; his Eſtate confiſcated, and his Family quite deſtroy'd.

Theodatus,

Theodotus, full of Apprehenſion for his Friend, thus powerfully attack'd, ha- May 18
ſten'd to the Priſon, where he was confin'd, encouraged him to bear up againſt all the Menaces, and deſpiſe the Promiſes that were employ'd to deprive him of the eternal Reward due to his Perſeverance. *Victor* receiv'd freſh Courage from his Diſcourſe, and as long as he remember'd the Inſtructions of our Saint, was an over-match for all the Cruelty of his Executioners. He had almoſt finiſh'd his Courſe, when he deſired ſome Time to conſider of the Propoſals that had been offer'd him; upon which he was carried back to Priſon, where he died of his Wounds, without making any farther Declaration; which has left his End doubtful in the Church, and deprived him of the Honour due to Martyrs.

Theodotus, not content with the Satisfaction he enjoy'd in the Perſeverance of ſuch as died gloriouſly at *Ancyra*, went to *Mal*, a Town about forty Miles diſtant to take Care of the Relicks of the Martyr *Valens*, which had been thrown into the River *Halys*. He was upon his Return from this devout Journey when he was met by ſome Chriſtians, who had been apprehended, and given up to the Perſecutors by their own Relations for demoliſhing an Altar of *Diana*, and had lately recover'd their Liberty by his Means. They thank'd him, and declared him the common Benefactor of all the Diſtreſs'd. Tranſported at the Sight of thoſe glorious Confeſſors, he deſired they would allow him to give them ſome Refreſhment before they went any farther. They ſat down about a quarter of a Mile from the Town, and ſent thither to invite the Prieſt of the Place to dine with them, and ſay the uſual Prayers for Travellers before they purſued their Journey. The Meſſengers found him coming from Church after *Sext*, or that Part of the Office which is ſaid at Noon; but did not know him. He fell into Diſcourſe with them, aſked them whether they were Chriſtians; and being anſwer'd in the Affirmative, invited them home with him. They had not been long together, when he told them he had the Night before dream't he ſaw two Men not unlike them, who told him they had brought a Treaſure into that Country. "*It is true*, ſaid the Meſſengers, *we are the Men, and have* "*indeed brought a Treaſure with us in the Perſon of* Theodotus, *a Man of ſingu-* "*lar Vertue, and extraordinary Piety; It is he that ſent us hither in Queſt of the* "*Prieſt of the Town, to whom we deſire you would direct us.*" *Fronto*, for that was his Name, let them know he was the Perſon they wanted; but that it would be more proper for *Theodotus* to come to him; becauſe Chriſtians ſhould not eat in the Woods, when they could be better accommodated by thoſe of their own Profeſſion; and having thus deliver'd his Opinion, he went and invited him to his Houſe. *Theodotus* begg'd to be excuſed going back, being obli-

May 18 ged to make the beſt of his Way to *Ancyra*, where his Preſence would be neceſſary and uſeful to the ſuffering Chriſtians; but *Fronto* was ſo preſſing that he was obliged to accept of the Invitation. After Dinner *Theodotus* told the Prieſt he thought that Place very proper for lodging Relicks. "*Yes*, ſaid *Fronto*; *but* "*we muſt have them before we can think of building a Place for their Reception.*" *Theodotus* told him God would take Care of that; deſired he would only ſee an Edifice raiſed as ſoon as poſſible; and aſſured him the Relicks ſhould not be wanting. When he had given him this Aſſurance, he took his Ring from his Finger; left it with the Prieſt as an Earneſt of his Promiſe; and return'd to *Ancyra*, where he found the Perſecution had made as much Havock as an Earthquake.

Among thoſe who ſuffer'd in that City were ſeven Virgins, grown old in the Practice of Vertue; the Governor, finding them invincible in the Profeſſion of the Chriſtian Faith, deliver'd them into the Hands of ſome young Libertines, to be inſulted, and ill-uſed in Contempt of their Religion, and to the Prujudice of their Chaſtity, which had always been their brighteſt Ornament. They had no Arms but Prayers and Tears, which they offer'd to *Jeſus Chriſt*, the Author, and Guardian of their Vertue; and proteſted againſt the Violence offer'd them. One of the young Debaucheés more impudent than the reſt laid hold of *Tecuſa*, the oldeſt of that holy Company, who had brought up *Theodotus* from a Child, and dragg'd her along. *Tecuſa* threw her Arms about his Feet, and addreſs'd him in the following Manner. "Child, what Deſigns can you have on ſuch "as us, who, as you ſee, are quite worn out with Age, Mortifications, and "Infirmities. I am now above threeſcore and ten; and my Companions are "not much younger. You ought to look on our Bodies as ſo many rotten "Carcaſes, as they will ſoon be, for the Governor refuſes us Burial." And then, lifting up her Veil, ſhe ſhew'd him her grey Hairs, and went on. "You "perhaps have a Mother of the ſame Age, which ſhould give you ſome Reſ. "pect for us. Leave us our Tears, and may you enjoy the Reward of the "Compaſſion you will ſhew by quitting us." The young Men were ſo affected with this Speech that they deſiſted, join'd their Tears with thoſe of the holy Virgins, and left them. *Theotecnus*, perceiving his Deſign defeated, fell upon another Way of attacking their Conſtancy and ſhaking their Reſolution; He propoſed their engaging in the Service of *Diana* and *Minerva*, and officiating as Prieſteſſes to thoſe two pretended Deities. The Heathens of *Ancyra* had an annual Cuſtom of waſhing the Images of thoſe Goddeſſes; and the Day for performing that Ceremony happening at that Time, the Governor obliged them to attend the Solemnity. As the Idols were carried in great

Form.

Form each in a ſeparate Chariot, the Martyrs were obliged to ſtand naked in May 18
open Chariots, and thus lead up the Proceſſion.

Theodotus was all this while under great Concern for the ſeven Virgins, begg'd the Almighty to carry them victoriouſly through the ſevere Trials to which they were expoſed; and waited the Event in a Houſe near the Church of the Patriarchs in Company with ſome other devout Perſons. They had been proſtrate on the Ground, and fix'd in Prayer from Break of Day to Noon, when News was brought that *Tecuſa* and her Companions were all drown'd in the Pond, where the Goddeſſes were waſhed. *Theodotus*, overjoy'd at this Account, raiſed himſelf on his Knees, ſhed a Flood of Tears, lifted up his Hands to Heaven, and with a loud Voice returned Thanks for the Succeſs of his Prayers. He then enquired into the Particulars of their Sufferings and Behaviour, and was told that all the Promiſes, and fine Speeches of the Governor proved too weak to move thoſe glorious Martyrs, that the Prieſteſſes of the Heathen Deities, who offer'd them the Chaplet, and white Garment, and thus endeavour'd to initiate them in the ſame Diabolical Profeſſion, had the Mortification to ſee their Profer rejected with Horror and Indignation; ſo that at laſt the Governor order'd them to be thrown into the Pond, with large Stones hung about their Necks; which was executed accordingly. *Theodotus*, upon hearing this, conſulted with the Maſter of the Houſe, and *Polychronius*, Nephew to his Governeſs, how they ſhould get the Bodies of the ſeven Martyrs; and in the Evening they were inform'd that Taſk was render'd more difficult by the Guards the Governor had poſted near the Pond. This News gave *Theodotus* a moſt ſenſible Affliction; he left his Company, and went to the Church of the Patriarchs; but found the Pagans ha'd deprived him of the Comfort he expected there by walling up the Door; from thence he made his Way to another Church, where finding the ſame Bar to his Entrance; he threw himſelf on the Ground near that Building, and pour'd out his Soul in fervent Prayer. While he was thus employ'd, he heard a great Noiſe behind him, and thinking himſelf purſued, went back to the Houſe where he had left his Friends, and fell aſleep there. *Tecuſa* appear'd to him in his Dream, reproached him with taking his Eaſe, while ſhe and the Companions of her Sufferings were neglected, conjured him by all the Pains ſhe had taken for his Education, and the Affection he once bore her, to reſcue their Bodies from the Fiſhes; aſſured him he ſhould be called to a like Trial within two Days; and then bid him ariſe, go to the Pond, but beware of a Traitor.

Theodotus awaked, told this Viſion to his Friends, and as ſoon as it was light, ſent two Perſons to take a View of the Guard, which they hoped would be

May 18 drawn off upon the Account of the Feſtival of *Diana*, which was kept that Day. But they were miſtaken; and ſo nothing could be done at that Time. To engage the Bleſſing of God more effectually on their Undertaking, they faſted 'till Night, and then ſet out with ſharp Bills with which they propoſed to cut the Ropes to which the Stones were faſten'd. It was very dark, neither Moon nor Stars appear'd, which inhanced the Horror of the Place, where the Criminals were executed. It was ſtrew'd with Heads, and ſcatter'd Remains of human Bodies. This ſhocking Scene would probably have made them give over the Attempt for that Time, had not they been encouraged by a Voice which call'd our Saint by his Name, and bid him come on boldly. Upon this Invitation they made the Sign of the Croſs on their Foreheads, and immediately ſaw a Croſs form'd of Rays of Light in the Eaſtern Part of the Sky. They fell on their Knees, adored God with their Faces turn'd toward that glorious *Phænomenon*; after which they went on; but it was ſo dark that they could not ſee one another; and, that they might have all manner of Difficulties in the Way, a heavy Rain fell, which made the Fields ſo dirty they could ſcarce go on. In this Difficulty they had Recourſe to Prayer, and immediately a Body of Fire appeared and moved before them; two Men in white call'd *Theodotus*, bid him take Courage, told him God had written his Name among the Martyrs; that they were ſent to receive him, aſſured him his Prayer was heard which he had made near the Church dedicated in their Honour, who were commonly known by the Appellation of *the Fathers*, and told him he ſhould find St. *Soſander* at the Pond, who would drive the Soldiers away; but caution'd him againſt carrying a Traitor with him; a Language which none of the Company underſtood.

Thus encouraged they follow'd their Guide 'till they ſaw the Bank of the Pond; but ſtill the Storm continued. The Thunder, Wind, and Rain made the Centinels very uneaſy in their Poſt; but the Apparation of a Man compleatly arm'd darting Fire round him was too terrible to allow them to keep their Ground. The Way being thus cleared for our Martyr and his Companions, they went up to the Side of the Pond, and the Wind threw up the Water 'till they ſaw the Bottom, and thus found no Difficuly in performing what had brought them thither; but carried off the Bodies and buried them near the Patriarch's Church. The Names of theſe ſeven Virgins were, *Tecuſa*, *Alexandria*, *Phamne*, *Claudia*, *Euphraſia*, *Matrona*, and *Julitta*.

The News of this Removal of the Saints Bodies was ſpread all over the Town the next Day; every Chriſtian that appear'd was taxed with the Fact, and put to Torture for it. *Theodotus*, underſtanding that ſeveral had ſuffer'd by

by Miſtake, was reſolved to ſurrender himſelf, and own it done by him; but the Chriſtians would not let him follow his Inclination in that particular. *Polychronius*, curious to know how the Town ſtood affected in Regard to the Affair in Queſtion, diſguiſed himſelf, and mix'd with Company to get Information. But he was diſcover'd by ſome, who knew him to be related to *Tecuſa*, carried before the Governor, examined, put on the Rack, and treated with great Severity. This Treatment had the intended Effect on that unhappy Perſon, who compounded for his Life by impeaching *Theodotus*, and informing the Judge where the Bodies were depoſited. Upon which Orders were given for theſe valuable Relicks to be taken up and burnt; and thus it appear'd who was the Traitor, they had been caution'd againſt. The Account of this Diſcovery ſoon reached *Theodotus*, who took his Leave of the Brethren, begg'd their Prayers, and was now ready for the Combat. They pray'd together ſome Time, embraced, and the Martyr at parting deſired that *Fronto* the Paſtor of *Mal* ſhould have his Relicks, upon producing the Ring he had left with him; and then making the Sign of the Croſs on his Body, as the Mark of his Dependance on his crucified Saviour, went to the Battle with an intrepid Courage. May 18

In the Way he met two of his old Acquaintance and Fellow Citizens, who endeavour'd to perſuade him to provide for his own Security, before it was too late; and told him the Prieſts of *Diana* and *Minerva* were that Moment with the Governor, accuſing him of diſcouraging the Worſhip of the Gods, and that *Polychronius* too was there ready to prove what he had ſaid about carrying off the Bodies of the ſeven Martyrs. *Theodotus* aſſur'd them they could not give him a more ſubſtantial Proof of their Regard for him than by going to the Magiſtrates, and telling them the Man, againſt whom thoſe Articles were alledged, was at the Door, and deſired Admittance. Being come to the End of his Journey, he look'd at the Fire, Wheels, Racks, and other Inſtruments of Death with a Smile. The Governor told him it was ſtill in his Power to avoid the Torments prepared for the Diſobedient; offer'd him his Friendſhip, aſſured him of the Good Will of the Emperor: and promiſed to make him a Prieſt of *Apollo*, and Governor of the Town, upon Condition he would endeavour to recover his Neighbours and Friends from their Deluſion, and teach them to forget *Jeſus Chriſt*. *Theodotus*, who had ſome Acquaintance with profane Learning, and was very well verſed in his Religion, employ'd both in his Anſwer to the Governor; for on one Hand he inſiſted on the enormous Crimes the Heathen Gods ſtood charged with even by their own Poets and Hiſtorians; and on the other declared the Greatneſs, and miraculous Power of *Jeſus Chriſt*. A Diſcourſe like this could not but incenſe the Idolators; the Prieſts were ſo tranſ-

ported

May 18 ported with Rage that they tore their Cloaths, and the Chaplets which were the Marks of their ſacrilegious Dignity; and the Populace were very clamorous in demanding Juſtice on this Enemy of their Gods. The Governor order'd him to be ſtretched on the Rack; and every one ſeem'd deſirous of having a Share in vindicating the Honour of the offended Deities. Several Officers were employ'd in tearing his Body with Iron Hooks; and, as they releived one another, they continued their Cruelty a conſiderable Time. When his Body was full of Wounds the Governor order'd Vinegar to be pour'd into them, and his Fleſh to be burnt with Torches. When the Martyr ſmelt the Burning of his Fleſh, he turn'd his Head aſide; which the Governor miſtaking for a Sign of his fainting under the Torments, ſtep't up to him, and put him in Mind that his preſent Sufferings were all owing to his Diſreſpect to the Emperor, and Contempt of the Gods. The Martyr told him he was miſtaken; and that if he turn'd his Head about it it was only to complain of the Weakneſs and Lazineſs of his Executioners, defied all the Force he could order, bid him invent new Tortures, which ſhould all contribute to ſhew what Courage *Jeſus Chriſt* inſpires into ſuch as ſuffer for him; and let him know in plain Terms that while he was thus united to, and ſupported by, his Saviour, he was able to deſpiſe all the Powers of the Empire, as ſo many vile Slaves. The Governor, ſurprized and enraged at this Freedom, order'd his Jaws to be ſtruck with Stones, and his Teeth broke. But *Theodotus* told him nothing of that Nature could interrupt his Converſation with his God, who would hear the Language of his Heart and Sufferings, 'though he was deprived of the Uſe of Speech. The Executioners were now quite tired out with Labour, while the Martyr ſeem'd to feel nothing; upon which he was order'd back to Priſon, and reſerved for farther Puniſhment. As he went along he took Care to draw the Eyes of the Croud on his mangled Body, which he offer'd to their Conſideration as a glorious Proof of the Power of *Jeſus Chriſt*; and, pointing at his Wounds, "*It is but reaſonable*, ſaid he, *that we ſhould offer him ſuch Sacrifices, who was* "*pleas'd to ſet us the Example, and ſubmit to be ſacrificed for us.*

After five Days Confinement *Theodotus* was brought before the Governor again, his Wounds open'd, and he expoſed to the Violence of freſh Tortures, but he ſtill proved invincible, and was therefore condemn'd to loſe his Head, and his Body order'd to be burnt, that the Chriſtians might not bury it. The Holy Martyr, being carried to the Place of Execution, pray'd to *Jeſus Chriſt* for Grace to finiſh his Courſe well, and petition'd for the Peace of the whole diſtreſſed Church; and then, turning to the Chriſtians, who attended him, bid them not cry, but rather thank God for this great Victory over the Enemy,

my, assured them he would employ his Charity in praying for them in Heaven; May 18
and, after this short Speech, receiv'd the Blow with Joy. His Body was immediately laid on a Pile of Wood raised on Purpose, which was presently surrounded, and as it were guarded, by a glorious Display of Light, so that no body could be prevail'd with to set it on Fire. The Governor, inform'd of this, order'd a Guard to watch the Body and Head. *Fronto*, the Priest of *Mal* came to *Ancyra* that Day, he had the Martyr's Ring with him, and hoped to find him in a Condition of redeeming it, by furnishing him with some Relicks, as he had promised. He had with him an Ass laden with Wine of his own Growth, and Cultivation, which was probably design'd as a Present to *Theodotus*. He reached the Town in the Evening; his Ass, tired with the Journey, lay down near the Body of our Saint, and did not seem disposed to go any farther. The Soldiers press'd him to pass the Night with them, where they assured him, he might be better accommodated than at an Inn, and they had made themselves a Sort of Arbor with Willow Branches and Reeds, kindled a Fire, and dress'd their Supper, which was ready when he came, and the Body of the Martyr was cover'd with Grass and Leaves. The Priest made them taste of his Wine, which proving very good, they drank pretty freely; and then began to talk of what they had suffer'd for letting the dead Bodies be carried off by one made of Iron, whose Body was now in their Custody. *Fronto* desired they would explain themselves, and let him into the Story of the dead Bodies and the *Iron Man*. One of them undertook to give him the Particulars of the seven Martyrs, the Rescue of their Bodies, the seeming Insensibility of *Theodotus* while under the most severe Torments, which was the Reason of their calling him an *Iron Man*; and the Punishment they were to expect if they lost his Body too. Surprized at the wonderful Conduct of God in Regard to his faithful Servants, he begg'd the Divine Assistance in the present Affair. After Supper the Soldiers fell asleep, and *Fronto* took up the venerable Relicks of the Martyr, put his Ring on his Finger, laid the Body on his Ass, and cover'd it as before, that he might pass undiscover'd; and thus the Saint's Promise of furnishing him with Relicks was made good.

This Account was drawn up by *Nilus* an Eye-Witness of all that pass'd, who had spent the greatest Part of his Life with the Martyr, and was in Prison at the same Time. The *Greek* Church divides the Saints of this Day; for she celebrates the Memory of *Theodotus* on the seventh of *June*; and that of the seven Virgins on the eighteenth of *May*. But they are all honour'd together on the eighteenth of *May* in *Palestine*, *Egypt*, and some other Parts of the *East*, which Practice is follow'd at this Day by most of the *Western* Churches.

The

The XIX Day.

St. Peter Celestin, Pope.

Peter, was born in the Dioceſe of *Iſernia* in *Apulia* in *Italy*, about the Year 1221, of Parents, who were remarkable for nothing but their Vertue. The early Proofs our Saint gave of a ſedate Temper, and extraordinary Piety, were their Motives for ſending him to School with a View of conſecrating him to God. He loſt his Father while he was very young; but his Mother continued to encourage his Studies, and found much Comfort in the growing Vertues of her Son *Peter*. As his Inclinations had always led him to Retirement, he put them in Execution, when he was about twenty Years old by repairing to a neighbouring Mountain, which he thought favour'd his Deſign. Here he made himſelf a Cell under a Rock, but ſo ſmall that he could ſcarce ſtand upright or lie down in it. This was his conſtant Habitation three Years; during which Time he was attack'd by ſeveral violent Temptations, but conquer'd them by the Aſſiſtance of ſuch Practices and Auſterities as the Grace of God ſuggeſted to him.

The Severity of his Life, and the Vertues that appear'd in this holy Recluſe would not allow him the full Enjoyment of his dear Solitude; which was frequently interrupted by ſuch as came to admire this great Servant of God, and take Leſſons of Penance and Mortification from his Conduct. As all who ſaw him were edified at his great Sanctity, they were ſo preſſing with him to take Holy Orders, that he could purchaſe his Eaſe upon no other Terms than going to *Rome* on that Errand. He ſtaid in that City 'till he had receiv'd the Prieſthood, and then return'd into his own Country. His Reſolution of continuing his former Way of living, put him on retiring to Mount *Moroni* near *Sulmona*, an Epiſcopal City in *Abruzzo*, where he found a Cave fit for his Purpoſe; and lived in the Practice of ſuch Auſterities as were known only to God. Whatever Favours he receiv'd from the Almighty in his Retreat, he ſtill maintain'd a profound Humility, which he had carried ſo far as to reſolve to baniſh himſelf from the Altar for ever, as unworthy of that tremenduous Miniſtry, 'till he was adviſed by the Perſon to whom he confeſs'd, to look on that Thought as a diſguiſed Temptation, and then he continued to offer the great Sacrifice; but always approached the ſacred Myſteries with an Awe and Humility, which at once ſpoke him ſenſible of their Dignity, and his own Unworthineſs. When

he

he had ſpent about five Years in this Place, the Wood that grew about it was cut down, and the Mountain thus laid open did not ſeem private enough for one who deſired to be ſcreen'd from the Eyes of the whole World. This obliged him to remove to another Mountain not far off, call'd *Magella*; here he found a more ſpacious Retreat in a large Cave; which held him and the two Companions of his Penance and Solitude very commodiouſly. This penitential Family was ſoon increaſed by great Numbers, who would put themſelves under his Direction, in ſpite of all the Excuſes his Humility could offer. May 19

Thus he became Superior of a Set of Perſons dedicated to the Service of God, without any other Rule than what they might read in his Conduct; which was in Reality a compleat Model of Evangelical Perfection. The Saint ſpent the whole Day, and a great Part of the Night in offering to God a continual Sacrifice of Prayers and Tears. When he was not actually engaged in that devout Application, he took Care that the Devil ſhould make no Advantage of him, and fill'd thoſe Hours with ſome Labour that allow'd the Tempter no Room in his Heart, or Thoughts. He look'd on his own Body as a dangerous, domeſtick Enemy, and treated it with much Severity. He eat no Meat, even when his Want of Health ſeem'd to require it: drank but little Wine, and always with a moſt plentiful Mixture of Water; faſted every Day, but *Sunday*; and, when he did eat, allow'd himſelf no more than what was barely neceſſary to preſerve Life. On *Fridays* he confined himſelf to Bread and Water; ſo that the nouriſhing of his Soul ſeem'd to be his only Care; the Growth and Improvement of which was excellently provided for by his conſtant Application to the Holy Scriptures, and devout Contemplations.

The Increaſe of his Family obliged him to build a ſort of Monaſtery for their Reception; which ſoon grew too narrow to contain his Diſciples, who were more numerous every Day, and were obliged to diſpoſe of themſelves in the beſt Manner they could in the adjacent Places, always taking Care to be near enough to their holy Superior to receive his Inſtructions in what related to their eternal Happineſs. Thoſe, who were fartheſt removed from him were ſo full of the Spirit of their State, that they were as obedient to his Directions as thoſe who always attended his Perſon, and equal with them in religious Poverty and Simplicity. *Peter* viſited his whole ſcatter'd Community with the tender Affection of a Parent, encouraged them in their Undertaking; comforted them under the Difficulties of their State by repreſenting it's Conformity to that of *Jeſus Chriſt*, while on Earth; and enforced the Practice of what he inculcated by the powerful Argument of Example.

May 19 *Gregory* X called a Council which was to meet at *Lions* in 1274. As the Reformation of Church Diſcipline was one Article to be conſider'd by that Aſſembly, it was given out that all the Religious Congregations, which had not obtain'd the Approbation of the Holy See, would be ſuppreſs'd. Alarm'd at this Report, the Saint, accompanied by two of his Diſciples, made a Journey to *Rome*, where he gain'd the Pope's Confirmation of his Order, which did then, as appears by the Bull on that Occaſion, make Uſe of St. *Benedict*'s Rule. This Affair was diſpatched before the Meeting of the Council; and the Holy Founder, ſecure of his religious Inſtitute, return'd to his Mountain, held a general Chapter, and with the Aſſiſtance and Advice of his Monks made ſeveral Rules for the Preſervation of Religious Diſcipline. This Order, or rather this Reformation of that of St. *Benedict*, was favour'd with a particular Bleſſing from the Power, whoſe Honour and Service were ſo nearly concern'd in it's Eſtabliſhment, and in a few Years there were no leſs than thirty ſix Houſes, containing all together above ſix hundred Monks, who own'd our Saint for their Founder.

Peter's Zeal and Charity were not confin'd to his new raiſed Family, but extended to all who wanted his Aſſiſtance. His Words and Actions made ſuch an Impreſſion on all who converſed with him, that thoſe who lived near the Place of his conſtant Reſidence ſeem'd to have all the Sedateneſs, and Piety of real Monks: All Differences that aroſe among the Neighbours were eaſily compoſed when he appear'd among them, and the moſt enormous Crimes were corrected, if he did but ſpeak. His Concern for the Poor knew no Bounds; both their Souls and Bodies were fed by his charitable Labours, which drew great Numbers to him, both for the Relief of their temporal and ſpiritual Neceſſities. The large Preſents that were made him for the Uſe of his new Order were often employ'd in feeding the Hungry, cloathing the Naked, and other Acts of Charity. But his ſpiritual Alms were ſtill more conſiderable; Perſons of all Stations and Conditions crouded to him on this Occaſion; and all receiv'd excellent Inſtructions ſuited to their Reſpective Circumſtances. When he had continued for ſome Time a publick Good to all who reſorted to him, his Love of Solitude and Silence, and his Apprehenſions of Vanity, while thus expoſed, made him reſolve to retire to ſome Deſart, where he might live unknown, and alone. In this View he pick'd out a few ſelect Monks, and with them retired, to a ſolitary Place called St. *Bartholomew* of *Logio*. He had not been long here when he was diſcover'd, and attended by a greater Croud of Diſciples than before; upon which he return'd to Mount *Magella*, and ſhut himſelf up in a Cave on the Top of the Mountain, where he thought it impoſſible for ſuch Numbers

bers to follow him. But he found himſelf miſtaken; for he had no ſooner built a Chapel, and a few Cells there but he was purſued by the ſame Difficulty he hoped he had avoided. He was now led to conclude that his Deſire of withdrawing from Mankind was not agreeable to God, and therefore went back to his firſt Situation on Mount *Morrino*, from which he receiv'd his Surname, where he was receiv'd by a prodigious Concourſe of Perſons of both Sexes, who came to welcome his Return, and offer'd ſuch Preſents as were expreſſive of the Joy they felt at the Recovery of ſo valuable a Perſon, whom they fear'd they had quite loſt. He retired into the Cell, he inhabited before he left that Place, and lived there in the Practice of the moſt rigorous Mortifications; for, 'though his Age and Infirmities might then ſeem to plead for a Relaxation, he conſider'd himſelf ſo much nearer his End, and therefore took the more Pains to make the Sacrifice of his Life acceptable to his God. May 19

The Holy See became vacant by the Death of *Nicholas* IV, on the fourth of *April* 1292, that is fourteen Months before our Saint's Return to *Morrino*, and continued ſo thirteen more after. All that while the Cardinals could not agree about a Succeſſor to the deceaſed Pope: Tired out at laſt with Intrigues, Cabals, Diſputes, and all thoſe worldly Arts which had then unhappily got Footing in the Sacred College, they came to a Reſolution of riſing above all human Conſiderations, and joining in finding a Perſon whoſe Vertues might recommend him to St. *Peter*'s Chair. As they had ſeen the fatal Effects of Ambition, they were eaſily perſuaded that Sanctity and Innocence of Life were the only Qualifications neceſſary in the firſt Paſtor.

The Perſon, of whom we are ſpeaking, had the greateſt Reputation in that Way; and therefore he was upon the firſt Propoſal unanimouſly choſen to that important Poſt on the fifth of *July* 1294. An Election ſo diſintereſted, and regular was the Subject of a general Joy; and the Saint ſeem'd the only Perſon afflicted on this Occaſion. He deſired to be excuſed accepting of a Charge to which he was by no means equal, and alledged his Want of Experience in Publick Affairs as a ſufficient Reaſon for declining it. But the Deputies, who were ſent to notify his Election, were inſtructed to take no Refuſal, and the holy Hermit was obliged to conſent to his Promotion.

The News of this extraordinary Proceeding brought People of all Ranks from ſeveral Places to ſee the new Pope; among others the Kings of *Hungary* and *Sicily* paid him their Compliments on this Occaſion. *Peter* wrote to the Cardinals, then at *Perugia*, to let them know he was not able to make a Journey of ſixty Miles in the Heat of Summer, begg'd they would meet him at *Aquila*; and went thither to expect their Anſwer. He travelled to that Town

May 19 on an Aſs; and all the Importunities of the Princes and Cardinals who attended him could not prevail with him to accept of any other Conveniency. He was conſecrated and crown'd at *Aquila* on the twenty ninth of *Auguſt*, and took the Name of *Celeſtin* V, by which his Monks have been diſtinguiſh'd ever ſince. The King of *Sicily* prevail'd with him to go to *Naples*, where he ſtay'd ſome Time.

The Intentions of our Holy Pope were very pure; but his Want of Learning and Experience expoſed him to many Inconveniencies, and betray'd him into a great Number of ſuch Miſtakes, as were magnified by deſigning Perſons, and improved into an almoſt general Diſſatisfaction with his Adminiſtration. As he was no Stranger to the Sentiments of the Cardinals and other Perſons in Regard of his Conduct, he eaſily gave into their Way of thinking, believ'd himſelf abſolutely unfit for his Station, and reſolved to ſecure his own Soul by returning to his dear Solitude, and leave the Government of the Church to ſomebody, who had more Courage and Knowledge in Affairs than he had. The *Neapolitans*, and ſuch of his own Order as attended his Perſon, oppoſed the Motion, and uſed all the Arguments in their Power to engage him to continue in the Holy See; but he conquer'd all their Oppoſition, and made a ſolemn Renunciation in a full Conſiſtory on the thirteenth of *December* 1294, after having ſate almoſt four Months. The next Day he follow'd the Dictates of his Humility, ſtripp'd himſelf of all the Marks of the Papal Dignity, put on his religious Habit, and reaſſum'd his former Name.

Peter thought himſelf now at full Liberty to return to his Hermitage, and was overjoy'd at being thus eaſed of a troubleſome and dangerous Burthen. But it was the Will of God that the Saint ſhould be purified by the Fire of Affliction. Thirteen Days after *Peter* ſtep't from the Apoſtolical Throne, *Boniface* VIII was choſen to ſucceed him. The Saint threw himſelf at his Feet, and begg'd Leave to return to his Cell. His Requeſt was denied; for *Boniface* apprehended ſome deſigning Perſons might perſuade him it was not in his Power to renounce the Papacy, and put him upon diſturbing him in his new Dignity; he therefore thought it would be adviſeable to ſecure his Perſon, and keep a watchful Eye over him. *Peter*, ſurprized at this Refuſal, left *Naples* privately, and went to his Monks on Mount *Morrino*, who receiv'd him with all Marks of Joy. This Eſcape encreaſed *Boniface*'s Fears and Suſpicions ſo that he diſpatched the Abbot of Mount *Caſſino*, and two others to demand his Return. The Meſſengers found him in his Cell, open'd their Commiſſion, and preſs'd him to prepare for his Journey. *Peter* begg'd they would endeavour to prevail with the Pope to let him alone in his Solitude, where he could

not

not live long; and, to put him out of all Danger, aſſured them he would never May 19
from that Time ſpeak to any but his own Monks. They were upon their Return when they were met by a third, who brought abſolute Orders for *Celeſtin*'s going to *Rome* immediately. The Saint, who was acquainted with their Errand before they reached Mount *Morrino*, made his way to a Foreſt in *Apulia*, attended by one of his Monks, and ſpent the whole *Lent* 1295 in that Place; and being apprized that *Boniface*'s Meſſengers were in purſuit of him, he took Shipping, with a Deſign of paſſing over into *Greece*. But he had not been long at Sea, before he was driven back into the Port of *Vieſti*; where, the Governor ſeiz'd him, and gave the Pope Notice of what he had done. His Holineſs prevail'd with the King of *Sicily*, in whoſe Dominions that Port lay, to give proper Orders for conducting him where he ſhould direct. *Boniface* was then at *Anagni*; to which Place the Saint was carried, and afterwards confin'd in the Caſtle of *Fumona*, about ten Miles from that City. A Guard of thirty ſix Soldiers was poſted at the Caſtle with Orders to allow him no Converſation with any but his two Monks, who were permitted to attend him. The Place of his Confinement was ſo cloſe that his Head lay at Night, where his Feet ſtood when he ſaid Maſs. But *Peter* bore all theſe Hardſhips, and the ill Uſage of his Guard, without the leaſt Complaint, or Impatience. So far was he from betraying the leaſt Uneaſineſs, that he diverted himſelf with his Situation, and ſmiling ſaid, "I deſired to live in a Cell, and now "indeed I have one."

On *Whitſunday* the thirteenth of *May* 1296, after he had ſpent ten Months in Priſon, when he had celebrated Maſs with his uſual Fervour, he told his Guard, he ſhould not live beyond that Week. He was taken ill immediately after this Declaration, and the *Saturday* following he expired as he was ſaying his Office. He was buried in a Monaſtery of his own Order near *Ferentino*. The great Sanctity of his Life, and the many Miracles perform'd at his Tomb procured his Canonization, which was perform'd with great Solemnity by Pope *Clement* V at *Avignon* in the Year 1313, who fix't the nineteenth of *May*, the Day of his Death, for honouring his Memory.

St. Pudentiana, Virgin.

PUDENTIANA is ſaid to be Daughter to *Pudens* a Roman Senator, and Siſter to St. *Praxedes*, whoſe Feſtival is kept on the twenty firſt of *July*.

We

May 19 We have ſcarce any Account of the Life and Actions of this holy Virgin; we only know that ſhe lived about the Middle of the ſecond Century, and both then and ever ſince has been reverenced as a glorious Saint. Nor can we tell why the nineteenth of *May* is ſet apart for honouring her Memory.

St. DUNSTAN, Archbiſhop of *Canterbury.*

ST. *Dunſtan* was born in what is now called *Somerſetſhire* in 924, in the Reign of King *Ethelſtan.* His Parents were Perſons of the firſt Rank, and ſent him to *Glaſtonbury* for Education, as ſoon as he was capable of receiving Inſtructions. *Dunſtan* made ſuch Progreſs in Vertue there, that he was thought worthy of the leſſer Orders, while very young; and his Behaviour in the Functions annexed to them gain'd him the Eſteem of all that ſaw him. Even in his Childhood he had a ſettled Averſion to every Word or Action that was contrary to Chaſtity, or Religious Decency. He deſpiſed ſuch Diverſions and Paſtimes as uſually ingroſs Perſons of that Age, and always delighted in the Converſation of Perſons of Gravity and Experience. His pious Exerciſes, 'though purſued with due Fervour, did not hinder the Progreſs of his Studies. The Holy Scripture was his chief Delight and Employment; after which he allow'd Muſick the ſecond Place in his youthful Thoughts, becauſe that Art help'd his devout Soul to ſoar toward it's beloved Object, and conſequently in his Hands it was made an Inſtrument of Religion. He underſtood Carving in Wood and Stone, and was Maſter of ſeveral Qualifications, which might recommend him to the polite and curious Part of Mankind, as well as to thoſe who look'd only for Vertue.

His Inclination to ſtudy, carried him from his Parents and conducted him to *Canterbury*, where his Uncle *Athelm* was Archbiſhop. That Prelate took his Nephew to Court with him, introduced bim to King *Ethelſtan*, who, charm'd with his Capaicty, and good Behaviour, engaged him in his Service. But ſome envious Perſons did him ill Offices with his Prince. *Dunſtan*, who coul deaſily perceive after ſome Stay at Court, that his Preſence there was not ſo agreeable as it had been, reſolved to retire, and ſave himſelf the Mortification of being diſmiſs'd with Diſgrace. But the Malice of his Enemies purſued him, and it was with much Difficulty that he got ſafe to *Wincheſter*, where *Alphage*, his near Relation was then Biſhop. That good Prelate endeavour'd to improve our Saint's Diſappointment at Court into a thorough Contempt of the World, which

which is full of Uncertainties, and propoſed his ſpending the Remainder of his Life in a Cloiſter. *Dunſtan* at firſt had no Reliſh for the Propoſal; but ſeem'd determin'd to marry, and ſteer through the World in the beſt Manner he could. The Biſhop's repeated Exhortations, and an unexpected Recovery from a dangerous Fit of Sickneſs brought him at laſt to make ſerious Reflections on the Vanity of all earthly Enjoyments and Proſpects, and the Uncertainty of Life; upon which he embraced the Monaſtick Profeſſion under the Direction of the Biſhop of *Wincheſter*, who gave him the Habit, and promoted him to holy Orders in due Time. When he was well grounded in the Duties of his State and guarded againſt Temptations by the Biſhop's good Inſtructions, he went back to *Glaſtonbury*, with a View of ſerving that Church where he had laid the firſt Foundations of his Education. Near it he built a Cell five Feet long, two and an half broad, and high enough to allow him to ſtand upright. Here *Dunſtan* employ'd his Time in Prayer, ſinging Pſalms, meditating on the Word of God, and doing ſuch Work as the Compaſs of his narrow Habitation would allow of. The Enemy of his Salvation made frequent Attempts on his Vertue in this Retirement; but he overcame them all by the Grace of God, and the Uſe of ſuch Means as *Alphage* had preſcribed him. His extraordinary Retirement, join'd to the Reputation of his Vertue drew great Numbers to his Cell, who conſulted him on the grand Concern of their Salvation, and all left him ſatisfied and ſurpriz'd at his Wiſdom and Sanctity. May 19

While he was here he loſt both his Parents and ſucceeded to their Eſtate; for at that Time the Monaſtick Profeſſion, eſpecially in *England*, was no Impediment to inheriting what deſcended by Birthright. But then his whole Fortune was employ'd in founding Monaſteries, building Churches, or relieving the Poor, ſo that he was ſtill in the ſame Circumſtances as before.

Edmund ſucceeded his Brother *Ethelſtan* in the Year 940; and was no ſooner ſeated on the Throne but he order'd the Saint to repair to Court; for, as he was well acquainted with his Vertue, Prudence, and other Qualifications, he deſign'd to make Uſe of his Advice in the Government of his Kingdom. *Dunſtan* could not refuſe complying with the Invitation of his Sovereign, when he had any Reaſon to hope the Intereſt of Religion and Vertue might be ſecured by his Aſſiſtance. The good Effects of *Dunſtan*'s Management were ſoon viſible enough to raiſe the Envy and Jealouſy of ſeveral great Perſons, who had rather ſee the Nation ſinking, than flouriſh in any hands but their own. Theſe pernicious Inſtruments of Miſchief flatter'd the King into a Perſuaſion of his not being obliged by the Laws of the Land; and obſerved to him that a Sovereign ſcarce deſerves that Name, who admits of any Law but his own Will. This

Doctrine

May 19 Doctrine was widely different from what he had receiv'd from our Saint, who upon all Occaſions inſtill'd a Reverence for the Laws of his Country, which he could never expect his Subjects would obſerve, while he profeſs'd to deſpiſe and live in open Violation of them. But Ambition, and the Pleaſure that attends the Poſſeſſion of Arbitrary Power work'd ſtrongly with the Prince on the Throne, and *Dunſtan* was baniſhed the Court for his pretended Attempts to curb the Royal Authority. Three Days after the King had diſmiſs'd this faithful Miniſter, as he was hunting he was very near falling into a Precipice; the Danger made him reflect on his late Fault, and reſolve to repair it, if he return'd home ſafe; which he did. *Dunſtan* was immediately ſent for, brought back with Honour, and admitted to the ſame Degree of Favour and Confidence with *Edmond*, which he had enjoy'd before his Diſgrace. As a Mark of that Prince's Regard for the Saint, he gave him all the Crown Lands about *Glaſtenbury*; where *Dunſtan* built a large Church, and founded a regular and commodious Monaſtery, which was ſoon fill'd; and the Monk's would have none but their pious Founder for their firſt Abbot.

Edmond died in 946, and was ſucceeded by his Brother *Edred*, a Prince of great Piety who continued our Saint at Court, and did nothing without conſulting him. In his Reign the Biſhoprick of *Wincheſter* became vacant by the Death of *Alphage*; but neither the King nor his Royal Mother could prevail with *Dunſtan* to accept of that great and tremendous Charge. In 955, *Edwin* ſucceeded his Uncle in the Throne of *England*. He was young and unexperienced, and gave a free Looſe to his Paſſions aſſoon as he was placed at the Helm. His own vicious Inclinations were improved by the Flattery of thoſe about him, who were as far gone in Debauchery as himſelf, and underſtood as little what belong'd to Government. Thus he was hurried on to commit ſuch Extravagancies as made him odious to his Subjects, who look'd on him as a publick Evil. The holy Abbot of *Glaſtonbury* could not bear to ſee him go on thus without offering him his charitable Advice, and letting him ſee how he was poſting to his Ruin, and involving his Kingdom in all the Calamities which attend Tyranny. But *Edwin* was deaf to thoſe ſeaſonable Remonſtrances; and *Dunſtan* had no Buſineſs at a Court, where Impiety reign'd without Controul; for which Reaſon he retired to his devout Family at *Glaſtonbury*; from which Place nothing could have forced him, but a Deſire of reclaiming his Sovereign, which ſeveral of the Nobility hoped might be in his Power, while they dared not oppoſe that Prince's Paſſions. *Edwin* lived in open Adultety with a married Woman; and the Violence and Cruelty which uſually attend Luſt, when it fires the Breaſt of one in Power, made it not ſafe for any of his Subjects

Subjects to oppoſe him, or even whiſper their Diſlike to his ſcandalous Procee- May 19
dings. *Dunſtan*, however, at the Intreaty of ſome of the firſt Quality, under-
took the difficult Taſk, and, 'though he could not make any Impreſſion on the King, had the Courage to turn that infamous Woman, and her Daughter out of his Room. Some tell this Part of our Saint's Story differently, and ſay that *Edwin* left the Nobility abruptly on his Coronation Day for the Company of that lewd Perſon, and that our Saint by Order of *Odo* Archbiſhop of *Canterbury*, went and forced him from her, and brought him back. But all our Authors agree that the Saint's Freedom in oppoſing his Prince's criminal Paſſion was the Cauſe of his enſuing Diſgrace. That wretched Woman could not pardon the Affront ſhe imagined ſhe had receiv'd, and would not let the King reſt 'till *Dunſtan* was baniſhed the Kingdom. *Edwin*, glad of this Opportunity of encreaſing his Wealth by the Spoils of the Church, iſſued out an Order for depriving all the Monaſteries of their Revenues; as *Glaſtonbury* was included in that Number, an Inventory was taken of what belong'd to the Houſe, and the holy Abbot turn'd out amidſt the Lamentations of the Monks, and the Cries and Tears of the Poor, who loſt a true Friend, and a tender Father, when he was torn from them.

The Saint landed in the Low Countries, and was handſomely receiv'd at *Ghent* by the Count of *Flanders*, who allow'd him to take Shelter in St. *Peter*'s Monaſtery of that City. In the mean Time, *Edwin*'s Conduct growing inſupportable, he was depoſed by the greateſt Part of the Nobility, and his Brother *Edgar* placed on the Throne in 957. The new King, 'though young, was prudent, and courageous, and did all in his Power to retrieve the Damage his Brother's Tyranny had done the Nation; he repeal'd all the unjuſt Laws made by *Edwin*, and reſtor'd ſuch Eſtates as had been wrongfully taken away by his Arbitrary Conduct. He recalled *Dunſtan*, and exceeded his Predeceſſors in the Reſpect ſhew'd to that Saint. Some Time after, the See of *Worceſter* becoming vacant, the King obliged him to undertake the Government of the Church; and ſoon after, upon the Death of the Biſhop of *London*, he was preſs'd by the King, the Nobility, and the Inhabitants of that City to accept of the See, without reſigning the Biſhoprick of *Worceſter*. The Saint alledg'd the Authority of the Canons, which forbid the giving two Churches to one Biſhop; but that Objection was over-ruled by telling him St. *John* had the Care of ſeven Churches at once. This Obſervation, 'though not much to his Purpoſe, becauſe the *Aſiatick* Churches had every one it's own Biſhop, at the ſame Time, ſilenc'd our Saint, and he ſubmitted to receive the double Charge.

May 19 The Death of *Odo* Archbiſhop of *Canterbury*, which happen'd in 961, was a great Loſs to the whole Nation, but they hoped to repair it by chooſing our Saint to ſucceed him in that Dignity. The King intereſted himſelf very much in this Affair; but *Dunſtan* could not be prevail'd on to accept of the Charge. Upon his Refuſal, *Elfin* Biſhop of *Wincheſter*, was elected, but died on his Journey to *Rome*, where he was going for the *Pallium*. Upon which our Saint was a ſecond Time importuned to undertake the Government of the *Engliſh* Church; but, remaining as inflexible as before, *Brithelm* was raiſed to that Dignity. That Prelate had ſeveral good Qualities for private Life, but was not Maſter of Vigour and Reſolution enough to become that important Poſt; ſo that in a few Days he was ſent back to *Dorcheſter* his former See, which did not require ſo much Activity and Experience. *Dunſtan* was now a third Time attack'd on the ſame Subject. The King and the whole Clergy of the Nation declared loudly that he was the only Perſon poſſeſs'd of all that was neceſſary to ſupport this Dignity, that he was viſibly call'd to it, and ſeem'd reſolved to hear of no other being placed in the firſt See of this Kingdom. The univerſal Joy that reign'd at his Inſtalment, was a Demonſtration of the Wiſdom of their Choice. He went to *Rome*, where he receiv'd the *Pallium* at the Hands of *John* XII, who treated him with the Reſpect due to his Vertue, and made him his Legate for all *England*. As ſoon as he return'd into his own Country, he ſet about the great Work of Reformation, which he always had at Heart, and undertook to remove what Abuſes had crep't into all the particular Churches of the Kingdom, according to the Obligation of his Poſt. With theſe Views he made a general Viſitation through all *England*; and, ſupported by the Royal Authority, made a happy Progreſs in rooting out Errors, and correcting Diſorders. But the Fatigues of his preſent Station did not divert him from Prayer, and Faſting, which he practiſed with the ſame Rigour and Exactneſs, as when he was an ordinary Monk. He purſued the Study of the Holy Scriptures with the ſame Ardour and Application, and employ'd his leiſure Hours in correcting the Copies of the ſacred Books, that the Word of God might be preſerved and handed down to the People in it's Purity.

A Perſon of the firſt Rank having married a near Relation without a Diſpenſation, our Saint reproved him, and gave him Notice three ſeveral Times of his Obligation to renounce the inceſtuous Marriage. But, perceiving his Remonſtrances were allow'd no Weight or Conſideration, he thought it was Time to proceed to ſuch wholeſome Severities as might make the Sinner look into himſelf, and preſerve the Reſt of the Flock from Contagion; He therefore forbid him Entrance into the Church. The Nobleman, inſtead of ſubmitting to the

Authority

Authority of his Paſtor, made his Court to the King, begg'd his Aſſiſtance and Protection againſt this pretended Tyranny of the Archbiſhop; and told his Story ſo well that he obtain'd an Order for being admitted to Communion, and living without any farther Diſturbance. *Dunſtan* was ſurpriz'd to ſee ſo good a Prince betray'd into ſuch a Miſtake, and induced to interpoſe in an Affair of that Conſequence, without giving it due Examination; but his Complaiſance for his Sovereign could not prevail with him to receive a ſcandalous and impenitent Perſon. The unhappy Lord had now loſt all Patience, and was reſolved to procure his Admiſſion to Communion on any Terms. He ſent to *Rome*, where he miſrepreſented his Caſe ſo ſucceſsfully that he obtain'd a Brief from the Pope, requiring the Excommunication to be taken off. *Dunſtan*, not at all alarm'd at this powerful Order, anſwer'd thoſe who brought it, that he was ready to obey as ſoon as the Offender ſhould appear diſpoſed to repent, and leave his Sin; but would upon no Account be prevail'd on to receive him, while he remain'd obſtinate in Defiance of the Laws of God and the Church. This Anſwer was reported to the Nobleman, who began now to enter into himſelf, left the Partner of his Crime, and was reſolved to do Penance for it. He took the Opportunity of a National Council, in which the Saint preſided, preſented himſelf before that venerable Aſſembly barefoot, with all the Marks of a Penitent, and threw himſelf at the Arch-Biſhop's Feet. The Tears and Humility of the returning Prodigal moved the Compaſſion of the whole Synod, who interceeded in his Favour, and *Dunſtan* reſtor'd him to the Communion of the Faithful. May 29

Edgar repoſed an entire Confidence in our holy Archbiſhop, and liſten'd to his Advice as an Oracle from Heaven. By his Direction the Nation was clear'd of all ſuch publick Criminals as draw down the Anger of God on a Kingdom. Perjury, Sacrilege, Murther, Treaſon, Sedition, &c. were to expect no Quarter, while *Dunſtan* was at the Helm. He engaged that pious Prince to puniſh ſuch of the Clergy as lived in the Practice of Crimes which diſgraced their holy Profeſſion, and deprive them of their Livings, if they remain'd incorrigible. This regular Severity made the Eccleſiaſtical State ſo honourable in this Nation, that ſeveral of the firſt Quality engaged in it, and ſtrove who ſhould be moſt vertuous; for that was then the only Way to Preferment.

The King, who had ſeveral good Qualities, and excellent Sentiments, is yet by the Writers of our Nation taxed with Luſt. The following Story is an Inſtance of his Guilt in that Point, and at the ſame Time a Proof of our Saint's Power over the Paſſions of his Sovereign. That Prince chancing to be at *Wilton* ſaw a young Lady there, who was very beautiful, of a good Family, and

May 19 was in a Monaſtery for Education. He fell paſſionately in Love with her, and deſired he might be allow'd to ſpeak with her in private. The Young Lady, apprehending the King's Deſign, borrow'd a Veil of one of the Nuns, imagining the Sight of it would inſpire him with an Awe, and protect her Vertue. But ſhe was miſtaken; for as ſoon as ſhe was in his Power, he tore the Veil from her Head, and forced her. *Dunſtan*, hearing what had paſs'd, was moſt ſenſibly afflicted, and went to look for the King, who met him as uſual and offer'd him his Hand; The Prelate ſtarted back, and, with a Frown, aſked him how he dared attempt to touch the Hands, which were employ'd in offering the Son of the pureſt of Virgins to his eternal Father, with thoſe impure Hands that had done Violence to the Honour and Vertue of a Virgin? Aſſured him he could not profeſs any Friendſhip for one guilty of ſo enormous a Crime; and exhorted him to do Penance for it. *Edgar*, thunderſtruck at this Reproach, threw himſelf at the Saint's Feet, and amidſt a Storm of Sighs own'd his Sin, and begg'd Pardon. This ſudden Change, and profound Humility drew Tears from *Dunſtan*'s Eyes; he raiſed him from the Ground, embraced him, lay'd his Sin open to his View with all imaginable Sweeetneſs; and, finding him diſpoſed to make any Satisfaction that could be preſcribed, order'd him a Penance of ſeven Years; which conſiſted in forbearing to wear his Crown, during that Time, faſting twice a Week and giving large Alms. Beſides the aforeſaid Particulars, he obliged him to build a Nunnery; diſpoſſeſs the Secular Clergy of their Benefices for diſgracing their Profeſſion by ſcandalous Lives, and place Monks in their Room; and make ſuch Laws as ſhould beſt tend to promote the Honour of God, and the Intereſt of Religion. The King perform'd his Penance with an Exactneſs and Fervour that ſpoke a true Sorrow for his Sin; and added the ſeveral good Works preſcribed and recommended by the Archbiſhop. When the Term of Years was expired, which was in 973, St. *Dunſtan* put his Crown on before a Numerous Aſſembly of the Nobility, Biſhops and Abbots of the Kingdom; who were equally edified at the Archbiſhop's Courage, and the King's Submiſſion.

Two Years after this he died, and left the Crown to his Son *Edward*, whoſe Life may be ſeen *March* XVIII. Some of the Nobility oppoſed his ſucceeding upon Pretence that his Mother was never crown'd, and that a Child of twelve Years of Age was not fit to be truſted with the Royal Power; But their true Objection againſt him was, that he had been brought up and form'd to Virtue by our Saint, and therefore probably would prove very troubleſome to Perſons of a vicious Character. This Oppoſition was made in a formal and ſolemn Manner in the Church, when they were met for his Coronation.

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The holy Archbiſhop, who officiated on that Occaſion, undertook to clear *Edward*'s Right to the Crown of *England*, and engage the Affections of his Subjects by doing Juſtice to the Virtues of that Prince; and then ſtept forward in the Middle of that illuſtrious Aſſembly, ſhew'd them their King, gave his Word for his Conduct, and ſeated him in his Father's Throne. But the Happineſs our Anceſtors enjoy'd under that Prince's excellent Adminiſtration was ſoon at an End; he was cut off by the ambitious Cruelty of a Mother-in-Law before he had reign'd three Years and ſucceeded by *Ethelred*, his half Brother. The Archbiſhop could not refuſe crowning this Prince, becauſe he was then the only lawful Heir; and the Perſon who wrote St. *Edward*'s Life aſſures us, that 'though his Death made way for the Son of the Perſon by whoſe Order he was killed, *Ethelred* was ſo far from having any Share in the Crime that he always profeſs'd a great Veneration for his Memory, and endeavour'd to tread in his Steps. But the Authors of our Saint's Life do not give him the ſame Character. May 20

Dunſtan uſed the greateſt Ardour and Vigilance in Reforming the *Engliſh* Church, by ejecting the Canons out of ſeveral Cathedrals, who led ſcandalous Lives, and filling their Places with Monks; made ſeveral uſeful Regulations which were the Effect of a Zeal for the Houſe of God; and receiv'd the Reward of his Labours on the ninteenth of *May* 988. He was buried in S. *Saviour's* Church at *Canterbury*. *Osbern*, a Monk of that City, who wrote his Life in the following Century, tells us that God manifeſted his Sanctity by ſeveral Miracles after his Death. When his Body had been twenty four Years in the Cathedral Church, it was removed to *Glaſtonbury*; which was done to ſecure it from the Rage of the *Danes*, who then made great Havock in *Kent*. In 1016 *Canute*, Son to the King of *Denmark*, being eſtabliſhed on the Throne of *England*, order'd it to be brought back to *Canterbury*. The Monks of *Glaſtonbury* could not reſiſt the Kings Command, and were yet unwilling to loſe that valuable Treaſure; and therefore divided his Relicks into two Shrines; one of which they hid, they expoſed the other to View. And thus both *Glaſtonbury* and *Canterbury* had equal Pretenſions to the Poſſeſſion of our Saints Body. Three Churches within the Bills of Mortality that bear his Name, are a ſufficient Proof of the Regard paid him in this Nation before the Change of Religion.

The

May 20

The XX Day.

St BERNARDIN *of* Sienna.

BERNARDIN of the illuſtrious Family of *Albizeſchi*, was born on the eighth of *September* 1380, at *Maſſa* in the Territories of *Sienna*. He loſt his Mother when we was but three Years old, and was not quite ſeven when his Father died. Upon which he was left to the Care of an Aunt, a Woman of great Worth and Virtue, who gave him a Chriſtian Education, 'till he was twelve Years old; and then he was removed to *Sienna* by his Uncles, in Order to Study. He learnt Grammar under the famous *Onuphrius*, and Philoſophy under *John* of *Spoleto*, an able Profeſſor in his Way. Thoſe two great Maſters were charm'd with their Scholar's bright Genius, great Docility and indefatigable Application, and ſtill more with his Modeſty, and Virtue. The Innocence and Purity of his Heart appear'd in every Word and Action of his Life. He was ſo thoroughly modeſt that he was frequently ſeen to bluſh at hearing his Companions talk a little looſely; and thus good Manners at leaſt obliged them to be on their Guard, when he was preſent. When he had finiſh'd his Courſe of Philoſophy, he read the Canon Law; and then applied to the holy Scriptures, which ſoon became his favourite Study. Full of the divine Maxims of thoſe ſacred Books, he deſired to ſecure his Salvation more effectually by embracing a Religious Life: when he was about ſixteen, he made the firſt Eſſay of his Inclinations by engaging in a Confraternity of the Bleſſed Virgin, eſtabliſhed in an Hoſpital of *Sienna* to attend the Patients of that Houſe; where he lived in the conſtant Practice of Mortification. But, what Severities ſoever his Zeal prompted him to employ on himſelf, he was ſweet and affable to the whole World; and the Tranquility of his Soul appear'd in every Feature of his Face. He had ſpent four Years in this Hoſpital in all the Duties of that Charitable Eſtabliſhment, when *Sienna* was viſited by the Plague, which had already made great Havock in other Parts of *Italy*. The Hoſpital where our Saint was, felt the Fury of it more ſeverely than any other Place in the Town; for eighteen or twenty were carried off every Day, among which moſt of the Officers of the Houſe were loſt, which proved a freſh Spur to our Saint's Zeal and Charity.

In 1402 he purſued his Inclinations to a Monaſtick Life, and enter'd among the *Franciſcans* at *Colombiere* near *Sienna*, where he was profeſs'd on the eighth of *September* the enſuing Year, being then exactly twenty three Years old. As that Day is devoted to the Memory of the Birth of the Bleſſed Virgin, he

was

was perſuaded his being born on it placed him under her more immediate Pro- May 20
tection; and his Devotion to that pure Creature led him to make Choice of that Day for the moſt important Actions of his Life, ſuch as taking the Habit of St. *Francis*, making his Vows, ſaying his firſt Maſs, and preaching firſt in publick. The Fervour, he ſhew'd in his Noviceſhip, was but the Beginning of what he was to be; for he improved every Day in the Practice of the moſt rigorous Mortifications. Not content with coming up to the Letter of St. *Francis*'s Rule, without ſoftening it by the leaſt favourable Interpretation, he was always inventing ſome new Means for deſtroying the old Man.

His Superiors, obſerving him Maſter of all the Talents that are neceſſary for a Preacher, applied him that Way; and the Saint prepared himſelf for the important and Difficult work by Silence, Retirement, and conſtant Meditation on the Word of God. He had diſcharged the Duties of his Miniſtry fourteen Years, without drawing the Eyes of the World on him, having ſeldom preached beyond the Limits of his Convent 'till that Time. The extraordinary Applauſe his Diſcourſes met with at *Milan* in 1418 may be look'd on as the Beginning of the great Reputation he acquired in the Sequel of his Life. His Virtue ſoon appear'd at leaſt equal to his Capacity, and therefore he was valued and eſteem'd by all as ſoon as he was known. But ſtill Envy purſued him, and advanced againſt him under the Sanction of Power. *Philip*, Duke of *Milan*, who was weak enough to liſten to ſome Inſinuations againſt the Warmth of his Zeal, and his manner of Preaching, and undertook to ſurprize him into what ſhould prove the Preacher not poſſeſs'd of all the Virtues of an Apoſtle, and that he was not ſo averſe to Riches, as he would have the World believe. In this View he ſent him a Purſe of 500 Ducates, and deſired he would accept of it as a Preſent. The Saint refuſed it, and told the Meſſenger he had no Occaſion for ſuch a Sum; the Duke begg'd, however, he would not return the Money, which he ſhould reſent as an Affront, but employ it in others uſes, if he had no Need of it himſelf. Finding the Perſons ſent on that Errand reſolved to hear no Excuſe, he deſired they would go with him, and ſee the Duke's Money laid out according to the Will of the Donor; upon which he carried them to the Priſons, and releaſed a great Number of poor Debtors before their Face. *Philip* was ſo ſtruck with the Saint's Conduct, that he diveſted himſelf of all the Prejudice he had conceived againſt him, and from that Moment became a profeſs'd Admirer of his Virtue and Integrity.

When he had ſpent ſome Time in the Dutchy of *Milan*, he was ſent back into *Tuſcany*, preach'd at *Sienna*; and after that in ſeveral of the moſt conſiderable

Towns

May 20 Towns in *Italy*, where he converted great Numbers of harden'd Sinners. He was excellently qualified for that work by a thorough Acquaintance with the Scripture, a perfect knowledge of the Corruption of the Heart of Man, a lively Imagination, a happy Invention, a ſtrong and elegant Stile, join'd to a good Voice and proper Geſture; and accordingly all *Italy* talk'd of the ſurprizing Succeſs of his Preaching, the Miraculous Converſions God wrought by his Miniſtry, and the Numbers that renounced the World upon hearing him. The Effects of his Labours in this way appear'd immediately; Sinners crouded to him with Money to make Good the Damage they had done their Neighbour, or to be employ'd in Alms, according to his Direction. Women, who had placed their Hearts on Dreſs, and the Vanities of the World threw their Jewels at his Feet, quitted their pompous Ornaments, and all that had any way contributed to nouriſh their Pride, or attack the Eyes of the other Sex. After ſome Years thus ſpent he was by the General of his Order ſent to *Jeruſalem*, and made Commiſſary of the Holy Land. At his Return from that Charge he continued the ſame Apoſtolical Labours in his own Country. He was at *Rome* in the Year 1427; and the Devil enraged at his Zeal, and the Conſequences of it among his Auditors put ſome ill diſpoſed Perſons on accuſing him to Pope *Martin* V of advancing ſeveral new, raſh, and dangerous Propoſitions in his Sermons. His Papers were examin'd, and he allow'd to make his Defence in the Preſence of his Holineſs; who was ſo well ſatisfied of his Innoeence that, to the utter Confuſion of his Enemies, he diſmiſs'd him honourably, and exhorted him to continue the glorious Work.

A few Days after his Return he was named to the Biſhoprick of *Sienna*, vacant by the Tranſlation of Cardinal *Caſſini* to that of *Groſetto*, who was particularly active in promoting his Election. The Pope came into the Propoſal with the utmoſt Pleaſure; but *Bernardin*'s Humility oppoſed it ſo ſtrongly, that nothing could prevail with him to accept of that Dignity. In 1451 the People of *Ferrara* begg'd the ſame Favour for themſelves, which was eaſily granted by the new Pope, *Eugenius* IV, who was well acquainted with our Saint's Vertue; but the whole Affair miſcarried for want of *Bernardin*'s Conſent. Two Years after this ſecond Triumph of his Humility he ſhut himſelf up for a conſiderable Time, and wrote ſeveral Treatiſes of Morality for the Uſe of the diſtant, and Poſterity. In 1435, a third Attempt was made to inveſt him with the Epiſcopal Character. The See of *Urbino* was then vacant, and the Clergy of that City had proceeded to the Choice of another. The Pope was ſo hearty in endeavouring to place our Saint in that See that he declared their Election null, and inſiſted on *Bernardin*'s being admitted to the Government of the Church of

Urbino.

Urbino. But he was invincibly reſolved not to quit a State in which he was convinced the Will of God had engaged him. After this third Refuſal, he ſet the laſt hand to his Treatiſes of *Chriſtian Religion*; *the Life of Jeſus Chriſt.* *the ſpiritual Conflict*; which have been ſince publiſh'd under the Title of *Diſcourſes for Lent and Advent.* Theſe with a prodigious Number of Sermons on almoſt all Subjects have been read and admired by Perſons of the greateſt Devotion, and ſerved as ſo many Models to thoſe whoſe Profeſſion engages them to inſtruct the People. But his active Charity was not content with delivering the Word of God in this Manner; he brought up ſeveral young Miſſionaries, form'd them to preaching and other Labours of that State, and prevail'd with Pope *Eugenius* to ſend them into the vaſt Kingdom of *Ethiopia*, to convert the Infidels. May 20

He had publiſh'd ſeveral of his Pieces, and was going on in his uſual Way when in the Year 1438 *William* de *Caſal* General of the *Franciſcans* made him his Vicar general for all the Convents *of the Obſervance* in *Italy.* Pope *Eugenius* had the Satisfaction of confirming him in that Poſt, and thus ſeeing a Man promoted in ſome Degree, whom he had always judged worthy of the moſt exalted Stations in the Church. This new Commiſſion obliged the Saint to viſit the Kingdom of *Naples*, the only Part of *Italy* that had not heard him preach. He began at *Aquila*; and his Name ſoon made it's way through the whole Kingdom; but he could not ſtay long there; for he was obliged to repair to *Florence*, to which City the Pope had tranſlated the General Council; which was open'd at *Baſil* and had been removed to *Ferara.* There he had the double Pleaſure of ſeeing the *Greek* and *Latin* Churches united after a Schiſm of many Years; and being inform'd of the Progreſs the Goſpel made in *Ethiopia* from the Mouths of thoſe he had prepared for that work, who were come thither to give the Pope an Account of their Proceedings in that barbarous Country.

Returning to his Convent at *Sienna* he employ'd ſome Time in reviſing his old Sermons and compoſing new Diſcourſe; and, that he might apply to that Labour without Interruption, he endeavour'd to obtain Leave to lay down his Office of Vicar; But could only prevail with the Pope to divide that Employment between him and *John Capiſtran*, his Diſciple; whom he made Viſiter and Commiſſary of the Provinces of *Genoa*, *Milan*, and *Bolonia*; and placed others in the ſame Quality in the other Provinces of *Italy.* But he afterwards urged his Age, his Infirmities, and Obligation to preach as ſo many Reaſons for his being eas'd of the additional Burthen of Superiority, with ſo much Importunity, that in the Year 1442 he obtain'd an entire Diſcharge from

May 21 his Poſt, after he had fill'd it worthily five Years. We ſhall be able to form ſome Judgment of his Zeal for the Reformation and Increaſe of his Order, and the Succeſs with which it was bleſſed, if we conſider that, when he took the Habit, all *Italy* could produce but twenty Monaſteries *of the Obſervance*, in which were about 200 Friars; and, that when he died the Number of Houſes amounted to more than 300, moſt of which were raiſed by his Care and Intereſt; and at leaſt 5000 Religious.

St. *Bernardin*, having thus procured his Diſcharge, convinced the whole World that an Inclination to Eaſe and Idleneſs had no Share in that Step; for he exerted himſelf moſt vigorouſly in Preaching. The following Year he made the Tour of *Romagna*, *Ferrara*, *Verona*, *Padua*, *Mantua*, *Lodi*, and *Cremona*, in which Places he deliver'd the Word of God with a Zeal not inferiour to that of his Youthful Years; and return'd to ſpend the Winter at *Sienna*. In the enſuing Spring he went to *Maſſa*, where his Charity and Love for the Place of his Nativity call'd him; for the People of the Town were at that Time miſerably divided; when he had done all in his Power toward uniting their Minds, and eſtabliſhing Peace among them, he took *Sienna* in his Way, and went for *Naples* on the twenty ninth of *April* 1444. He preached at ſeveral Places on the Road, and arrived in the Kingdom of *Naples* about the middle of *May*. The Fatigue of the Journey, and the Pains he had taken to make it truly Apoſtolical threw him into a Fever, of which he died at *Aquila* on the twentieth of that Month. He was interr'd in the Cloiſter of his Order in that Town; and the Religious who had accompanied him from *Tuſcany* carried his Habit home with them as a valuable Relick. The many Miracles done at his Tomb added to the great Sanctity of his Life, procured his Canonization ſix Years after his Deceaſe.

The XXI Day.

The Martyrs *and* Confeſſors *of* Egypt *under the* Arians.

THE Church this Day propoſes to our Veneration two Illuſtrious Companies of Saints; one of which ſuffer'd Martyrdom, the other Baniſhment and ſeveral Hardſhips in the Reign of *Conſtantius*, who was weak enough to ſubmit to be a Tool in the Hands of the *Arians*.

George

George, whom the *Arians* had made Biſhop of *Alexandria*, enter'd that City May 21
in Lent 356, and began to exerciſe his Rage on the Orthodox at *Eaſter*, ſup-
ported by the Authority of the Emperor, he eaſily found an Opportunity of aſſerting his Claim to that See by Force of Arms. *Heraclius*, an Officer ſent from Court to aſſiſt the Hereticks, *Sebaſtian* General of the Forces in that Country, *Cataphronius* Governor of *Egypt*, and *Fauſtinus* the Treaſurer, were the Miniſters of his Cruelty. The time between that great Feſtival and *Witſunday* was too ſhort for all the Bloody Deſigns he had upon the Catholicks. It was not enough for him to drive the orthodox Clergy out of the Town, ſeize their Churches, and oblige the Catholicks to aſſemble in the Deſart: for as long as they were allow'd to meet, and worſhip God in any Manner, the *Arians* were not ſafe. The Hereticks upon this Occaſion, far exceeded the Pagans in Rage and Cruelty; they made their Way into the Houſes of the Exiles, maſſacred their Relations and Servants, and wantonly tore them in Pieces after they were dead. Thoſe, who were compaſſionate enough to harbour ſuch as fled from their Fury, were treated with as little Humanity. The Church with good Reaſon eſteems thoſe, who died under the Hands of the *Arians* at that Time, as Martyrs of the Catholick Faith; for the Perſons, who were thus in impoſing that Uſurper on the People of *Alexandria*, were no leſs preſſing with them to embrace their Errors.

Though ſcarce a Day paſs'd which was not Witneſs of ſome Act of Violence committed by *George*, and his Aſſiſtants in Perſecution, they ſeem'd to pitch upon the great Feſtivals preferably to all other Times for this diabolical Work. To which Choice they were directed by the large Aſſemblies that met on thoſe Occaſions, and gave them more favourable Opportunities of ſatisfying their ſanguinary Diſpoſitions. On the *Sunday* after *Whitſunday* the Catholicks went out of Town to their Devotions, which they perform'd in the open Fields ever ſince *Eaſter*, when the Churches were ſeiz'd by the *Arians*. *George* was appriz'd of their Motions, and engaged *Sebaſtian* the General, to fall on them, while at their Prayers, with above 3000 Men. The Service was over before they reached the Place, and the greateſt Part of the Congregation gone; but the Soldiers, not willing to loſe their Labour, diſcharged their Rage on thoſe they found wirhout Diſtinction of Age or Sex. The General, who was a *Manichean*, and equal to the Reigning Faction in Cruelty and Averſion to the Catholicks, order'd a great Fire to be made, brought the orthodox Virgins and ſome Lay-men to it, and preſs'd the Fear of that as a prevailing Argument to engage them to a Profeſſion of the Faith of *Arius*. Finding the Proſpect of Death had no Influence on them, he order'd them to be ſtript and

May 21 beaten ſo unmercifully eſpecially on the Face, that it was impoſſible for their neareſt Relation to know them for ſome Days. But his Barbarity did not ſtop here; at his Command they were beat with Palm Branches freſh cut, which were laid on ſo heartily that ſome languiſhed few Days, and then expired: and thoſe who recover'd, were obliged to undergo ſeveral Inciſions before the Points could be got out of their Fleſh, and ſome died under the Operation. Thoſe holy Perſons inſtead of complaining of their Treatment, or reproaching their Enemies with Cruelty, call'd on the Name of *Jeſus Chriſt*, for whoſe ſake they ſuffer'd. But the Patience and Devotion of the Martyrs did but exaſperate the *Arians*.

All who ſurvived this Bloody Day, were baniſhed into the Deſart of *Oaſis*; while the Bodies of ſuch as died by the Hands of the Perſecutors, were thrown about the Fields for the Dogs to eat; and the Sepulchres near the City were carefully watched that their Relations might not depoſite them there. The Faithful, however, found Means to purchaſe thoſe venerable Relicks of the Soldiers, and buried them privately. Several others were ſoon after put to Death at *Alexandria*, becauſe they would neither renounce the Catholick Faith, nor forfeit their Duty to their Lawful Paſtor by owning and communicating with an Intruder. Some were ſtabb'd, or had their Throats cut on the Spot; others were ſtrangled, thrown headlong from high Rocks, or ſtarved in Priſon. Though theſe holy Martyrs ſuffer'd on different Days, as they all fell in the firſt Heat of *Arian* Perſecution, the Church propoſes them together to our Veneration on the twenty firſt of *May*. The Roman Martyrologe places *Secundus*, a Prieſt, at their Head; 'though he ſuffer'd neither at the ſame Time nor in the ſame Place. That Saint, as we learn from St. *Athanaſius*, had ſome Difference with a Biſhop of the ſame Name, one of the chief of the Heretical Party in *Libya*. That Prelate, who had been engaged in *Arianiſm* from it's firſt Appearance in the World, and could not bear to ſee *Secundus* reject the Doctrines he propoſed with ſo much miſtaken Zeal, took one *Stephen* to his Aſſiſtance, who had embraced the ſame Errors as heartily as he, and was afterwards made a Biſhop by the Party. They went together, and, when they could conquer the holy Prieſt no other way, murther'd him. He expired like one full of the Spirit of the Goſpel, praying for his Murtherers, and begging they might not be proſecuted for their cruel Act.

The Church likewiſe honours on this Day a great Number of Biſhops and Prieſts in *Egypt* and the neighbouring Provinces, who were baniſh'd and expos'd to ſeveral great Hardſhips by the ſame mercileſs Enemies of the Catholick Faith. *Alexandria* was too narrow a Scene for the Cruelty of thoſe Perſecutors;

tors; and therefore they applied to the Emperor *Conſtantius* for an Order for baniſhing all the Catholick Prelates of *Egypt* and *Lybia*, and putting their Churches into the Hands of *Arians*, which they obtain'd; and it was directed to *Sebaſtian* the General of the *Roman* Forces in that Country. As ſoon as he receiv'd it, he notified the Emperor's Pleaſure to all the Governors, and Officers, and preſs'd the Execution of his Commands. Purſuant to this Order, thus diligently diſperſed, a great Number of Orthodox Biſhops, Prieſts, and Monks were ſeiz'd, beat unmercifully, and then loaded with Chains. The Emperor's Direction was only that the Prelates of *Athanaſius*'s Communion ſhould be baniſhed from their own Dioceſes. But the Perſecutors of the Truth, and it's Champions, without any Regard to the Age and Infirmities of thoſe venerable Perſons, ſent them into wild uninhabited Places at a great Diſtance from their Churches. Thoſe of *Libya* were order'd into the great Deſart of *Oaſis* in *Thebaïs:* And thoſe of *Thebaïs* into the worſt and moſt inhoſpitable Parts of *Libya*. There were about fourſcore and ten Biſhops involved in this Perſecution. May 21

Such as were not baniſhed, were ſentenced to work in the Quarries; while others fled to avoid Death, with which they were threaten'd; but ſome few were weak enough to go over to the *Arian* Party rather than bear the Rage of the Perſecution. Among thoſe, whom God ſupported with his Grace on this difficult Occaſion there were ſome, who had been Biſhops above fifty Years, and had prepared themſelves for that Charge by the long Practice of a ſolitary Life. *Ammonius*, *Muïs*, *Pſenoſiris*, *Nilammon*, *Plenus*, *Mark*, and *Athenedorus* were the moſt famous of the exiled Prelates, and had been inveſted with the Epiſcopal Dignity before the Council of *Nice*. The firſt of which was ſent to the moſt remote Part of *Oaſis*; the other to that Part of *Libya* which is now called the Deſart of *Barca*. The Difficulty and Length of their Journeys to the Places of their reſpective Exile were deſign'd to haraſs, or even kill thoſe worthy Prelates. No Compaſſion was ſhewn to the Sick or Weak; but all were forced to go on and keep what Pace their mercileſs Guards thought proper. One of them died on the Road; but the Party, who continued their Perſecution even to the Carcaſes of the Orthodox, would never allow the Body to be carried to his Relations.

The Nine other Biſhops, who were baniſhed, had been ordain'd by *Athanaſius*, or at leaſt raiſed to that Dignity ſince his Promotion to the Patriarchal See of *Alexandria*, their Names were *Caius*, *Philo*, *Hermes*, *Agathus*, *Anagamphus*, *Ammonius*, *Mark*, *Adelphus*, and *Dracontius*. The laſt of which Number after much Oppoſition from himſelf was made Biſhop of *Hermopolis*; he was ſent to a Caſtle

May 22 Caſtle in the Deſart of *Clysma* in *Arcadia*; where he receiv'd the Conſolation of a Viſit from the famous Solitary St. *Hilarion*. *Pſinable* in *Thebaïs* was the Place of *Adelphus*'s Baniſhment; *Hierax* and *Dioſcorus*, both Prieſts of the Church of *Alexandria*, were ſent to the Deſart of *Soïna*, which was probably the Name of a Diviſion of that of *Oaſis*. The *Roman* Martyrologe propoſes theſe illuſtrious Confeſſors to our Veneration this Day; and thus recommends to us, and in a particular Manner to the Paſtors of the Church, an invincible Courage in aſſerting the Catholick Faith, and ſuffering for ſo glorious a Cauſe, which is that of God and Truth.

The XXII Day.

St. Julia, Virgin and Martyr.

CARTHAGE falling into the Hands of the *Vandals* in the Year 439, *Genſerick*, the King of that barbarous People, exerciſed his Cruelty chiefly on the firſt Families of the City, that thus deſtroying all ſuch as were able to make Head againſt him, he might remain undiſturb'd in the Poſſeſſion of that Capital of *Africa*. In this View he either cut off, or drove away all that bore any Office, or had any conſiderable Intereſt in that Place; ſtripp'd the Rich of all they had; and gave the Ladies of the firſt Rank into the Hands of his Soldiers, with free Leave to ſell them into Slavery. *Julia*, one of that Number, was carried into *Syria* by the Merchant, who purchaſed her, and ſold to *Euſebius* a Native and Inhabitant of that Country. The Saint, who had been uſed to a very different Way of living, ſubmitted to this Change of her Fortune with a due Reſignation to the Will of God. She ſerved her new Maſter with Zeal and Fidelity, and bore up under the moſt mortifying and painful Employments of her Station with a Chearfulneſs that ſurprized *Euſebius*, who, 'though a Pagan, could not but conceive an exalted Idea of a Religion that could inſpire ſuch Heroical Patience; ſo lovely is Chriſtianity even to it's profeſs'd Enemies, when ſhewn to Advantage in the Lives of it's Votaries. What Time was not employ'd in her Maſter's Buſineſs was devoted to Prayer and reading Books of Piety. She faſted very rigorouſly every day but *Sunday*; nor could all the Entreaties of her Maſter, and the Hardſhips of her Situation prevail with her to be more tender of herſelf.

Euſebius

Euſebius, who was a great Dealer, thought proper to carry her with him in May 22
one of his Voyages to *Gaul*, where he imported the moſt valuable Merchandiſe
of the *Levant*. When he had ſail'd to the Cape of *Corſica*, or the Northern
Point of that Iſland, now call'd *Cape Corſe*, he caſt Anchor, and went aſhore
to join the Pagans of the Place in an Idolatrous Feſtival kept there at that
Time. *Euſebius* and the Ship's Crew went into the Temple, where he aſſiſted
at the Sacrifice of a Bull, which Ceremony was ſucceeded, according to
Cuſtom, by a luxurious Entertainment. *Julia* was left at ſome Diſtance, where
ſhe employ'd her Thoughts on the Blindneſs of the Heathens, and bewail'd
their Follies. Some of the Governor's Family, who ſaw her Concern, and heard
her expreſs her Sentiments without Reſerve, inform'd him of her Boldneſs, and
repreſented her as one that laugh'd at the Worſhip of the Gods. The Gover-
nor, whoſe Name was *Felix*, complain'd of the pretended Crime to *Euſebius*;
and aſk'd him, why all his Attendants were not at the Sacrifice, and who that
young Woman was, who took the Liberty of inſulting the Gods. *Euſebius*
told him ſhe was a Chriſtian, and that all his Authority over her had proved
too weak to prevail with her to renounce her Religion, but that he could not
think of parting with her, becauſe he found her very diligent and faithful, and
a very neceſſary part of his Family. *Felix* then preſs'd him to exert himſelf on
this Occaſion, and either oblige her to aſſiſt at the Pagan Worſhip or part
with her; and offer'd to give him his own Price, or four of his beſt female
Slaves in Exchange for her. "*No*, ſaid *Euſebius*, *all you are worth will not*
"*purchaſe her*; *for I would freely loſe the moſt valuable Thing I have in the World*
"*rather than be deprived of her.*" The Governor however, would not give
over the Purſuit; but finding her Maſter would not ſell her, had Recourſe to
a Stratagem for getting *Julia* into his Hands. He made an Entertainment, to
which he invited *Euſebius*, ply'd him with Wine ſo warmly that he got drunk,
and fell aſleep. Having thus ſecured the Maſter, he ſent for his favourite
Slave, and profer'd to procure her Liberty, if ſhe would ſacrifice to the Gods.
The Saint replied, without the leaſt Heſitation, that ſhe was as free as ſhe deſired
to be, as long as ſhe was allow'd to ſerve *Jeſus Chriſt*; but whatever Value ſhe
might put on her Liberty, ſhe would never purchaſe it at ſo dear a Rate, and
had the utmoſt Abhorrence for the Worſhip he propoſed. *Felix*, incenſed at
this bold Anſwer, vindicated the Honour of his Gods by ordering *Julia* to be
ſtruck on the Face in his Preſence. Upon which the Saint offer'd her Cheek
with a reſolute Air and told him ſhe could eaſily ſubmit to the Sentence; for
her Family was not better than that of *Jeſus Chriſt*, who was pleas'd to ſuffer
the ſame Indignities for her. *Felix* was now tranſported with Rage, and or-

der'd

May 23 der'd the Hair of her Head to be torn off. She underwent this Torment with a maſculine Courage, and own'd it was the leaſt ſhe could ſuffer for the Love of her divine Maſter and Saviour, who ſubmitted to be ſcourg'd and crown'd with Thorns for her ſake.

Felix began to apprehend *Euſebius* would awake, before he had finiſhed the Tragedy; and therefore order'd a Gibbet to be rais'd immediately, on which he hang'd the Saint. She was juſt dead, when *Euſebius* appear'd; and we may gueſs what were his Sentiments upon this Occaſion when we remember how he valued her. It would have been no hard matter to have had Juſtice done him by the Emperor, who was then a Chriſtian; but his Superſtitious Fear of offending his Gods, to whoſe Worſhip he was violenty bigotted, ſilenced his Complaints, and ſtifled his Reſentment.

After *Euſebius* left that Iſland, and purſued his Voyage to *Gaul*, the Monks of the Iſle *Margaret*, now called *Gorgona*, that lies between *Corſica* and *Leghorn*, being apprized of what had paſs'd, went and carried off the Body; depoſited it in a rich Tomb; and kept it as a valuable Treaſure. The Acts of her Martyrdom place her Death on the twenty ſecond of *May*, but leave us no Account of the Year in which ſhe glorified God. The venerable Relicks remain'd in that Monaſtery 'till the Year 763; and then *Deſiderius* King of *Lombardy* removed them to *Breſcia*, where her Memory is celebrated with great Devotion to this Day.

The XXIII Day.

St. Guibert, Monk.

GUIBERT, or *Wibert*, was born toward the Cloſe of the ninth Century, in the Country of *Ornoy*, now in the Dioceſe of *Namur*. His Parents were both of an ancient and honourable Family. In his Infancy he was ſuch as encouraged the largeſt Hopes and Expectation of thoſe who wiſhed to ſee him the Glory of his Family and the Ornament of his Country. And ſuch Seeds of Vertue appear'd in his firſt Years as engaged thoſe charged with his Education to be particularly watchful in cultivating the happy Soil. The Maxims of the Goſpel, which were taught him, made ſuch an Impreſſion on his Mind that he ſoon contracted a thorough Contempt for the World, and all the Pleaſures it offers; and while his Brothers and Siſters were ſolicitous to procure

cure handſome Settlements, he made a better Choice, and reſolved to remain single, that he might ſerve God with more Freedom. He ſpent his Youth, however, in the Army; but lived in that Profeſſion as if his main Deſign of engaging in it had been to ſanctify it; for he not only ſtood his Ground againſt the Attacks of ſuch Vices as ſeem privileged in a military Life, but alſo reſtrain'd the vicious Inclinations of thoſe under his Command by his Authority and Example. He prevented the Violence of the Soldiers, curb'd their Debaucheries, corrected their Diſorders, lead a ſober and penitential Life, gave large Alms to the Poor, and made conſiderable Donations to the Churches, wherever he went. When he had thus acquitted himſelf of his Duty to his Prince and Country, he left the Service, and devoted himſelf entirely to God. May 23

His firſt Retreat was to an Eſtate of his own, where he propoſed to make a Trial of his Diſpoſitions to a ſolitary Life, and conſider at Leiſure of a proper Way of renouncing the World, and diveſting himſelf of his Fortune for the Love of *Jeſus Chriſt*, and that holy Poverty which he has recommended in his Diſcourſes, and enforced by his whole Life. While he was on this Enquiry, he conſider'd, that if he employ'd ſome Part of his Eſtate in the Maintenance of ſuch as made a Profeſſion of ſinging the Praiſes of the Almighty, doing Penance, and offering perpetual Sacrifice for the Sins of the World, he ſhould thus be entituled to a Share in thoſe Good Actions, and contribute to the Salvation of ſeveral, who were deſirous of retiring from the Corruption of the World. In this View he gave *Gemblou*, with all the Land belonging to it, for building and founding a large Monaſtery three Leagues from *Namur*, and ſix from *Lovain*. His Grandmother ſeconded this devout Undertaking, and contributed handſomly to the carrying on of the Work. When the Houſe was finiſhed the Church was dedicated in Honour of St. *Peter*, and St. *Exuperius* one of the famous *Theban* Legion: the Community put under the Rule of St. *Benedict*, and *Erluin* choſen firſt Abbot, as one whoſe Sanctity and Capacity were known to the pious Founder. That he might avoid the Danger of growing vain of this Religious Eſtabliſhment by having it always in his Sight, and be ſecure from the Importunities of ſuch as would engage him to undertake the Government of the Church of *Liege*, he was reſolved to retire from the Converſation of the World. When the new Monaſtery was in a Condition of ſparing him, he ſhut himſelf up in that of *Gortz* in *Lorrain*, which flouriſh'd under the Care and Adminiſtration of *Agenold*. *Guibert* had already took his Leave of the World and all its Pomps; but now he renounced himſelf perfectly, that he might for the future unite himſelf more cloſely to *Jeſus Chriſt*, and be animated and guided only by the Spirit of God. He made it his Buſi-

May 23 neſs to obſerve every particular Vertue of each of the Monks, that he might be excited to an Emulation of them all; and ſucceeded ſo well in the Attempt that in a little Time he became an Example of Humility, Obedience, Abſtinence, and Charity to the whole Community.

His Retreat had made a great Noiſe at the Court of *Germany*, where he was as conſiderable for his uncommon Merit as for his Birth. But Malice, the inſeparable Attendant of diſtinguiſhed Characters, was very active on this Occaſion. *Otho* I, King of *Germany*, afterwards Emperor, was told our Saint could not diſpoſe of or alienate his Eſtate at *Gemblou*, becauſe it was a Fief of the Crown, and had always been held by his Anceſtors as ſuch; and conſequently, the Donation of that Land being null, he had a Right to ſeize it for his own Uſe. *Otho* was not diſpoſed to give too great Weight to this Accuſation, and therefore order'd *Guibert* to appear at Court, confront his Accuſers, and give an Account of his own Conduct. The Saint obey'd with a Readineſs that ſpoke the Innocence of his Intentions, and the Goodneſs of his Cauſe; and made ſuch a Defence as ſatisfied *Otho*, and ſecured the Monks in the Poſſeſſion of their Monaſtery and it's Revenue. *Guibert*'s Grant was confirm'd by Letters Patent; and in 983 Pope *Benedict* VII ſubjected that Abbey immediately to the Holy See with the Conſent of the Biſhop of *Liege*, in whoſe Dioceſe that Houſe ſtood before the See of *Namur* was erected.

In his Return from *Liege*, where the Court was kept at that Time, *Guibert* made ſome Stay at *Gemblou*, where he lived in an exact Submiſſion to *Erluin*, without allowing the Title of Founder to make the leaſt Diſtinction between him, and the loweſt Monk in the Houſe. This Monaſtery had enjoy'd a perfect Tranquility ever ſince the Defeat of our Saint's Enemies at Court, and the Glory of God been well promoted by the excellent Harmony of that devout Family, 'till a new Storm aroſe. *Heribrand*, a Perſon of Diſtinction in *Brabant*, who had married one of *Guibert*'s Siſters, pretended that *Gemblou* belong'd to him in Right of his Wife, who was ſole Heireſs of our Saint, as being his only Siſter by the ſame Father. He urged his Claim with much Warmth, maintain'd that no Bar could be lawfully put to the Succeſſion, and ſeiz'd the Revenues of the Abbey. This Act of Violence and Injuſtice drew an Excommunication on him from *Rome*; but he ſtill perſiſted. When this unhappy Affair broke out, *Erluin* was not in a Condition to attend it, for he had loſt his Sight ſome Years before; and *Guibert* was then in the Monaſtery at *Gortz*. 'Though that holy Perſon had long confin'd himſelf to the Converſation of Heaven, he could not be indifferent to the Danger that threaten'd *Gemblou*, but left his Retreat, and went to the Aſſiſtance of his afflicted Children. His Preſence was very ſerviceable to them,

kept

kept the Miniſters of his Brother in-Law's Injuſtice in Awe for ſome Time, May 23
and proved a Check to the Inſolence of the Soldiers employ'd to take Poſſeſſion.

During the Saint's Stay at *Gemblou*, he had frequent Opportunities of labouring for the Converſion of the Infidels who paſs'd that Way. The Perſons here meant were the Remains of thoſe *Hungarians* and *Sclavonians*, who began their Sallies into that Country in the Year 954. *Guibert* went to meet them, not with a Deſign of oppoſing their Progreſs, but to give them the happy News of their Salvation by preaching the Faith of *Jeſus Chriſt*. An Attempt like this ſeem'd to promiſe him the Satisfaction of laying down his Life for the Goſpel; but the Almighty, in whoſe Hand is the Heart of Man, prepared ſeveral of them for the Reception of the great Truths of the Chriſtian Religion, who were baptiz'd, and led a Life expreſſive of the holy Profeſſion they had embraced.

Guibert return'd to *Gortz* for the laſt Time about the Year 960, where all his Thoughts were employ'd in continuing the Work of his Sanctification in Silence and Obſcurity by the conſtant Practice of Penance and Prayer. The Providence of God aſſiſted him in his grand Deſign of Mortification by viſiting him with a long and violent Fit of Sickneſs, which proved a ſevere Trial of his Patience and Reſignation. The Monks of *Gemblou*, hearing the News of his Illneſs, began to apprehend he was loſt to them for ever, if he did not end his Days in their Houſe; and therefore deputed the chief of their Community to deſire he would endeavour to make a Journey to their Monaſtery, where he might depend on all the Aſſiſtance and Comfort his Condition required; when they found him paſt Recovery they let him know how deſirous they were to be favour'd with the Cuſtody of his Body, when dead, that his Benefaction to them might be complete. The Saint, willing to gratify their Deſire, aſk'd his Superior to grant the Removal of his Body to *Gemblou*. The Abbot conſented with much Difficulty; but the Monks of *Gortz*, who look'd on him as the chief Ornament of their Houſe, oppoſed it for ſome Time, and ſeem'd reſolved not to give up the Remains of that excellent Man. However the Regard they all thought due to the dying Requeſt of the Saint made them unanimous at laſt in delivering them to the Monks of *Gemblou*.

Guibert died on the twenty third of *May* 962, being then about ſeventy Years old. The Body was carried to *Gemblou*, and buried there with all the Honour due to their Founder.

The XXIV Day.

St. VINCENT of *Lerins.*

VINCENT, whoſe Memory the Church celebrates this Day, a Native of *Gaul*, and honourably deſcended, was born at the Cloſe of the fourth Century. He ſpent ſome Years in the Army; and then finding the Storms of the World beat hard upon him, and expoſe him to make Shipwrack of his Soul, he was, as he tells us himſelf, moved by the Holy Ghoſt to make to the Harbour of Religion, where only he could hope for Security. There, according to his own Way of ſpeaking, being ſhelter'd from the Winds of Pride, and Vanity, he propoſed to appeaſe God by the continual Sacrifice of Chriſtian Humility, that thus he might avoid the Dangers of this World, and the eternal Flames of the next. Full of theſe Diſpoſitions he retired to the famous Monaſtery in the Iſle of *Lerins* now called St. *Honoratus*'s Iſland; which produced great Numbers of Prelates, the brighteſt Ornaments of the Church.

When our Saint had ſpent ſome Time in the Obſervance of Monaſtick Diſcipline, which flouriſh'd in that Houſe of Saints, he was admitted to the Order of Prieſthood. His Vertue and Learning have been highly commended by all who have had Occaſion to mention him. But we need only read what he has left in Writing to form a Judgment of his great Capacity, thorough Knowledge of the Holy Scriptures, and intimate Acquaintance with the Doctrine and Diſcipline of the Church. This Monument of his Learning, and ſtanding Proof of his great Abilities is by him modeſtly called an *Admonition*, and was publiſhed under the humble Name of *Peregrinus*, the *Stranger* or *Pilgrim*; for ſo he conſider'd himſelf in the World, and deſired to remain in Obſcurity. This admirable Piece was originally divided into two Parts; but, the ſecond being loſt in his Life Time, he has only given us an Abridgment of it, and join'd it to the firſt, which we have ſtill entire. In this Work are laid down ſuch infallible Rules, drawn from inconteſtable Principles for diſtinguiſhing Error from Truth, and all the Sects of Hereticks from the Catholick Church, as are at this Day the Ground Work of moſt of our Arguments againſt thoſe who have left our Communion. This Treatiſe was written in 434, three Years after the Council of *Epheſus*. The ardent Affection our Saint there expreſſes for all Orthodox Truths, and the Vigour with which he exerts himſelf againſt all erroneous Tenets, and Schiſmatical Diviſions leave us no Room to ſuſpect him of obſtinately adhering to the Opinions of the *Semipelagians*, who 'though they allow'd

allow'd Original Sin, and the Neceſſity of interior Grace in Order to Salvation, May 25
maintain'd that Man might by his own Strength acquire Faith, and the firſt Grace; and thus made his Salvation proceed firſt and principally from his own Will. This Doctrine has been charged on our Saint by thoſe who take him for the Author of ſome Objections propoſed by Way of Queſtion againſt the Opinion of St. *Auguſtin* on that Subject, which are ſolidly anſwer'd by St. *Proſper*. But the Accuſation will fall to the Ground when we conſider the whole Tenor of his own Doctrine in the Book already metion'd; ſo that unleſs we are reſolved to believe him inconſiſtent with himſelf, and acting in Defiance of his own Principles, we muſt ſuppoſe, 'though he might be ſurprized into an Error, that he was diſpoſed to renounce it aſſoon as the Church ſhould declare her Opinion of it, which was not done in his Time.

Vincent died in the middle of the fifth Age in the Reign of *Theodoſius* the younger, and *Valentinian* III. His Body is ſtill kept in his Monaſtery, and his Memory honour'd by the Latin Church on the twenty fourth of *May*, the day on which his Name occurs in the *Roman* Martyrologe.

The XXV Day.

St. Mary Magdalen *de* Pazzi.

THE Saint, whom the Church offers to our Conſideration this Day, was of the illuſtrious Family of *Pazzi* at *Florence*, born in that City on the ſecond of *April* 1566, was baptized *Catharine*, in Honour of the Saint of that Name, whoſe Life may be ſeen *April* the thirtieth, for whom ſhe always retain'd a ſingular Veneration. In her very Infancy it was eaſy to perceive God had form'd her in a particular Manner for himſelf: And that Grace with which the Divine Goodneſs had enriched her Soul encreaſed with her growing Years through the whole Courſe of her Education. The Sweetneſs and Complaiſance of her Behaviour gain'd her the Love and Eſteem of all ſhe converſed with, and ſhe had an agreeable Mixture of Gravity in her Temper, that never fail'd of commanding Reſpect and Veneration. Retirement, Silence, Prayer, Reading, and Works of Mercy were the only Employments, and Amuſements of her moſt tender Years. But her Affection to Prayer was ſo extraordinary, that ſhe was a Miſtreſs of that divine Art before ſhe could read; and ſpent whole Hours in that Seraphick Exerciſe with ſo much Fervour, that nothing could force

May 25 force her from it, or make her guilty of the leaſt Negligence in the Performance of it.

Her Experience of the Pleaſure which attends a cloſe Converſation with the Fountain of all Happineſs made her long to enjoy him more fully in the *Holy Euchariſt*, at an Age which is not uſually judged mature enough for receiving that ineſtimable Favour. The Difficulties made on that Account did but inflame her Deſire of the Bleſſing; and inſtead of obſerving that the Objection lay only againſt her Age, ſhe concluded nothing but the Imperfections of her Soul deprived her of that Heavenly Food. Full of this Perſuaſion, ſhe made it her whole Study to mortify and purify herſelf; ſo that her Director thought proper to wave the uſual Rules in her Favour, and admit her to Communion when ſhe was but ten Years old. She was now as happy, as ſhe could be in this World; and, full of that Grace which always attends that venerable Sacrament when receiv'd with a pure Heart, once more made an Offering of all the Faculties of her Soul and Body to God.

Some Time after *Camillus*, our Saint's Father, being made Governor of *Cortona*, was obliged to reſide in that Town; but left his Daughter *Catharine* to board in the Monaſtery of St. *John* at *Florence*. She was then fourteen Years old; and, 'though ſhe could not but be much concern'd at her Mother's Affliction at parting, ſhe was overjoy'd that her new Situation gave her full Liberty to purſue thoſe pious Exerciſes which made her whole Happineſs. She ſpent a Year and a Quarter in that Houſe; where her Buſineſs ſeem'd rather to be to ſet a Pattern of Vertue to the Community, than receive Inſtructions from them. When the Time of *Camillus*'s Adminiſtration was expired he return'd to *Florence*, and took her home; for as ſhe was the only Daughter, her Parents Cares were employ'd to find her an advantageous Match, and ſee her well ſettled in the World. They made her ſeveral Propoſals, and were ſo preſſing for her Conſent that ſhe was under an indiſpenſible Obligation of letting them know her Inclinations to a Religious Life, and the Offering ſhe had made of herſelf to God. All Means were employ'd to prevail with her to change her Reſolution; but her Prayers and Tears carried it at laſt, and ſhe was allow'd the Choice of two of the beſt Monaſteries in *Florence*, *viz.* that of the *Carmelites*, call'd St. *Mary of Angels*, and that of the *Dominicans* known by the Name of *Crocetta* or the *little Croſs*. But *Catharine*'s Inclinations carried her to a third Houſe, which was a Monaſtery of Nuns of St. *Clare*; and ſhe was particularly deſirous of engaging among them upon the Account of the rigid Poverty they profeſs'd. She would have been very well pleas'd with the *Dominican* Nunnery, becauſe it was an inviolable Rule in that Community never to be

be ſeen by any Secular Perſon. But the Practice of daily Communion eſta- May 25
bliſh'd among the *Carmelites* determin'd her to their Houſe.

She was ſomewhat more than ſixteen when ſhe enter'd the Convent. It was the Cuſtom there for the young Ladies to ſpend ten Days under the Direction of two experienced Nuns; and then be reſtor'd to their Parents. *Catharine*, being told this was done for the greater Security of their Vocation, and to encourage the Liberty which is neceſſary in an Affair of this Importance, went home very willingly, and depended on returning to the Convent in three days; but, to her great Diſappointment, ſhe was detain'd there almoſt ſix Months; during which Time, ſhe met with all Manner of Oppoſition to her pious Deſign; but God carried her victoriouſly through thoſe Trials, and the Parents, finding her invincible, conducted her once more to the Monaſtery. When ſhe receiv'd the Habit of the Order, ſhe was reſolved to diveſt herſelf of every thing that had diſtinguiſh'd her in the World, and therefore changed her Name into that of *Mary Magdalene*. Her Noviceſhip was ſpent in ſuch an exact Obedience, that rather than appear ſingular, or break in upon the uſual Rules of that probationary Year, ſhe deprived herſelf of the heavenly Satisfaction of long Prayer and Meditation, and conform'd to all the Practices of the other Novices with an exemplary Simplicity. Her eager Deſire of being irrevocably engaged in that devout Community put her upon making ſeveral Attempts to be admitted to take the Vows when ſhe had been eight Months in the Houſe; But the Divine Wiſdom was pleaſed to mortify her only Paſſion by deferring it even after the Year was expired. The Nuns thought proper to put her Profeſſion off for ſome Time, and perform the ſame Ceremony for a Number together. The Saint was ſo ſenſibly afflicted at this Delay that ſhe fell ill, and continued ſo above three Months. Her Diſtemper, which encreaſed daily, puzzled the Phyſicians; ſo that the Nuns deſpairing of her Life, came to a Reſolution of profeſſing her in her Bed; which Ceremony was perform'd on the twenty ſeventh of *May* 1584. When ſhe recover'd; ſhe began to reflect on the reſtleſs Anxiety ſhe had betray'd for being profeſs'd; and, fearing that Diſpoſition was not pleaſing to God, reſolved to puniſh herſelf by remaining in the Practices of the Noviceſhip two Years longer; and as ſoon as ſhe was able of Complying with the Obligations of the Houſe, ſhe begg'd to be allow'd that Liberty, which was granted.

She was now become a glorious Example of Mortification, Diſengagement from all created things, and every Vertue by which the Soul is cloſely united to God. The Enemy of her Happineſs was not idle on this Occaſion; for, beſide the groſs Temptations with which he attack'd her, he endeavour'd to perſuade her

May 25 her to be vain of the extraordinary Favours ſhe receiv'd from the Almighty; A Deluſion which paſſes but too readily; for under Pretence of acknowledging the Benefit, and valuing the Gift of God we are eaſily led into a Satisfaction with ourſelves, and Contempt of others, who do not appear ſo kindly diſtinguiſh'd by the Divine Mercy. But God, who knew the Integrity and Fidelity of her Heart, and the entire Confidence ſhe repoſed in him, ſupported her under all her Trials, gave her a plentiful Supply of Grace, and preſerved her from the Snares of that ſubtle Spirit.

The Opinion the whole Community had of her Prudence and Sanctity put her Superiors upon employing her in ſeveral important Poſts. As ſoon as ſhe had finiſhed her Noviceſhip, ſhe was made a ſecond Miſtreſs to ſuch young Perſons as were receiv'd into the Houſe, in order to acquaint them with the Duties of a Religious Life, and ſound their Inclinations before they were allow'd to take the Habit. She was three Years in this Office; after which ſhe was advanced to that of School Miſtreſs to the Novices, which ſhe diſcharged to the general Edification two Years; and then went through ſeveral more with the ſame Succeſs. After giving ſufficient Proofs of her Vertue and Abilities in ſuch a Variety of Situations, ſhe was made Superior in 1604. It is impoſſible to expreſs the Charity, Fidelity, Exactneſs, Vigilance and Diſcretion with which ſhe acquitted herſelf of all the Duties of the different Offices of the Houſe. When ſhe had ſpent about three Years at the Head of this Religious Family, God was pleas'd to call her to his Reſt on the twenty fifth of *May* 1607, in the forty ſecond Year of her Age; and ſhe was canoniz'd by Pope *Clement* IX in 1669.

St. URBAN, I. Pope.

URBAN, a Roman, ſucceeded *Calliſtus* in the Chair of St. *Peter* toward the Cloſe of the Year 223, the ſecond of the Reign of *Alexander Severus*. That Prince, tho' a profeſs'd Heathen, had ſuch a Regard for the Chriſtians, that they were not only tolerated in his Reign, but receiv'd ſubſtantial Marks of the Royal Favour. *Urban* knew what Advantage to make of this Calm, and under the Emperor's Protection was particularly zealous for enlarging the Kingdom of *Jeſus Chriſt*. Some popular Commotions, and the perverſe Diſpoſitions of particular Magiſtrates may have given ſeveral Chriſtians an Opportunity of glorifying God by Martyrdom. The Acts of our Saint, found

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in the *Vatican* Library, give us this as a certain Fact, and tell us he ſuffer'd in a Perſecution rais'd at *Rome* by *Turcius Almachius* Governor of that City. Some Criticks, indeed, are bold enough to queſtion the Authority of that Piece, and affirm that the ſaid Governor's Name is to be found in no other Hiſtory of thoſe Times. But as we induſtriouſly avoid all Diſputes of that Nature, we ſhall only tell our Readers it is from them we learn he was the Son of one of the moſt conſiderable Perſons in *Rome*, that he converted great Numbers to the Faith, and among the reſt St. *Valerian* and St. *Tiburtius*, of whom we have ſpoken *April* the fourteenth; that he ſuffer'd Impriſonment and Death for the glorious Cauſe of Religion, in Company with ſeveral whom his Example and Diſcourſe had animated to the Combat. May 25

Authors are divided about the Time of his Death; but the moſt probable Opinion places it in 230; His Name occurs on the twenty fifth of *May* in all the ancient Calendars and Martyrologes; which is there mention'd as the Day of his Departure.

St. Adhelm, Biſhop of *Sherburn.*

Aldelm, or *Adhelm*, a Relation of King *Ina*, was born about the middle of the ſeventh Century of an illuſtrious Family in the Kingdom of the *Weſt Saxons*. His firſt Education was in St. *Auguſtin's* Abbey at *Canterbury*, where he acquired a tolerable Knowledge of *Greek* and *Latin*. From thence he went into *France* and *Italy* to finiſh his Studies, and perfect himſelf in both human and divine Learning. At his Return he enter'd into the new Monaſtery at *Malmesbury*; and, after ſome Years ſpent there in the Practice of a Religious Life, was removed to *Canterbury*, where he had the Happineſs of being under the Direction of *Adrian*, Abbot of St. *Auguſtin*'s. When he was perfectly form'd to Vertue and Literature in that great School of both, he went back to *Malmesbury*, and practiſed what he had learn't to the Edification of that Community. He very ſeldom went abroad; but devoted his whole Time to Prayer and Study. While he was thus conſtant in cultivating his Mind, he was no leſs careful to reduce all the rebellious Motions of the Fleſh by great Auſterities. He eat but ſeldom, and little; and his Food was uſually ſuch as had the leaſt Nouriſhment; and *William* a Monk of the ſame Houſe, who wrote his Life about 400 Years after, tells us he had a Practice of ſtanding up to the Shoulders for a conſiderable Time in Water in the Depth of Winter, and repeating the Pſalms in that Poſture.

May 25 *Leutherius*, or *Eleutherius*, Biſhop of the *Weſt Saxons*, ordain'd him Prieſt in the Year 675, and at the Requeſt of the other Abbots of his Dioceſe, placed him at the Head of the Monks of *Malmesbury*; in which Poſt he continued about thirty Years, and diſcharged all the Obligations of it with great Prudence and Sanctity. He was always employ'd in forming the Heart and Underſtanding of his Monks, without neglecting any exteriour Regularity; and thus that Monaſtery became one of the moſt flouriſhing in this Iſland. It was ſo famous both for Learning and Piety, that ſeveral came thither from *Scotland*, *Ireland*, and the very Heart of *France*, either to improve their Studies, or be inſtructed in *the Science of Saints*. Thoſe whom Devotion called to *Malmesbury* could not fail of finding admirable Leſſons of Humility, Mortification, Purity, and Abſtinence both in his Words and Example; and thoſe whoſe Buſineſs there was Knowledge, never fail'd of the deſired Satisfaction, but always left their Maſter with the utmoſt Regret. He was the living Oracle of his own Country; and it was by the Order of a Synod held in the Kingdom of *Mercia*, that he wrote a Treatiſe againſt the Errors of the *Britons*, inſiſting particularly on their conforming to the Practice of the *Roman* Church in the Celebration of *Eaſter*. This Piece met with great Succeſs, and brought ſeveral over to the *Roman* Cuſtom. But this, with many more of his Writings are loſt. His Treatiſe *in Praiſe of Virginity*, and another *on the capital Sins* are ſtill extant. Some of which are in Verſe, others in Proſe. He was well acquainted with the Civil Law, Aſtronomy, Poetry and Muſick; and proved the greateſt Ornament of this Iſland in his Time.

In 705, upon the Death of *Hedda* Biſhop of the *Weſt Saxons*, whoſe See was at *Wincheſter*, the Kingdom was divided into two Dioceſes. One See remain'd at *Wincheſter*, and the other was erected at *Shirburn*. The former was fill'd by *Daniel*, a Perſon of extraordinary Merit; the latter by our Saint. *Adhelm* lived but four Years after his Promotion to that Dignity; during which Time he fill'd all the Duties of a vigilant Paſtor, and receiv'd the Reward of his Labours in a good old Age. The twenty fifth of *May* 709 was the Day of his happy Exchange. His Body was interr'd with due Solemnity at *Malmesbury*, which was probably done by his own Direction. His Memory was ſo venerable in *England* in the tenth Century that King *Ethelſtan* choſe him for his Patron.

The

May 26

The XXVI Day.

St. Philip Neri.

PHILIP, Son of *Francis Neri*, and *Lucretia Soldi*, and thus deſcended from two of the moſt conſiderable Families in *Tuſcany*, was born at *Florence* on the twenty ſecond of *July* 1515. His Parents took Care to ſee him inſtructed betimes in the Duties of Religion, and what the World calls Learning; in which they ſucceeded very eaſily by the Aſſiſtance of the excellent Diſpoſitions of his Heart and Mind. His Mother died, while he was young; but the Sweetneſs of his Temper, and his obliging Behaviour ſecured him another in his Father's ſecond Wife. Charm'd with the Pains he took to make himſelf agreeable to her, ſhe loved him like her own Child. His Inclination to Vertue, which ſeem'd natural, carried him to converſe frequently with the Religious of ſeveral Orders at *Florence*, which gave him an Opportunity of obſerving their Way of Living, and admiring the Excellency of their ſeveral Foundations. He was engaged in theſe Obſervations, when at the Age of eighteen he was ſent to an Uncle of his, a Merchant at St. *German*'s, a ſmall Town at the Foot of Mount *Caſſino*. His Father's Deſign in placing him there was to give him an Inſight into Buſineſs; and his Uncle, who had no Child, was ſo well pleas'd with our Saint, that he reſolved to make him his Heir. But *Philip*, whoſe Heart was elſewhere, look'd on all this Kindneſs with a ſuſpicious Eye, and dreaded all the Marks of his Uncle's Affection as ſo many Snares laid by the Enemy of his Salvation to engage him in the World. He ſoon knew enough of Trade to perceive the Hazard he ſhould run of loſing his Soul under the ſpecious Pretence of driving good Bargains, and making a handſome Proviſion for a Family; ſo that after two Years ſpent at St. *German*'s, he left his Uncle, and renounced all Hopes of ſucceeding him.

Inſtead of returning to *Florence*, he obtain'd Leave of his Father to go to *Rome*, and finiſh his Studies; for he had learn't only Humanity in his own Country, which was ſufficient to qualify him for Buſineſs. Upon his Arrival at that City, he was entertain'd by *Galeotto Caccia*, a Nobleman of *Florence*, and engaged to undertake the Education of his Children. *Philip* had now two important Employments, the forming his Pupils Manners, and regulating their Studies; and improving himſelf. In both which he ſucceeded ſo well that they made a wonderful Progreſs in Learning and Vertue; and his Proficiency in Philoſophy and Scholaſtick Divinity procured him the Acquaintance and

May 26 Eſteem of the moſt conſiderable Perſons in *Rome*. But his Vertue was ſtill more engaging than his Learning; for every Action of his Life was a freſh Proof of the Purity of his Heart, and the Integrity of his Mind. He was frequently and ſtrongly ſolicited by his Fellow Students to bear them Company in their Debaucheries; but either diſſuaded them from their vicious Courſes, or broke off all Converſation with them, and thus avoided thoſe Rocks which prove the Ruin of much the greateſt Part of young Perſons in Places deſign'd for better Uſes.

When he had gone through a regular Courſe of School Divinity, he knew he was not to ſtop there; but applied himſelf vigorouſly to reading the Holy Scripture, the Fathers of the Church, and the Canon Law, and thus became a complete Divine, and ſolid Diſputant. But all his excellent Talents and Qualifications, were chiefly employ'd for the Uſe of the unlearned, and Children, whom he inſtructed in the Duties of a Chriſtian Life. But while he was thus employ'd in teaching others, he ſeem'd to have the ſame Apprehenſions with St. *Paul*, and therefore had Recourſe to the ſame Means, which that great Doctor and Apoſtle made uſe of to mortify his Fleſh, and reduce it to due Subjection; for his whole Life was one continued Series of Mortifications and Auſterities. He uſually eat but once a Day, and often contented himſelf with Bread and Water; the greateſt Addition he made to that frugal Diet, when he was alone, was a little Fruit, or a few Legumes. His Prayer was ſcarce ever interrupted; for his Studies were offer'd up with ſo devout an Intention, that what Time was employ'd in them may not improperly be ſaid to be ſpent in Prayer. In the ſame Spirit of Devotion he viſited the Hoſpitals, aſſiſted the Sick, inſtructed the Ignorant, and reproved the Vicious. As the Love of God inſpir'd him with a moſt ardent Zeal for the Converſion of Sinners, he ſacrificed his own Eaſe cheerfully to promote that great Work, which ſucceeded ſo well in his Hands that wherever he appear'd Lies, Blaſphemy, obſcene Diſcourſe, Quarrels and other Effects of the Corruption of the Heart were baniſhed, and an univerſal Reformation eſtabliſhed. Several of his Converts not only quitted their Sins, but left the World entirely; and ſome of them join'd him in carrying on the ſame glorious Taſk.

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His Concern for ſuch poor Perſons, Pilgrims, and others, who were entituled to no charitable Foundation then in being, made him wiſh to ſee ſome Proviſion made for them; and with the Aſſiſtance of his Confeſſor, *Perſiano Roſa*, he erected the famous Confraternity of the *Bleſſed Trinity* in the Church of our Saviour *del Campo*, for their Relief. Every one admired the beautiful Order he eſtabliſh'd in that Community, and the Care that was taken to relieve both

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the temporal and ſpiritual Neceſſities of ſuch as were receiv'd there; while our Saint was the Soul of this new Body, and gave a vigorous and edifying Motion to every part of it. But *Philip*'s Charity was not confin'd by the Rules of this Confraternity; for he employ'd all he had or could procure from others in relieving ſuch as were not included in that Foundation. As his Prudence was equal to his Charity, ſeveral of the moſt conſiderable Perſons in *Rome* lodged large Sums in his Hands to be diſpoſed of, as he thought proper; and had the Satisfaction of ſeeing them applied in the beſt Manner. The Poor were fed, cloathed, and provided with a Habitation; their Children put to Trades, or ſent to ſtudy, and taken Care of for ever; and ſuch as were called to a Religious Life, provided for according to their Inclinations. *Perſiano Roſa*, ſeeing the great Fruits of *Philip*'s Charity, was of Opinion that he would be ſtill more uſeful to the World, if he could be perſuaded to enter into Holy Orders. That good Prieſt knew his Penitent's great Humility, and therefore, when he made the Propoſal to him, urged it with all the Authority of his Character, as what he was perſuaded God required him to do. The Saint obey'd with his uſual Simplicity, and was ordain'd Prieſt on the twenty third of *May* 1551, being then near thirty ſix Years old. May 26

By the Advice of his Confeſſor, he enter'd into a Community of Prieſts, that bore the Name of St. *Jerome* and was called *the Charity*; where he was employ'd in hearing Confeſſions. His Director's Conduct in engaging him in the Prieſthood was abundantly juſtified by the Saint's Behaviour in the Confeſſional for he exerted his Charity and Zeal for the Salvation of Sinners; by raiſing to their View the deteſtable Enormity of Sin, and the Beauty of Vertue; both which he drew with ſo maſterly a hand, and in ſuch ſtrong Colours, that it was ſcarce poſſible to miſtake in the Choice without being incurably perverſe. He now conſider'd himſelf as one devoted to publick Uſe, and therefore open'd his Arms to all who offer'd themſelves. The Sacriſt would not allow him to attend them in the Church at Night; but, being reſolved to turn none away, he admitted them to his own Chamber 'till the Church Doors were open. After this Account of our Saints Vertue, and extraordinary Conduct, we are not to be ſurprized that Envy raiſed him Enemies in the very Houſe where he lived. Several Attempts were made to betray him into imprudent Actions, to wound his Reputation, and even decoy him into ſuch Actions as could pleaſe none but thoſe who cannot bear the Luſtre of Vertue. But all theſe Trials were by the Goodneſs of God turn'd to the Saint's Advantage, and only made him more vigilant and humble; for all the Malice of Hell could not ſtop the Progreſs of his charitable Labours; and he had the Satisfaction to ſee them

May 26 them rewarded by the frequent Uſe of the Sacraments. Several Perſons of the firſt Rank not only relinquiſh'd their former Life under his Direction, but join'd him in the Care of the Hoſpitals, and ſhew'd whoſe Diſciples they were by the Sanctity of their Lives, and the Activity of their Charity.

The Gentlemen laſt mention'd were about twenty in Number. *Philip* was conſidering how he ſhould employ them, and once thought to carry them to *India*, as Miſſionaries. But, upon communicating his Deſign to a Perſon of great Senſe and Penetration, he was adviſed to take Care what he did; and told, there might be more than one Reaſon to fear that was not the Will of God. That wiſe Counſellor obſerved to him that the ſingle City of *Rome* would prove a ſufficient Employment for his Zeal, where he would always find too many as far from the Path of Salvation as the Infidels. His Advice ſunk deep into our Saint's Mind, diverted him from his intended Miſſion, and engaged him and his Companions to ſtay at *Rome*, where they continued their former Employments. The Place where he held his Aſſemblies ſoon grew too ſmall for the Numbers that reſorted to him; upon which he deſired the Prieſts *of the Charity* to allow him a Place on the right Hand of their Church, which was of no Uſe to them, but might be made very ſerviceable to him. His Requeſt was granted; and there he eſtabliſhed pious Conferences and Inſtructions, which were managed by his Diſciples, and divided into Hours, that the whole Day might be employ'd in that Manner without too much Fatigue to the Perſons concern'd. Having for ſome Time obſerved with what Fervour the People crouded to hear the Word of God, eſpecially toward the Evening, he appointed Publick Prayers for their Uſe, and the Place where they were ſaid was from that Cuſtom called an *Oratory*. This pious Eſtabliſhment by the Bleſſing of God became very agreeable to the People of *Rome*, and every one look'd on it as an Obligation to attend *Philip's Oratory*. Several Eccleſiaſticks fired with a holy Emulation, deſired to be allow'd a Share in thoſe Employments, and this was the Beginning of the Congregation of the Prieſts of the Oratory at *Rome* toward the Cloſe of the Year 1558.

How holy ſoever the Deſign of the Founder was, his new Congregation met with much Oppoſition upon it's firſt Appearance in the World; as is the Fate of all ſuch devout Eſtabliſhments. The Saint was accuſed to the Pope's Vicar of holding dangerous Aſſemblies, broaching Novelties, and allowing of ſeveral odd Practices and Expreſſions in the Publick Conferences, and Diſcourſes of his Diſciples. That Prelate, thus prejudiced againſt him, order'd him to appear, and gave ſo warmly into what was alledged againſt him that he forbid

him

him to appear in the Confeſſional for ſome Time, and gave him a ſtrict Charge not to be ſeen in the Pulpit without his expreſs Leave. May 26

The Saint ſubmitted to his Sentence with all poſſible Humility, and made no other Reply but that his Intention was to promote the Glory of God, and the Salvation of his Neighbour. So far was he from reſenting the ill Uſage he receiv'd from his Enemies, who loaded him with Calumnies, that he pray'd for them, ſtrove to do them all manner of good Offices, and went ſo far ſometimes as to offer to excuſe them. Nor was he leſs patient under Sickneſs, and bodily Pain. He ſcarce paſs'd a Year without a great Fit of Sickneſs; and was ſo dangerouſly ill four ſeveral Times that he receiv'd the *Extreme Unction*; but ſtill whatever he endured, he never was heard to utter the leaſt Complaint; and his Illneſs was often known only by the Report of the Phyſicians.

As the Deſign of his new Congregation was to guard the Underſtanding from Deluſion as well as the Heart from Corruption, he put his Diſciples upon oppoſing Errors, as well as deſtroying Vice, and was as zealous for eſtabliſhing Purity in the Faith, as in the Morals of the People. In this View, beſide the Dogmatical and Scholaſtick Diſputes with Jews and Hereticks, he was of Opinion that it was neceſſary to produce the Tradition of the Church againſt them, that thus the Belief and Practice of the Chriſtian World ever ſince the Apoſtles might be a ſtanding and invincible Arguments againſt Innovators. *Baronius*, afterwards Cardinal, famous for his *Eccleſiaſtical Annals*, was one of his new form'd Order, and at that Time employ'd in giving Leſſons of Morality and Piety; but our Saint, who ſeem'd to be better acquainted with that learned Perſon's real Talent than himſelf, obliged him to quit that Employment, and ſet about this neceſſary Work; and 'tis to the Command, and Direction of our Saint that the World owes that laborious Collection of Church Hiſtory.

In the Year 1564 the Magiſtrates and People of *Florence* prevail'd with him to undertake the Care of St. *John Baptiſt*'s at *Rome*; which belong'd to that State. He had a Houſe joining to the ſaid Church given him for the Reception of his Community and a Revenue ſettled for it's Maintenance; and now his new Congregation began to carry the Appearance of a Regular Body. 'Till that Time his Diſciples had remain'd Laymen; but, upon this Accommodation, he liſten'd to the Advice of ſome, who wiſhed the Succeſs of his Labours, and ſent the chief of them to receive Holy Orders; thus in a little Time the Congregation of the Oratory was furniſhed with a Number of Prieſts, who were employ'd in Preaching and hearing Confeſſions. As long as our Saint

was

May 26 was alive his own Behaviour was a compleat Direction for thoſe engaged in the ſame Work; but their Senſe of his Mortality put them upon deſiring he would draw up ſome Rules, which might ſupply his Abſence, when it ſhould pleaſe God to remove him from among them. He complied with their Requeſt, and gain'd Pope *Gregory* the thirteenth's Approbation of them in the Year 1575. This authentick Confirmation of the *Oratory* ſoon encreaſed the Number of ſuch as deſired to be admitted into it; ſo that in 1583 it was removed to what is ſtill called the *new Church* at *Rome*, and *Philip* and his whole Family were accommodated with Lodging and all Neceſſaries in a Building contiguous to the ſaid Church. This Congregation was ſoon after propagated into ſeveral Parts of *Italy*. In the Year 1587 the Prieſts of the Oratory held their firſt Chapter; in which their Holy Founder was unanimouſly choſen their General and perpetual Superiour; but at the ſame Time an Order was made that the ſaid Office ſhould be triennial for the future; after which the Saint made ſome additional Rules, and among the reſt order'd that the *Oratorians* ſhould not take any Vows.

His many Infirmities wore him out by Degrees, ſo that in 1591, he found himſelf utterly unable to appear in Publick; and therefore applied to *Gregory* XIV for Leave to ſay Maſs in his Chamber; and the next Year he laid down his Office of General for the ſame Reaſon. Several Cardinals, and the whole Congregation endeavour'd to diſſuade him from that Step; he gave them no other Satisfaction but that of naming *Baronius* to ſucceed him. According to the Writers of our Saint's Hiſtory, one of which was his Diſciple, he was favour'd with the Gift of Miracles and Prophecy; and by the Aſſiſtance of the latter foreſaw his own Death ſome Time before it happen'd. But he expected his End with an Intrepidity and Joy that would have ſurprized thoſe who were unacquainted with the Sanctity of his Life. He continued to ſay Maſs to the laſt Day of his Life with his uſual Fervour and Tranſports of Devotion; and died about midnight between the twenty fifth, and twenty ſixth Days of *May* 1595, in the eighty ſecond Year of his Age. He was expoſed three Days to the View of the whole Town, and then put into a Walnut-tree Coffin, and buried in a ſmall Chapel belonging to the Church. When he had lain there ſeven Years he was taken up entire, and removed to a magnificent Chapel built for that Purpoſe by a *Florentine* Nobleman of the Family of *Neri* as a Mark of his Gratitude for a Favour he had receiv'd upon recommending himſelf to his Interceſſion.

Our Saint was canoniz'd by Pope *Gregory* XV in 1622; but the Bull was publiſh'd by his Succeſſor *Urban* VIII.

St. Au-

St. AUGUSTIN, *Archbiſhop of* Canterbury, *Apoſtle of* England.

May 26

THE Light of the Goſpel, which was brought into this Iſland by Miſſionaries from Pope *Eleutherius* in the ſecond Century, was preſerved 'till the *Saxons* and *Angles* reduced the Southern Parts of *Britain* about the Middle of the fifth Age. The Natives fled before that numerous Enemy, and retired to what are now called *Wales* and *Cornwall*, and ſome of them paſs'd over to *France*, and ſettled in the Province which from them is called *Britany*, or the *leſſer Britain*. Thoſe who remain'd in their former Situations, became ſubject to the Laws of their new Maſters, and gave into all the Extravagancies of their Idolatrous Worſhip; ſo that the Chriſtian Religion was in a Manner extinguiſhed among them for almoſt 150 Years together. The *Britiſh* Biſhops, who fled with the People, either for Want of an Apoſtolical Zeal, or out of Reſentment and Averſion to the Barbarians, kept at a Diſtance from the *Angles* and *Saxons*, never attempted to inſtruct them in the Knowledge and Worſhip of the true God, and avoided all Converſation or Commerce with them. This was the Face of Affairs in *Britain*, when *Gregory* the Great, ſeeing ſome young *Angles*, who were brought to *Rome* for Sale, was moſt ſenſibly afflicted to underſtand their Countrymen were involved in the Darkneſs of Paganiſm. In the Year 596 the ſixth of his Pontificate, his Zeal for their Converſion, prompted him to ſend a ſelect Number of holy and able Perſons into this Iſland to preach the Faith of *Jeſus Chriſt*.

This Miſſion conſiſted entirely of Monks, at the Head of which was *Auguſtin*, Prior of St. *Andrew*'s at *Rome*. As they paſs'd through *France* they were join'd by ſome Eccleſiaſticks of that Country, and all together landed in the Iſle of *Thanet* in 597, being then about forty in Number. That Iſland belong'd to the Kingdom of *Kent*, the moſt conſiderable of the ſeven erected by the *Saxons*. The Providence of God directed them thither, as the Place beſt diſpoſed to receive the Goſpel, becauſe *Ethelbert*, the King of that Country, was married to a Daughter of *France*, who was a Chriſtian, and was allow'd a Biſhop for her own Uſe, and that of the Chriſtians, who compoſed her Court.

Upon their landing in *Thanet*, and being inform'd to whom that Iſland was ſubject, St. *Auguſtin* ſent to *Ethelbert*, acquainted him with the Motive of his Journey, deſired Leave to preach in his Dominions, and told him he was ready to put him in a Way of reigning much more gloriouſly after his Death than he

May 26 could do in this World. The King granted their Requeſt, and allow'd them to ſettle in *Canterbury*, the Capital of his Kingdom, and preach the Goſpel in an old Church of St. *Martin*, where the Queen uſed to ſay her Prayers. Encouraged by the Kindneſs of that Prince, and ſupported by the Queen's Protection, he was deſirous of entring that City in a Manner that might draw the Eyes of the People upon them, and engage them to liſten to his Propoſals with Attention. To this End he diſpoſed of his Companions in the Form of a Proceſſion; and, to let the Heathens ſee what were the Arms, Colours, and Enſigns of Chriſtians, they ſung Litanies, and carried before them a large ſilver Croſs, and a Picture of our Bleſſed Saviour.

As ſoon as they were put in Poſſeſſion of their new Habitation, they began to imitate the Lives of the Apoſtles, as what was moſt likely to make Way for the Goſpel; Prayer, Watching, and Faſting were their conſtant Employment; They moſt exactly practiſed the Contempt of the World which they preached to others; taking only the frugal Neceſſaries of Life from the Perſons whom they inſtructed; and ſeem'd ready to lay down their Lives in Defence of the Truths they deliver'd. They perform'd the Divine Office regularly every Day in St. *Martin*'s Church, celebrated Maſs there according to the *Roman* Rite, preached and baptiz'd their Converts, which the Sanctity and exemplary Lives of the Miſſionaries and the Excellency of their Doctrine, made very numerous in a ſmall Time. *Ethelbert* was one of that happy Number, whoſe Converſion was immediately follow'd by that of great Multitudes of his Subjects; and thus the Miſſion of our Saint and his Companions, which was before ſtrongly recommended by the Divine Teſtimony of Miracles, was now guarded by the Royal Authority, and encouraged by the great Succeſs that attended their Apoſtolical Labours.

St. *Auguſtin*, finding his Work grow too heavy for the Hands already employ'd in carrying it on, went over to *France*, where the Prelates, at the Recommendation of St. *Gregory*, were very ſerviceable to him; and *Virgilius* of *Arles* conſecrated him Biſhop. Inveſted with that ſacred Character he return'd, baptiz'd above ten thouſand Perſon on Chriſtmaſs Day; and fix't his See at *Canterbury*. In the Beginning of the next Year he ſent *Laurence* and *Peter*, two of his fellow Labourers in the Lord's Vineyard, to give the Pope an Account of his Succeſs, and conſult him on ſeveral Difficulties relating to the Infant Church of *England*. The holy Pope, tranſported at this good News, ſent proper Anſwers to all his Queries, and a freſh Supply of able Preachers, the chief of which were *Mellitus*, *Juſtus*, *Paulinus* and *Ruffinian*. They brought with them ſome ſacred Veſſels for the Uſe of the Altar, ſeveral Things to adorn

their

their Churches, the Relicks of ſome Saints to excite the Devotion of the new Christians, a conſiderable Number of Books both for the Service of the Church and the Inſtruction of the People, and the *Pallium* for the Uſe of our Saint. Theſe Preſents were accompanied with a Letter, in which the Pope exhorts *Auguſtin* to be vigilant over the Motions of his own Heart, and take Care not to be puffed up with Vanity upon the Account of the many Miracles perform'd by his Miniſtry. May 26

Our Saint, thus encouraged and reinforced, began now to extend his Apoſtolical Care beyond the Limits of *Kent*. He preached in the Neighbouring Kingdom of *Eſſex*, and furniſhed it with Evangelical Labourers. According to ſome Writers, he carried the glorious Light of the Goſpel to the diſtant *Northumbrians*. *Canterbury*, where *Auguſtin* placed his See, was made the Metropolitan Church of the whole Iſland; upon which he fix't his Cathedral in that City and dedicated the Church to our Bleſſed Saviour. At his Requeſt the King built a large Monaſtery; but the Church belonging to that Community was dedicated by St. *Laurence* his Succeſſor, in Honour of St. *Peter* and St. *Paul*.

When our Saint had made this happy Progreſs in planting the Goſpel on the Ruins of Superſtition and Idolatry, he could not but be much concern'd to ſee the Animoſity between the *Britons*, and the *Engliſh* ſubſiſt after they ſeem'd united in the Profeſſion of the ſame Faith. What unhappily kept the new Converts and the ancient Poſſeſſors of this Iſland at a greater Diſtance at that Time, was the different Manner in which they obſerved the great Feſtival of our Lord's Reſurrection; of which we have ſpoken more than once in the Courſe of this Work. Our Apoſtle exhorted the *Britons* to conform to the *Roman* Cuſtom, which was the general Practice of the *Weſtern* Church, and invited them to join him and his Companions in preaching the Goſpel to the *Engliſh*. This was the Subject of two Conferences our Saint held with the Biſhops, and moſt learned Doctors among the *Britons*. But they remain'd inflexible; upon which St. *Auguſtin* told them that if they would not accept of the *Engliſh* as Friends and Brethren, the Time would come, when they ſhould find them a troubleſome Enemy, and fall by the Hands of thoſe whom they refuſed to inſtruct in the Way to eternal Happineſs. This Prediction was but too punctually fulfilled by *Ethelfrid*, King of *Northumberland*, who marched a numerous Army into *Wales*, made great Havock in that Country, and killed among the reſt about twelve hundred Monks, whom they found praying for the Succeſs of the *Britiſh* Arms againſt that idolatrous Prince. This Maſſacre is uſually charged on our Saint by our Proteſtant Brethren; but, beſide that the Action

May 27 in Queſtion is far from being agreeable to that Spirit of Charity, with which *Auguſtin* was animated, it is worth while to obſerve that it was done by a Pagan Prince, over whom our Saint had no Influence, and as Venerable *Bede* aſſures us, many Years after his Death.

In the Year 604, *Auguſtin* ordain'd two Biſhops, *Mellitus* and *Juſtus*, and ſent the former to preach in the Kingdom of the *Eaſt Saxons*, vulgarly called *Eſſex*, who accordingly ſettled at *London*, the Capital of that Kingdom: The latter was placed at *Rocheſter*, aud provided with all that was neceſſary to ſupport his Character to the Edification of his Flock. After about ten Years continual Application to the Neceſſities of our Anceſtors, and eſtabliſhing good Diſcipline in the new raiſed Church of this Iſland, *Auguſtin* died full of Merit on the twenty ſixth of *May* in 607, or according to ſome in the following Year. His Body was depoſited near the Church of St. *Peter* and *Paul*, not then finiſhed, and taken up by his Succeſſor and interr'd in that Church, which was for many Years the Burial Place of the Biſhops of *Canterbury*. The valuable Relicks of our Saint remain'd there 'till 1091, and were then tranſlated by the Abbot of that Monaſtery to a private Place in the ſame Church, where he hoped they would be ſecure from the Violence of the *Danes*.

Before this Nation was unhappily divided by the Reformation of Religion St. *Auguſtin*'s Memory was ſacred here; he was eſteem'd our Apoſtle, Doctor, and one of our chief Patrons; and the Day of his Death obſerved with all the Solemnity of the greateſt Feſtivals. *Venerable Bede* has preſerved his Epitaph, which in Engliſh runs thus; *Here reſts* Auguſtin, *firſt Archbiſhop of* Canterbury, *(then called* Dorobernia) *who being ſent by the Bleſſed Pope* Gregory, *and ſupported by God by the working of Miracles, converted King* Ethelbert *and his Subjects from the Worſhip of Idols to the Faith of* Jeſus Chriſt; *and having finiſhed his Miniſtry in Peace departed this Life on the ſeventh of the Calends of* June *in the ſame King's Reign.*

The XXVII Day.

St. John I, Pope and Martyr.

THE holy Pope, whoſe Memory we celebrate this Day, was a Native of *Tuſcany*, and educated at *Rome*. Being admitted among the Clergy of that City, he diſtinguiſh'd himſelf ſo by his Piety and Learning, that, upon the

the Death of *Hormisdas* in 523, he was unanimouſly elected to the See of *Rome.* May 27

The *Eaſtern* Empire was then ſubject to *Juſtin* I, while *Italy* was obliged to ſubmit to *Theodorick*, King of the *Goths*, who had made themſelves Maſters of that Country. *Juſtin*, who was a Zealous Catholick, publiſh'd ſeveral ſevere Edicts againſt the Hereticks, without mentioning the *Arians*, whom he ſeem'd inclined to uſe more tenderly out of a Reſpect he thought due to *Theodorick*, his Ally, their declared Protector. But upon giving the Matter a ſecond Thought he was reſolved to include them too in his next Order.

Purſuant to this Way of thinking, he publiſhed an Edict requiring the *Arians* in his Dominions to reſtore the Churches to the Catholicks. Thoſe Hereticks applied to *Theodorick*, who wrote ſeveral Letters to the Emperor on that Subject; but receiving no Satisfaction, he ſent for our Saint, and order'd him to go to *Conſtantinople* with four Senators, and endeavour to prevail with *Juſtin* to recal his late Orders, and reſtore the Churches to the *Arians*; to engage the Pope to undertake this Embaſſy, he aſſured him that, if he did not, he would certainly give the Catholicks of *Italy* no better Quarter than the *Arians* were allow'd in the *Eaſt*. *John*, reflecting on the dangerous Conſequences of *Theodorick*'s Anger, thought himſelf under an indiſpenſible Obligation of complying with the Propoſal. The whole City of *Rome* was alarm'd at his Journey, and ſeveral teſtified their Concern at his Departure by Tears. The Saint was not inſenſible to theſe Demonſtrations of his People's Affection, but ſupported his Dignity in this critical Juncture ſo as not to betray the leaſt Uneaſineſs at his Embaſſy, which he hoped and believed would end well, 'though it had but an indifferent Appearance. The Veſſel was now ready; and, beſide the four Senators, already mention'd, he was allow'd five Biſhops to accompany him to *Conſtantinople*. As the Pope would not undertake to aſſure *Theodorick* of the Succeſs of that Voyage, the King was more exaſperated, and charged the Embaſſadors to let the Emperor know that if he did not reſtore the Churches to the *Arians* in the Eaſt, he would not fail of putting all the Catholicks of *Italy* to Death.

The Inhabitants of *Conſtantinople*, being appriz'd of the Pope's Arrival, went twelve Miles out of Town to meet him, received him with all poſſible Marks of Reſpect, and teſtified their Joy at this new Favour. *Juſtin* threw himſelf at his Feet, and 'though he had been crown'd by *John* Patriarch of *Conſtantinople* ſoon after his Election to the Imperial Dignity, he would not be ſatisfied without receiving the ſame Ceremony again from the Hands of St. *Peter*'s Succeſſor. Some Authors tell us that our Saint laid by his Character of Ambaſſador

from

May 27 from an Heretical Prince, and treated with the Emperor in that of the firſt Paſtor of the Catholick Church, join'd with *Juſtin* in promoting the Intereſt of Truth at the Expence of what all the World eſteems valuable; ſo that inſtead of reinſtating the *Arians* in Poſſeſſion of their Churches, the Catholick Religion was ſtill farther inforced, which ſeems a good Way of accounting for his enſuing Diſgrace with *Theodorick*.

While *John* was at *Conſtantinople* that King, liſtening to unjuſt Inſinuations againſt *Symmachus* and *Boëtius*, two of the moſt conſiderable Men in *Rome*, had put them to Death for the pretended Crime of Treaſon, when our Saint return'd from his Embaſſy. *Theodorick* was jealous of a Deſign againſt himſelf, and had made away with thoſe two illuſtrious Perſons upon a Suſpicion of their holding Correſpondence with the Emperor, this Jealouſy was improved by our Saint's Reception at *Conſtantinople*, and the King enraged at his Conduct there, order'd him and his Companions to be ſeiz'd and impriſon'd at *Ravenna*. *Italy* was but too well diſpoſed to revolt, and therefore *Theodorick* did not think proper to diſpatch them in the Face of the World; but, as he was reſolved to deſtroy them, he pitched on a Way of doing it that would make no Noiſe, and left them to ſuffer ſuch Hardſhips in Priſon as muſt ſoon give him the deſired Satisfaction. Thus our Holy Pope was in a few Days deliver'd from all the Miſeries of this World, and enter'd on the Poſſeſſion of a better on the eighteenth of *May* 526, after having ſat in the Holy See two Years, and three quarters. His Body was buried at *Ravenna* with great Solemnity, removed to *Rome* four Years afterward by *Felix* III, his Succeſſor, with the Permiſſion of *Athalarick*, Grandſon and Succeſſor to *Theodorick*, and laid in St. *Peter*'s Church. The twenty ſeventh of *May*, the Day of the Tranſlation of his Relicks, is by the *Roman* Martyrologe devoted to his Memory.

Venerable BEDE.

THE holy and learned Perſon, whoſe Life we undertake to write, was born in the Year 672, near *Girwi* or *Jarrow* in the Kingdom of *Northumberland*. He was but ſeven Years old, when his Parents put him into the Hands of St. *Bennet Biſcop*. That Holy Abbot kept him in his Monaſtery of *Wiremouth* 'till that of *Jarrow* was finiſhed, and then removed him thither under the Conduct of *Ceolfrid*, whom *Bennet* had placed at the Head of that new Community. He receiv'd the Monaſtick Habit very early, and thoſe employ'd in his Education

cation, discovering in him an excellent Genius, and virtuous Dispositions, took Care to improve both for the Use of the World, and the Salvation of his own Soul. He made such extraordinary Progress both in Learning and Piety, that he was ordain'd Deacon at nineteen; but his great Humility made him deliberate much longer on the Priesthood, which he did not receive' till he was thirty. May 27

He was most remarkably uniform and regular in the whole Course of his Life. After he had discharged the Duties of the Choir, or paid his Attendance at the Altar, his whole Business and Pleasure was to study, teach, and write. He was very well versed in human Literature; but gave into those Studies only with a View of reading the Holy Scriptures to greater Advantage, and explaining their Sense with more Clearness and Certainty. This was his Motive for learning *Greek*, and Chronology. His Application to Astronomy was the Result of his Zeal for justifying the *Roman* Calculation of *Easter*, and reducing the *Irish* to the true Way of observing that Festival. He was happily provided with an excellent Master of Scripture, which was *Trumbert*, a Monk of the same House, who had been Scholar to St. *Chad* Bishop of *Litchfield*. He learn't the *Gregorian* Chant of *John* Abbot of St. *Martin*'s at *Rome*, who came over with the pious Founder of *Jarrow*. He had the Advantage of several other Masters, who receiv'd their Education from St. *Theodore* Archbishop of *Canterbury*, and *Adrian* Abbot of St. *Peter*'s near that City, and the many excellent Books St. *Bennet* had brought from *Rome* proved a great Help and Encouragement to his studious Labours, so that he became the chief Ornament of the *English* Church in the eighth Century.

After many Years spent in Study with indefatigable Industry, he was employ'd in teaching others. The two Communities of *Jarrow* and *Wiremouth* were so closely united, that after the Death of their Founder they were govern'd by one Abbot, which gave our Saint an Opportunity of employing his Talents in both these Monasteries; which were thus made to produce a great Number of Persons eminent for his Sanctity and Learning. Some place *Egbert* Archbishop of *York* among his Scholars; it is certain, however, that Prelate sent for him frequently to read the Holy Scripture with him, and confer on divine Subjects, and that neither the Dignity of his Episcopal Character nor his being Brother to *Edbert* King of *Northumberland* hinder'd *Bede* from speaking to him with a Freedom that would lead us to conclude he had been his Master, as appears from a Letter written by our Saint to *Egbert* in 734, which is an excellent Monument of our Saint's Friendship for the Archbishop and Zeal for the Church.

In

May 27 In that Letter he adviſes the Archbiſhop to avoid idle and unprofitable Converſation; to meditate frequently on the Word of God, but particularly the Epiſtles of St. *Paul* to *Timothy* and *Titus*; to which he adviſes him to join St. *Gregory*'s Book *of the Duty of Paſtors*, and his Homilies on the Goſpels. After giving him Directions for the Choice of his Company, he goes on, and obſerves that, as his Dioceſe was ſo large that he could not viſit his whole Flock in the Compaſs of a Year, he would do well to ſettle Prieſts in every Village for the Inſtruction of the People, and Adminiſtration of the Sacraments; and tells him he had lately tranſlated the *Creed* and the *Lord*'s *Prayer* into *Engliſh (i. e. Saxon)* for the Uſe of ignorant Prieſts, who would thus be enabled to teach them to the People in the vulgar Tongue. He then takes Notice of a Complaint that had been made of the Scarcity of Biſhops in the Northern Parts of this Iſland, and gives it as his Opinion that the Multiplication of Biſhops would prove the beſt Means for eſtabliſhing and ſecuring the Church. Upon which he takes Occaſion to obſerve that *Gregory* the great, writing to St. *Auguſtin*, gave him Orders for erecting twelve Biſhopricks under the Metropolitan of *York*, wiſhes he would get the King's Aſſiſtance in the Affair and endeavour to fill up that Number, and propoſes ſome Means to effect it without much Difficulty, or any Diminution of the Revenues of the Biſhoprick of *York*, which was by converting the Rents of ſome irregular Monaſteries to their Uſe, and erecting Sees in ſeveral of thoſe Houſes, where Religious Diſcipline was either not known or wretchedly neglected. He concludes his Letter with exhorting that Prelate to be careful of inſtructing his People in the Faith and Duties of a Chriſtian Life, and preſs them to frequent Communion.

We have at preſent ſeveral other valuable Pieces written by the ſame Hand; Such are his Commentaries on ſeveral Parts of the Holy Scripture; and his Hiſtory of *England*. In his Annotations on the ſacred Books he follows the Fathers, and very often copies their very Words; an Exactneſs which has ſince been very uſeful to the leanred World, and help'd the curious to diſtinguiſh between the Genuine Works of the ancient Writers and ſuch as have been falſly attrbuted to them. The Hiſtory of *England* was a Work of great Difficulty; but, by the Aſſiſtance of ſeveral devout and learned Perſons he receiv'd proper Materials from all Parts of this Iſland, of which he gives an Account at large in the Dedication of that Piece to *Ceolfus* King of *Northumberland*, which he digeſted into proper Order. He begins his Account with the coming of *Julius Cæſar* into *Britain*, and brings it down to his own Time; and this is the firſt Regular Hiſtory of the *Engliſh* Church. Nor is his *Martyrologe* to be forgot, a Piece of ſingular Uſe, and quoted by the Learned of all Nations. His

Treatiſes

Treatiſes of the Courſe of the Sun and Moon, and the Supputation of Time were compoſed to ſhew the true Paſchal Sunday, in Oppoſition to the Judaizing Practice of the *Scots* and *Iriſh*. His Skill in Aſtronomical Calculations raiſed him an Enemy, who was bold enough to charge him with Hereſy, and carried the Accuſation ſo far, that it gain'd no ſmall Credit in the World. It was founded on a Treatiſe our Saint wrote *on the ſix Ages of the World*; in which, with St. *Jerom*, he follows the Chronology of the original *Hebrew* preferably to that of the LXXII Interpreters, and conſequently places the Birth of *Jeſus Chriſt* earlier than the five thouſandth Year ſince the Creation; ſo that his whole Crime conſiſted in oppoſing a popular Opinion, but very indifferently grounded. This put our Saint upon writing an Apology for his Opinion, which he juſtified with as much Modeſty as Erudition. It is to his Pen we owe all we know of the holy Founder of the Monaſtery of *Wirmouth* and *Jarrow*, and four ſucceeding Abbots of thoſe united Communities. May 27

Bede was the ſtanding Oracle of the whole Country. The Prelates, Abbots, and ſeveral other Perſons conſulted him upon all Difficulties, and receiv'd immediate Satisfaction; ſo that theſe Applications gave no Interruption to his conſtant Attendance on his Scholars at home, nor broke in upon his private Studies. Prayer, Reading, Writing, and teaching fill'd his whole Time. He was ſo fond of a ſedantary Life that he ſeldom went out of his Monaſtery, and never could be induced to croſs the Sea; though Pope *Sergius* I, was very deſirous of ſeeing ſo extraordinary a Perſon, as appears by a Letter from that Pope to *Ceolfrid*, our Saint's Superior.

Bede lived thus 'till he was 68 Years old, and then about a fort'night before *Eaſter* he was taken with a violent Shortneſs of Breath; but, as it gave him no Pain, he continued his Lectures, and ſeem'd particularly cheerful all the while, as if he receiv'd this Chaſtiſement at the Hand of God as a Proof of his being receiv'd as his Child, according to the Apoſtle's Way of reaſoning. Heb. 12. 6. The reſt of his Time was employ'd in ſinging Pſalms, and repeating ſuch Paſſages of Scripture, as were ſuitable to his preſent Situation. He continued to dictate to his Scholars to the laſt day of his Life; and died on the Feaſt of the Aſcenſion 735, which fell on the twenty ſixth of *May* that Year; But the *Roman* Martyrologe places his Name on the twenty ſeventh of the ſame Month. He was buried at *Jarrow*; and his Body removed to *Durham* in the eleventh Age, where it was depoſited near that of St. *Cuthbert*. Thoſe Relicks were preſerved with great Reſpect in the Cathedral of that City 'till Dean *Wittingham* in the Reign of Queen *Elizabeth* diſlodged them, and exerted himſelf on that Occaſion in a Manner, which has been blamed by moſt moderate

May 28 Proteſtants, and particularly by our learned and curious Countryman Mr. *Wood* in his Hiſtory of the Univerſity of *Oxford*; who ſtiles him the *unworthy Dean* of that Cathedral, and calls this Action the Reſult of a fanatical Zeal. Our Saint is uſually known by the Title of *Venerable*, which was given in that Age to Monks of diſtinguiſhed Sanctity.

The XXVIII Day.

St. German, Biſhop of *Paris.*

ST. *German* was born toward the Cloſe of the fifth Century at *Autun* in the Dukedom of *Burgundy*, then a diſtinct Government from the reſt of *France*. He receiv'd the firſt Rudiments of Learning and Religion in his Father's Houſe; and then removed in Company of one of his Couſins named *Statidius*, to a College at *Avellon* in the ſame Country. While he was there, *Statidius*'s Mother made an Attempt on our Saint's Life in Favour of her Son, who upon his Demiſe was next Heir to his Eſtate. But Providence viſibly interpoſed for his Preſervation. That wicked Woman, under Pretence of getting Breakfaſt for the two young Perſons, had mix't Poiſon in a glaſs of Wine, which he deſign'd for *German*; but by Miſtake her own Son drank the fatal Draught, which muſt have kill'd him, had it not diſcharged itſelf in a Leproſy. Upon leaving that Place he went to *Lazy*, or *Lauſy* where he lived with a Relation, whoſe Name was *Scopillon*; who gave him a vertuous Education, and by his own Example encourged the Practice of what he taught him. Their Attendance on all the Offices of the Church was remarkably ſtrict; for no Weather nor Seaſon could divert them from *Matins*, 'though the Church was above a Mile from the Place where they lived. In this Manner he ſpent fifteen Years, and gave a long Proof of his Vertue and Affection for the Houſe of God, when *Agrippinus*, Biſhop of *Autun*, engaged him among his Clergy, and gave him the Order of Deacon; in which Station he behaved himſelf ſo well, that three Years after the ſame Prelate ordain'd him Prieſt. *Nectarius*, who ſucceeded *Agrippinus*, had ſo exalted an Opinion of his Vertue and was ſo well ſatisfied with his Conduct, that he made him Abbot of St. *Symphorian*'s in the Suburbs of *Autun*, a Houſe ſince converted into a Priory of Regular Canons. *German* govern'd this Community with great Wiſdom and Exactneſs according to the Maxims of St. *Anthony* and St. *Baſil*; for St. *Benedict*'s Rule was ſcarce known in *France* at that Time; and lived a glorious Example of all thoſe Vertues which make a Monaſtery flouriſh.

Fortunatus

Fortunatus, Biſhop of *Poitiers*, who was well acquainted with our Saint and wrote his Life, tells us he was favour'd with the Gift of Miracles, while in that Poſt. His extraordinary Sanctity, and the Wonders it pleas'd God to perform by his Hands, gave him ſuch a Reputation in the World, that happening to be at *Paris*, about the Year 554, when the Epiſcopal See of that City was vacant by the Death of *Euſebius*, *Childibert*, then King, pitched on him to ſucceed that Prelate. The Royal Nomination put him in Mind of a Dream he had had four Years before, in which he thought a venerable old Man preſented him with ſome Keys, which he told him were thoſe of *Paris*, and that God had committed that City to his Care. Believing this a divine Admonition, he made leſs Reſiſtance on this Occaſion, than he otherwiſe would have done; and was no ſooner conſecrated, but all the Gifts of the Holy Ghoſt ſhone moſt gloriouſly in the new Biſhop, and ſhew'd he had receiv'd all the Graces neceſſary for that important Charge. His Promotion made no Alteration in his Way of living. The ſame Simplicity and Frugality appear'd in his Dreſs and at his Table; and the ſame Modeſty in the Furniture of his Houſe. He allow'd himſelf as little Reſt, as when he was obliged to conform to the Rules of a religious Houſe, and obſerved the Faſts of that devout Community with his uſual Rigour; his whole Life was one continued Series of Auſterities and voluntary Mortifications, by which he reduced his Body to an Obedience to the Law of God, and became Maſter of his Paſſions; and what ſecured him that Happineſs was the great Humility of his Heart, and the entire Confidence he repoſed in the Divine Aſſiſtance. May 28

But his own Salvation was not his only Care; his whole Flock ſhared an equal Concern. His Vigilance, and Paſtoral Labours for their Inſtruction and Reformation, and the Zeal and Alacrity with which he relieved all their Wants ſpoke the moſt ardent Charity. His own Fortune, and the Revenues of his Biſhoprick were too ſmall to aſſiſt all the Poor he took into his Protection; but the King's Bounty, and the Offerings of the People enabled him to ſatisfy his Inclination to Works of Mercy. That Prince was ſo deſirous of exchanging the periſhing Riches of this World for an eternal Treaſure in the other, that, when his Coffers were drain'd, he melted down his Plate rather than the Poor ſhould remain unſupplied; and our Biſhop was always the Steward of his large Charities.

Childibert, and his Brother *Clotaire* beſieged *Saragoſſa* in the Year 542, and finding the Inhabitants of that Town, repoſe a particular Confidence in the Aſſiſtance of St. *Vincent*, whoſe Relicks they carried in Proceſſion within Sight of the *French* Camp, deſired to ſpeak with the Biſhop, who came out to him,

May 28 and at his Intreaty gave him the Stole that holy Deacon wore at the Altar. Upon which the Siege was rais'd, and the King at his Return to *Paris* built a Church in Honour of the Saint near the Town, which is now called St. *German's in the Meadows*, and ſtands in the Suburbs of *Paris*. The Church was finiſhed, but not dedicated when *Childibert* was at the Point of Death; as the King had choſen that for the Place of his Burial, the Saint took the Opportunity of ſix Biſhops, then at *Paris*, and engaged them to aſſiſt at the Dedication; which Ceremony was perform'd on the twenty third of *December* 558, the very Day on which that Prince died. The King had likewiſe built a large Monaſtery joining to the Church, which he endow'd very liberally, and left under our Saint's Care, who made conſiderable Additions to the Royal Foundation, and placed Monks in it under the Direction of *Doctroveus*, whom he had form'd to a Religious Life at *Autun*; and conſequently their Rule was the ſame which had been obſerved in that Monaſtery. But, upon St. *Benedict*'s Rule being receiv'd in *France*, this Houſe embraced it, and has ever ſince been one of the moſt flouriſhing Monaſteries in the World.

Clotaire, who ſucceeded his Brother *Childibert*, was the laſt of the Son's of the great *Clovis*; and united the four Kingdoms of *France* into one large Monarchy. On his leaving *Soiſſons*, and removing to *Paris* at his Brother's Death, he was a Stranger to the Merit of the holy Biſhop; for at his Arrival St. *German* appear'd at Court to make him a Tender of his Duty, and offer him ſuch Advice as his Station required. He waited a conſiderable Time in the Guard Chamber, but no Body took Notice of him, or let the King know he was there; upon which he went home without ſeeing his Sovereign. The next Day *Clotaire* fell ill of a violent Fever; and ſome of the Nobility, remembring the excellent Gift of our Saint, went immediately to him, and begg'd he would go to the King. *German* went directly without urging the Slight lately put on him; and at his coming to the Palace, every one ſhew'd him the Veneration due to his Character and Vertue. The King got up, to pay him his Reſpects, own'd his Fault, and kiſs'd the Bottom of the Saint's Cloak; full of Confidence in the Power of God, and the Sanctity of his Paſtor, he took hold of his Cloaths, and applied them to thoſe Parts of his Body where he felt Pain, and recover'd immediately. His Reign was ſhort; but our Saint from that Moment was his firſt Favourite. Upon his Death; which happen'd in 561, his four Sons, *Charibert*, *Gontran*, *Sigibert*, and *Chilperic*, divided the *French* Monarchy again into ſo many ſeparate Kingdoms, in the ſame Manner as the Sons of *Clovis* had done. That of *Neuſtria* fell to *Charibert*: *Gontran* was King of *Orleans* and *Burgundy*: *Sigibert* was poſſeſs'd of *Auſtraſia*; and *Chilperic* was Maſter of *Soiſſons* and the Territo-

ries

ries belonging to that Capital, which had belong'd to *Clotaire* before the Death May 28
of his Brother.

Charibert's Dominions were not expoſed to the Incurſions of the *Barbarians*, as thoſe of his Brothers were; But, inſtead of being thankful for the Eaſe he enjoy'd and employing it in the Service of God, he ſunk into an ignoble and vicious Indolence. He divorced *Ingoberge*, married one of her Servants; and after her Death took one of her Siſters, 'though he was then married to another. This ſcandalous Proceeding rouzed the Paſtoral Zeal of our Saint, who laid his Prince's Crimes before him with a becoming Freedom; but finding all his charitable Remonſtrances loſt on him, he thought himſelf obliged to excommunicate him, and the Accomplice of his Sin. They were too far gone in Iniquity to be much concern'd at that Sentence. But God aſſerted the Honour of our Saint, and revenged the Contempt of the Laws of the Church; for the criminal Lady fell ill ſoon after, and died in a few Days: and the adulterous King did not long ſurvive her.

Upon the Death of that Prince, his Dominions became the Subject of Contention to his three Brothers. *Paris*, the Capital of that Kingdom, was what each wiſhed to enjoy alone: But they were obliged to come to an Accommodation, and enter on it jointly, upon Condition that neither of them ſhould go into that City without the expreſs Conſent of the other two. This Agreement neceſſarily involved our Saint's Flock in almoſt inextricable Difficulties; for, as neither of thoſe Princes had conſented to this Propoſal but becauſe he could not get Poſſeſſion on any other Terms, hence it is neceſſary to ſuppoſe the three different Parties always ſtruggling, plotting and counterplotting. Theſe Diviſions and frequent Motions, ready to break out into a Civil War every Moment, employ'd all our Saint's Prudence and Vigilance; the Ambition and Jealouſy which reign'd between *Sigebert* and *Chilperic*, who appear'd in Arms on this Occaſion, gave him no ſmall Trouble. His charitable Endeavours, however, ſucceeded ſo far as to prevail with thoſe two Princes to ſuſpend their Hoſtilities for ſome Time. But the two Queens had conceived an implacable Hatred one againſt another, and therefore did all in their Power to exaſperate their Husbands, and engage them to puſh the Quarrel and purſue their Claim. *Chilperic* an enterprizing and active Prince, had a Mind to make himſelf Maſter of the Provinces of *Touraine*, and *Poitou*, which belong'd to *Sigebert*. But Matters were not yet ripe for the Execution of that Deſign, and therefore he declared open War againſt him, in which he got ſeveral Advantages, that obliged *Sigebert* to raiſe a numerous Army.

Theſe

May 28 Theſe formidable Preparations turn'd the Scale, alarm'd *Chilperic*, and put him upon employing *Gontran* to negotiate an Accommodation between him and *Sigebert*. This Treaty, which the diſtreſs'd Poſture of *Chilperic*'s Affairs had forced him to, was violated as ſoon as he was in a Condition to move. But that Prince was worſted in the ſucceeding War, and obliged to fly to *Tournay* for Security; which left his Adverſary free Liberty of going to *Paris*; and thus *Sigibert*, *Brunehaud* his Queen, and their Children repair'd to that City and were receiv'd by the Title of Conqueſt. St. *German* thought it moſt adviſeable to write to the Queen and beg ſhe would employ her Influence over her Husband for reſtoring the Peace of *France*, and conſider how little real Honour was to be got by the Ruin of a Brother; but this charitable Application did not produce the deſired Effect. The King, who could not think himſelf ſafe, while his Brother was alive, reſolved to beſiege *Tournay*; as he was ſetting out for that Enterprize he was met by our Holy Biſhop, who told him that if he ſpared his Brother's Life, he ſhould return victorious; but aſſured him, if he was ſet on his Death, Divine Juſtice would overtake him; and his own Death ſhould prevent the Execution of that unnatural Deſign. *Sigibert*, imagining St. *German*'s Advice proceeded only from his perſonal Affection to *Chilperic*, allow'd it no Weight; but the Event juſtified our Saint's Prediction, and ſhew'd God had put thoſe Words in his Mouth; for Queen *Fredegonde*, enraged at the deſperate Poſture of her Husband's Affairs, and the Satisfaction her Misfortunes gave *Brunehaud*, the Rival of her Power and Happineſs, hired two Aſſaſſins, who diſpatched him as he lay before *Vitri*, near *Doway*.

St. *German* was now grown old; but loſt nothing of that Zeal and Activity with which he had fill'd the great Duties of his Station in a leſs advanced Age; Nor did the Weakneſs, to which his corporal Auſterities had reduced him, prevail with him to uſe himſelf with more Tenderneſs than he had done in the firſt Years of his penitential Life; and his Labours for the Converſion of Sinners were continued with the uſual Vigour 'till he was called to receive the Reward of them, which happen'd on the twenty eighth of *May* 576. He was, according to his own Deſire, buried in St. *Symphorian*'s Chapel, which he built at the Bottom of St. *Vincent*'s Church, already mention'd. His Sanctity was manifeſted by ſeveral Miracles after his Death, which are collected by *Fortunatus*, then a Prieſt, and afterwards Biſhop of *Poïtiers*, two of which he gives us on his own Evidence. Our Saint's Body remain'd in the aforeſaid Chapel 'till the Year 754; and then the Abbot removed it into the Body of the Church; the Ceremony of this Tranſlation was perform'd with great Solemnity; and King *Pepin* thought himſelf honour'd by aſſiſting at it. Prince *Charles*, known

afterwards

afterwards by the Title of *Charlemagne*, who was then but ſeven Years old, attended his Father on this Occaſion, and was ſo ſtrongly affected with the Miracles perform'd at that Time, that when he came to the Crown, he took a particular Pleaſure in relating them with all their Circumſtances. The frequent Commotions in *France* obliged the Faithful to remove the precious Remains of this Holy Biſhop more than once. But much the greateſt Part of them have been in the Church where they were firſt depoſited ever ſince the Year 888, and are to this Day kept with all the pious Care ſo valuable a Treaſure requires. May 29

The XXIX Day.

St. Maximin Biſhop of *Treves*.

Maximin, whoſe Name has been already mention'd in our Account of St. *Athanaſius*, is honour'd this Day, as one of the brighteſt Ornaments, and ſubſtantial Supports of the Catholick Church in the fourth Age. He was a Native of *Poitiers*, honourably deſcended, and Brother to *Maxentius* Biſhop of that City before St. *Hilary*. They were both educated in the Principles of Religion from their Infancy; and ſpent their firſt Years at home together. But our Saint having heard of the eminent Sanctity of *Agritius* Biſhop of *Treves*, went to that City, and begg'd to be admitted into his Care. That Holy Prelate gave him a very kind Reception; placed him among his Clergy; and, after a ſufficient Trial of his Vertue and Capacity, admitted him to Holy Orders. *Maximin*'s Conduct was ſo edifying that upon the Death of *Agritius*, the Clergy and People of *Treves* were unanimous in chooſing him to ſucceed to the vacant See. The neighbouring Biſhops, well acquainted with his Merit approved of the Choice; and it was ſcarce poſſible for our Saint to decline the Charge, 'though he trembled at the Weight of it. His Promotion happen'd about the Year 332.

Conſtantine the Great was then on the Imperial Throne. The *Arians* had impoſed on that excellent Prince ſo far as to engage him to confirm the Deciſions of the Council of *Tyre* againſt St. *Athanaſius*, and baniſh him into *Gaul* upon ſome Calumnies urged againſt him by the Enemies of the Catholick Faith. *Treves*, the Capital City, was the Place fix'd for his Exile, which he reached at the Beginning of *February* 336. Our Saint was ſo far from looking on him as a Perſon

May 29 Perſon diſgrac'd and carrying the Marks of the Royal Diſpleaſure, that he receiv'd him with all the Reſpect due to an illuſtrious Confeſſor of *Jeſus Chriſt*, and Defender of the Orthodox Faith. *Maximin* was already famous for the Purity of his Faith, the Sanctity of his Life, and the Gift of Miracles. He had the ſame Grief to ſee the Faith ſuffer in the Perſon of St. *Athanaſius*, which the other Catholick Prelates felt; but had a Privilege beyond them in enjoying the Company of ſo valuable a Perſon, and having it in his Power to ſhew his Affection to the Cauſe of Truth by treating it's great Champion with Chriſtian Hoſpitality.

After the Death of the Emperor, *Conſtantine*, his eldeſt Son, ſent *Athanaſius* back to *Alexandria*, after he had ſpent above two Years with our Saint; during which Time he had frequent Opportunities of being thoroughly acquainted with *Maximin*'s Character; for which Reaſon what St. *Athanaſius* ſays in his Works of our Saint's zealous Labours in the Catholick Cauſe, muſt paſs for an inconteſtable Evidence of his indefatigable Vigilance, and Heroick Courage. Soon after the Return of St. *Athanaſius*, the See of *Conſtantinople* was fill'd by *Paul* a Man of diſtinguiſhed Vertue. *Conſtantius*, ſecond Son to the deceas'd Emperor, who was Maſter of the Eaſt, got that Prelate depoſed by an *Arian* Council, baniſh'd him, and placed *Euſebius* Biſhop of *Nicomedia*, the Ringleader of the Party, in his Room. St. *Paul* was conſign'd to no particular Place, and therefore retired into the Weſt, where the Catholicks enjoy'd Peace under the Government of *Conſtantine* and *Conſtans*. He made his Way to *Treves*, where the former commonly kept his Court, and protected ſuch as ſuffer'd for the Catholick Faith. That Prince was not at *Treves*, when the baniſhed Prelate fled thither. But *Maximin* made up the Loſs to him, and was the firſt Weſtern Biſhop who communicated with that orthodox Confeſſor. He did him all the Service in his Power, and aſſiſted him in his Journey to *Rome*, where he ſate in the Council conven'd by Pope *Julius* upon St. *Athanaſius*'s Affair.

About the ſame Time the *Arians* held a ſecond Council at *Antioch*, in which *Conſtantius* appear'd. This Aſſembly depoſed *Athanaſius* once more, who was obliged to fly for his own Security upon hearing that *Gregory*, the Uſurper of his See, was on his Way to *Alexandria*, and ready to aſſert his Claim by Force of Arms. The Hereticks had Intelligence that he was gone into the Weſt, and could not bear to hear of his being protected by *Conſtans* and Pope *Julius*; upon which they made it their Buſineſs to engage that Prince to their Side. In this View they drew up an artful Profeſſion of Faith, which was couched in ſuch Terms as diſguiſed the Doctrine of the Party, and contain'd nothing evidently falſe; but at the ſame Time was far from ſpeaking plain on the

the Points in Diſpute. In the Year 342 this Creed was ſent into *Gaul* as the Senſe of an Eaſtern Council, to be communicated to *Conſtans*; the Weſtern Prelates, and four *Arian* Biſhops were entruſted with this Commiſſion. The Deputies were order'd to juſtify the Depoſition of *Athanaſius*, and communicate with the Biſhops of *Conſtans*'s Party. But *Maximin* took Care to guard that Emperor from the Artifices of thoſe Heretical Prelates, and exerted himſelf with as much Vigour on this critical Occaſion as St. *Athanaſius* could have done, had he been there. He undertook the Defenſe of that great Man, while at *Rome*, and would never hear of communicating with Perſons employ'd in ſo wretched an Embaſſy. Thus the Deſign of that Journey was quite defeated, and *Maximin* from that Time was look'd on as one of the chief Adverſaries of the Party, and the Perſon who had ruin'd their Project with the Emperor. This new Creed was rejected by the Biſhops of *Gaul* with our Saint at their Head, becauſe they could not conceive the Neceſſity of any Form after that of *Nice*; and thought all Profeſſions of Faith, in which the Term *Conſubſtantial* was omitted, at leaſt ſuſpicious. May 29

Maximin was preſent in the Council held at *Milan* in 345, which rejected the Propoſals of the *Arian* Deputies; and here he had the Pleaſure of embracing St. *Athanaſius*, who came to that City by the Emperor's Order. The two Prelates conſulted together on Means for reſtoring the Peace of the Church, and in the Concluſion thought a General Council the moſt efficacious Remedy for the Evils of Chriſtendom. They propoſed it to *Conſtans*, and deſired he would endeavour to engage his Brother *Conſtantius* to forward the Matter. *Conſtantius* gave into the Propoſal very readily; and *Sardica* in *Illyria* was pitched on as the moſt proper Place for the meeting of the Biſhops. But, *Conſtantius* being then at War with the *Perſians*, this Deſign could not be put in Execution 'till two Years after the Agreement. The Council was open'd in 371, and our Saint was one of that illuſtrious Aſſembly, which did Juſtice to St. *Athanaſius* by reſtoring him to his See, and depoſing the Heads of the *Arian* Faction. The Heretical Prelates, mortified at the Miſcarriage of their Intrigues, left *Sardica*, and when they came to *Philippopolis* in *Thrace*, in the Dominions of *Conſtantius*, they wrote a circular Letter full of Complaints of the Council, and dated it from *Sardica*, that it might paſs for the Senſe of the Council in that City. They aſſembled there, nicknamed themſelves the Council of *Sardica*, and drew up a Creed, which ſeem'd to have no Fault but the bare Omiſſion of the Word *Conſubſtantial*; they proceeded to excommunicate ſeveral holy Prelates by Name among which was the Biſhop of *Treves*, who had the Honour to be rank'd with St. *Athanaſius*, *Hoſius* Biſhop of *Corduba*, and ſeveral others famous for the Purity of their Faith and their exemplary Conduct; which ſeems

May 30 a ſufficient Commendation of our Saint, and in a few Words contains a large Panegyrick of his Zeal, Courage, and Faith.

His Appearance and Behaviour at the Council of *Sardica* is the laſt remarkable thing we know of St. *Maximin*; and we are told he died in *Poitou* in 349, having made a Journey thither to ſee his Relations. He was buried near *Poitiers*; and an anonymous Author of his Life, who wrote above four hundred Years after his Death, tells us his Body was tranſlated to *Treves* on the Day which is now devoted to his Memory.

The XXX Day.

St. Felix I. Pope.

THE See of *Rome* became vacant by the Death of St. *Dionyſius* on the twenty ſixth of *December* 269; the next Day *Felix* was named by the Clergy and People to ſucceed him, and was conſecrated before the Year was out. All we know of him 'till that Time is that he was a Native of *Rome*, and Son of *Conſtantius*. The Church was in a peaceable Situation, when he was placed at the Head of it, ſo far as regarded the exterior Enemies of it's Repoſe. But ſtill it was not free from ſuch Diſturbances as ſprung from it's own Bowels. *Paul* of *Samoſata*, Biſhop of *Antioch*, had five Years before his Acceſſion broached ſome Heterodox Opinions concerning the Incarnation of *Jeſus Chriſt*; which were the Groundwork of the *Arian* Hereſy. The Catholick Prelates of *Egypt* and *Syria* oppoſed his Errors at their firſt appearing; St. *Denis* Biſhop of *Alexandria* had written moſt ſtrenuouſly againſt him, and in the Year 264 a Council held at *Antioch* would have cenſured and condemn'd him, had not he promiſed to renounce his Tenets. Upon his relapſing into his former Extravagancies, he was depoſed in another Council held in the ſame City in 269. The Fathers of that Aſſembly wrote a Synodical Letter to all the Catholick Biſhops. *Dionyſius* was in Poſſeſſion of the See of *Rome*, when they diſpatched that Epiſtle; but our Saint was in St. *Peter*'s Chair before it reached that City. Upon the Receipt of it, he wrote to *Maximus* Biſhop of *Alexandria* and the Clergy of that City, and made uſe of the following Words. "We believe in *Jeſus Chriſt* who "was born of the Virgin *Mary*; we believe him to be the Word, and the E- "ternal Son of God; not a Man aſſumed by God, ſo that the ſaid Man is "diſtinct from him; for the Son of God, being perfect God, was alſo made "perfect Man, and took Fleſh of the Virgin," This Fragment is all we have at preſent of his Letter; it was urged againſt *Neſtorius* in the Council of *Epheſus*, and has been thus preſerved with the Hiſtory of that Council.

Paul of *Samoſata* would not acquieſce in the Deciſions of the Council of *Antioch*; but endeavour'd to keep his Ground by Force, and what Intereſt he had in

in the Town. *Aurelian* was then Maſter of the Empire, and it was thought May 30
neceſſary for the Peace of the Church to deſire the Aſſiſtance of his Authority
to drive him out of *Antioch*. *Domnus* was elected in his Place. Upon this Application, the Emperor would not enter into a Diſcuſſion of the Merits of their reſpective Claims, but gave Orders that the Church and Houſe deſign'd for the Uſe of the Biſhop, ſhould be in the Hands of him with whom the Pope and the other *Italian* Prelates held Communion. Our Saint was then Biſhop of *Rome*, and purſuant to this equitable Deciſion inſpired by bare Reaſon and the Light of Nature, *Paul* was excluded.

Aurelian did not long retain the ſame charitable and peaceable Diſpoſitions for the Chriſtians. Soon after he began to perſecute them in *Italy* and *Gaul*; and publiſhed ſevere Edicts againſt them, which he would have executed with the utmoſt Rigour through the whole Empire, had not Death cut him off. *Felix* perform'd all God requir'd or the Church could expect from it's firſt Paſtor in thoſe troubleſome Times; took great Pains to ſtrengthen the Weak in the Faith, and encourage thoſe that were called to ſuffer for *Jeſus Chriſt*; baptiz'd ſeveral Catechumens that they might be provided with all the Security and Aſſiſtance the Church could give them in their Circumſtances, and gain'd ſeveral Infidels to the Faith, while it was thus powerfully attack'd and diſcouraged by all human Authority.

But it was not enough for *Felix* to excite others to the Battle, and point them out the Way to Glory; his Example preached more efficaciouſly than his Diſcourſes. He had his Share of Sufferings too, and ſuch as have procured him the venerable Title of Martyr from the Council of *Epheſus*, St. *Cyril* of *Alexandria* and other antient Fathers of the Church. The moſt probable Opinion places his Death on the twenty ſecond of *December* in the Year 274; the thirtieth of *May* on which the Church celebrates his Memory ſeems to be the Day of the Tranſlation of his Relicks.

The *XXXI* Day.

St. Petronilla, Virgin.

THE Learned are divided about the Saint, whom the Church venerates this Day; ſome maintaining ſhe was the Daughter of St. *Peter* according to the Fleſh, while others are not willing to allow her to have been more than a Diſciple of that Apoſtle, and thus his Daughter in Chriſt; a Way of ſpeaking uſed by St. *Paul* upon the like Occaſions. Thoſe who are of the latter Opinion inſiſt on the Silence of Antiquity as to St. *Peter*'s Children; for tho' ſome of the Fathers ſay he had Children, they have left us neither their Names,

nor

May 31 nor any Account of their Actions; to which they add that *Petronilla* was venerated at *Rome* as a holy Virgin and a Native of that City, before the preſent Hiſtory of the Saint appear'd in the World; and her Name occurs in the Martyrologe attributed to St. *Jerom*, and that left us by Venerable *Bede*, without the Addition of her being the Daughter of St. *Peter*: Upon which Occaſion they do not fail to obſerve that the Leſſon, which ſtood in the *Roman Breviary* 'till *Urban* the eighth's Time, and favour'd the Opinion of ſuch as aſſert her to be the Daughter of St. *Peter*, was by that Pope retrenched; from which they would infer that the Church of *Rome* looks upon this Relation by Nature between our Saint and the Apoſtle to be at leaſt doubtful.

But theſe Obſervations do not ſeem concluſive to thoſe who embrace the contrary Opinion, and found it on the Acts of *Petronilla* written by *Marcellus*. According to that Account the Saint was very beautiful; but viſited by violent and conſtant Illneſs for the Security of her Vertue. Her Diſtemper was a Palſy; and St. *Peter* being aſk'd, why he, whoſe very Shadow had a healing
Acts 5. 15. Quality, could not cure his own Daughter? anſwer'd, that Sickneſs was more expedient for her than Health, according to the wiſe Diſpenſations of Providence; but, to convince the Perſons who urged the Queſtion, that the Continuance of her Illneſs did not proceed from his Want of Power to reſtore her Health, he employ'd the Gift of God, and commanded her to ariſe, and attend on the Company, who were then at Table; which ſhe did, and appear'd perfectly cured; but then fell back into her former State of Weakneſs, which, as her Father ſaid, was ſent for great and wiſe Ends. The ſame Hiſtory tells us, however, that after ſome Years Illneſs had anſwer'd the Deſigns of God's Goodneſs, and reduced her to that Humility and Diffidence of herſelf which her Holy Father wiſhed to ſee in her, he reſtored her to perfect Health; Upon which *Flaccus*, a Man of the firſt Rank, made his Addreſs to her. *Petronilla*, who had devoted herſelf entirely to her heavenly Spouſe, deſired three Days to conſider of his Propoſal. She ſpent that Time in Faſting and Prayer, receiv'd the *Bleſſed Euchariſt* at the Hands of *Nicomedes*, and breathed out her pure Soul without the leaſt Pain or Emotion. So that, when her Lover return'd for her Anſwer, the Marriage Solemnity was converted into the melancholy Pomp of a Funeral. This is ſaid to have happen'd on the laſt Day of *May*; but no mention is made of the Year. She was buried in the *Via Ardeatina* near *Rome*; and her Relicks tranſlated to St. *Peter*'s Church by Pope *Paul* I. Thus far the Acts of St. *Petronilla*, as commonly receiv'd by thoſe who hold our Saint was the real Daughter of St. *Peter*, which the Similitude of Names has made ſtill more probable.

The Feaſt of St. *Petronilla* is marked on the 31*ſt*. of *May* in all the ancient Martyrologes; and her Memory univerſally honour'd in the whole Weſtern Church.

The End of *MAY*.

THE

LIVES

OF

SAINTS;

COLLECTED FROM

AUTHENTICK RECORDS,

OF

CHURCH HISTORY.

With a full Account of

THE OTHER

***FESTIVALS* throughout the YEAR.**

The whole Interſperſed with

Suitable REFLECTIONS.

Number VI. *for* JUNE.

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Advertiſement.

THE following Work is collected from ſuch Authorities, as are univerſally acknowledged to be unexceptionable. And therefore what is omitted, and might by ſome be expected here, is not judged or declared falſe and ſpurious by ſuch Omiſſion; but only not inſerted, becauſe doubted of by ſome.

AN

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JUNE First.

Saint PAMPHILUS,

And his COMPANIONS, MARTYRS.

ST. PAMPHILUS, a Native of *Berytus* in *Phenicia*, deſcended of one of the moſt conſiderable Families in that Province, begun his Studies in his own Country; and went to finiſh them in the flouriſhing School of *Alexandria*. The celebrated *Pierius* was his Maſter there, a Man of ſuch univerſal Learning that he was called a ſecond *Origen*. From *Alexandria* he removed to *Ceſarea* in *Paleſtine*; was receiv'd into the Clergy of that City, and ordain'd Prieſt; and his great Learning and Sanctity made him the greateſt Ornament of that Church. His whole Life was ſpent in the conſtant Practice of all Chriſtian Vertues: but his Humility, Contempt of the World, and large Alms were what render'd him moſt conſpicuous. He was a true Chriſtian Philoſopher, and preſerved a perfect Indifference to the Miſeries and Happineſs of this Life. The Study of the Holy Scripture was his favourite Employment; and, to promote the Improvement of Eccleſiaſtical Learning, he erected a Library at *Ceſarea*, which he furniſh'd with the beſt Books of that Kind. The Uſefulneſs of this Undertaking ſoon appear'd; and we may be allow'd to ſay that we owe all our Acquaintance with what was done in the firſt Ages of the Church to the Induſtry of our Saint, from whoſe Collection the famous *Euſebius* compoſed his *Eccleſiaſtical Hiſtory*. June 2.

June 1. Among all the ancient Authors, which *Pamphilus* endeavour'd to preſerve for the Uſe of Poſterity, none was allow'd more of his Time and Thoughts than *Origen*, for whom he on all Occaſions expreſs'd a particular Affection. He tranſcribed the greateſt Part of his Works with his own Hand; and St. *Jerom* thought he had found an ineſtimable Treaſure, when he recover'd the twenty five Books of Commentaires on the twelve leſſer Prophets copied by our Saint, whoſe Judgment and Accuracy he knew he might depend on. But *Pamphilus*'s firſt Care was to ſee the World provided with a correct Copy of the old Teſtament, which had ſuffer'd much from the Ignorance or Negligence of Tranſcribers ſince it paſs'd through *Origen*'s Hands; in which Work he had the Aſſiſtance of *Euſebius*, who was united to our Saint by all the Ties of Friendſhip and Similitude of Studies, and has left Poſterity a Mark of his Affection for him by joining his Name with his own in ſuch a Manner as makes it almoſt impoſſible to mention him without remembring the ſtrict Union between thoſe two learned Men; for his uſual Appellation is *Euſebius Pamphilus*.

His Application to ſuch laborious Studies did not engroſs him ſo as to deprive the World of the Advantage of being inſtructed from his Mouth. He founded a School at *Ceſarea* in Imitation of that eſtabliſh'd at *Alexandria*, and gave Leſſons of Divinity in this new Seminary of Religion and Literature. But the Perſecution, that raged in the Eaſt ever ſince the twentieth Year of *Diocleſian*'s Reign, interrupted the Courſe of thoſe uſeful Labours. Though that Emperor reſign'd the Crown about two Years after, this made no Alteration in Favour of the Chriſtians. *Maximin Daia*, Ceſar in the Eaſt under the new Emperor *Galerius Maximian*, carried on the Perſecution with at leaſt an equal Vigour; and the Officers of the Empire in his Diſtrict could not make their Court to him more ſucceſsfully than by inventing new Methods of tormenting the Profeſſors of our moſt holy Religion. *Urban*, one of his Creatures, whom he had made Governor of *Paleſtine*, was cruelly exact in doing the Will of that Perſecutor on this Occaſion. Upon hearing the great Reputation of our Saint, he order'd him to be ſeiz'd, and brought before him. The Account he had receiv'd of his extraordinary Merit gave him a Curioſity to ſee him; for he concluded that ſuch a Man, being of great Importance to what Party ſoever he eſpouſed, would be follow'd by great Numbers of Chriſtians, if he could once be induced to renounce his Religion. When he had employ'd Promiſes, and Threats, and found him inſenſible to either, he then tried what Torments could do. But the ſurprizing Patience of our Saint only exaſperated the Judge; who order'd him to be torn with iron Hooks ſeveral Times, and then carried back to Priſon, with a Deſign of bringing him out again, as ſoon as his Wounds

were

were cloſed. But the Divine Juſtice overtook him, and deprived him of the Sa- June 1.
tisfaction he had promiſed himſelf in that barbarous Sight. He fell into Diſgrace with *Maximin*, and loſt his Head a few Days after.

Urban's implacable Hatred of the Chriſtians was all that recommended him to *Maximin*'s Favour; who therefore took Care to ſupply his Place with one of the ſame Diſpoſition in Regard to them. *Firmilian* was the Man, who at his entring on his Office receiv'd particular Orders to continue the Perſecution, without the leaſt Compaſſion or Relaxation. The new Governor was exactly obedient, and eſtabliſhed himſelf in his Prince's good Opinion by his Severity in the Execution of thoſe Orders. But, whether he forgot our Saint, or reſerved him for ſome particular Occaſion, he lay in Priſon ſome Time, without being deny'd the Satisfaction of ſeeing his Friends. *Euſebius* was one of his conſtant Viſitants during his long Confinement, which laſted from the fourth of *November* 307 to *February* 309. They improved this Leiſure to the Advantage of the learned World, and doing what they thought Juſtice to their admired *Origen*. For it was during that Time that they united their Forces in Defence of the ſaid learned Writer againſt ſuch as were forward in cenſuring his Doctrine out of Malice or Levity, and condemning his Writings without underſtanding, or even reading them. Their joint Labours produced five Books on this Subject, to which *Euſebius* alone added a ſixth.

When *Pamphilus* had thus ſanctified his Sufferings, and converted his Priſon into a Study, he was called to lay down his Life for the Faith. He had his Trial and ſuffer'd on the ſame Day with the ſeven Martyrs ſpoken of on the ſixteenth of *February*, the two that occur on the ſeventeenth of the ſame Month, and two others, who are to be mention'd here. They were *Valens* and *Paul*; the former a Deacon of the Church of *Jeruſalem*, then called *Ælia*, a venerable old Man, whoſe Piety and grey Hairs commanded the Reſpect of all who ſaw him. He was ſo well verſed in the Holy Scripture, that he could repeat whole Pages of it as currently as if he read. He had been tried ſoon after St. *Pamphilus* in 307, and confeſs'd the Name of Chriſt in the midſt of Torments. The latter was a Lay-man, a Native of *Jamnia*, a Town in *Paleſtine* weſtward of *Jeruſalem*, a Perſon of diſtinguiſh'd Vertue, who had upon all Occaſions given ſubſtantial Proofs of his Zeal and Charity, and triumphed over ſeveral ſevere Torments for the Faith. The five Martyrs from *Egypt* being condemn'd, *Firmilian* came to *Pamphilus*, *Valens*, and *Paul*, and after propoſing to them a Compliance with the Imperial Edict for ſacrificing to the Gods, and receiving their laſt Refuſal, he pronounced Sentence on them and then left the Court. Theſe three were beheaded in the Evening, and their Bodies expoſed by the Governor's Or-

June 2. der four Days and as many Nights. But Divine Providence protected those valuable Relicks from the Attempts of Beasts and Birds of Prey, and the Faithful were then allow'd to bury them.

The *Greek* Church honours the Memory of the twelve Martyrs together on the sixteenth of *February* the Day of their Death. The *Latins* divide them, as we have done; 'though, it is not easy to assign a Reason for remitting *Pamphilus*, *Valens*, and *Paul* to the first of *June*, on which Day they are mention'd in the *Roman Martyrologe*.

The II Day.

The MARTYRS of *Lyons*.

AFTER the miraculous Victory obtain'd by the *Thundering Legion* in 174, under the Emperor *Marcus Aurelius*, the Christians enjoy'd some Repose in several Provinces of the Empire. But the Persecution was revived three Years after in several great Towns, more by popular Commotions than the express Orders of the Prince; especially in that Part of the ancient *Gaul*, which is now called *France*; as appears by an Epistle from the Faithful of *Vienne* and *Lyons*. The greatest Part of it is preserved by *Eusebius*; it is one of the most valuable Remains of Ecclesiastical Antiquity, and written with such a Spirit, that the learned *Joseph Scaliger*, a zealous Protestant, not at all remarkable for the Veneration of Saints, in his Notes on that Historian, declares in the Presence of God that he never met with any thing in Ecclesiastical History, which left such strong Impressions on his Mind, or made such a wonderful Change in him as this Letter. After this short Preface, we shall give our Readers the Acts of the Martyrs, as recorded in that excellent Epistle.

The Letter is address'd to the Christians of *Asia* and *Phrygia* by those of the same Profession at *Vienne* and *Lyons*, and, after some Preamble, begins thus; "It is impossible for us to give an exact Account, nor indeed will it be easy "to conceive the Extent of our present Calamities, the Rage of the Pagans "against the Saints, and the Sufferings of the holy Martyrs among us; for "the Adversary directs his whole Force against us, and lets us see already what "we are to expect when he is let loose and allow'd to attack the Church at "the End of the World: He makes his way boldly, and exercises his Agents "against the Servants of God; their Animosity runs so high that we are not only

" only driven from private Houſes, denied the Uſe of the publick Baths, and June 2.
" the Liberty of appearing in the Market Places, but even forbid to ſhew our-
" ſelves at all. But the Grace of God, which is an over Match for all the
" Powers of Hell, has reſcued the weak from the Danger and Temptation of
" the fiery Trial; and expoſed ſuch to the Combat as are able by an invincible
" Patience to ſtand their Ground like ſo many unſhaken Pillars of the Faith,
" and dare even invite Sufferings and defy all the Malice and Strength of the
" Enemy. Theſe Champions have fought the Powers of Darkneſs with Suc-
" ceſs, bore all manner of Infamy, and the moſt inhuman Torments, look'd
" on all their Sufferings as nothing, but ruſhed through them with an Intrepi-
" dity that ſpoke them thoroughly perſuaded that all the Miſeries of this Life
" are not fit to be allow'd any Conſideration, when weigh'd againſt the Glory
" of the World to come. At firſt the People attack'd them in a tumultuous
" Manner, ſtruck them, dragg'd them about the Streets, threw Stones at them,
" plunder'd, confin'd them, fell on them with all the Exorbitancies of an incen-
" ſed Mob, when allow'd to take their own Revenge of their Enemies; all
" which the Chriſtians bore with an inexpreſſible Patience. After this firſt
" Diſcharge of their Rage, they proceeded more regularly; the Tribune and
" the Magiſtrates of the Town order'd them to appear in the Publick Place,
" where they were examin'd before the Populace, made a glorious Confeſſion
" of their Faith, and then were ſent to Priſon, where they were to wait the
" Arrival of the Governor.

" When that Judge came to Town they were carried before him, and uſed
" with ſo much Cruelty that *Vettius Epagathus*, one of our Number, fired with
" a holy Reſentment at our Treatment, deſired to be heard on that Subject. He
" was full of the Love of God and his Neighbour; a Man ſo exactly vertuous
" that, 'though Young, the Character of old *Zacharius* might juſtly be applied to
" him; *for he walked in all the Commandments of the Lord blameleſs.* His Heart
" was inflamed with an ardent Zeal for the Glory of God; and he was active
" and indefatigable whenever his Neighbour wanted his Aſſiſtance. This excel-
" lent Perſon undertook the Defenſe of the injured Brethren, and promiſed to
" make it appear that the Chriſtians were guilty of no impious Practces. But
" the whole Croud, who were but too well acquainted with his Merit, oppoſed
" the Motion in a noiſy and tumultuous Manner; and the Governor derermin'd
" not to grant him that reaſonable Requeſt, which impeached Him of Injuſtice,
" interrupted him by aſking whether he was a Chriſtian. Upon his decla-
" ring his Faith boldly, he was rank'd among the Martyrs, with the additional
" Title of *the Advocate of the Chriſtians*; which indeed was juſtly his due.

And

June 2. " And now it was eaſy to diſtinguiſh between ſuch as came thither well provi-
" ded for the Trial, and reſolved to ſuffer all Extremities, and ſuch as were
" not prepar ed for the Battle. The former finiſhed their glorious Courſe with
" the utmoſt Alacrity ; while the latter ſtarted back at the near View of what
" was prepared for them upon perſevering in the Faith, and quitted the Field ;
" which was the Caſe of ten Perſons. Their Cowardice and Apoſtaſy not
" only proved an inexpreſſible Affliction to us ; but alſo cool'd the Zeal of ſe-
" veral, who were not yet apprehended, and had employ'd their Liberty in a
" conſtant Attendance on the Martyrs, in ſpight of all the Dangers to which
" their Charity might expoſe them. We were all now in the utmoſt Conſter-
" nation, which did not ariſe from the Fear of Torments, but the Apprehen-
" ſion of loſing more of our Number in the ſame Way. But our late Loſs
" was abundantly ſupplied by freſh Supplies of generous Martyrs, who were
" ſeiz'd every day, 'till our two Churches were deprived of all their eminent
" Men, whom we had been uſed to look on as the main Supports of Religion
" amoug us.

" As the Governor's Orders for letting none of us eſcape were very ſtrict,
" ſeveral Pagans in the Service of Chriſtians were taken with their Maſters.
" Theſe Slaves, fearing they ſhould be put to the ſame Torments which they
" ſaw the Saints endure, at the Inſtigation of the Devil, and the Soldiers, ac-
" cuſed us of feeding on Human Fleſh like *Thyeſtes*, engaging in inceſtuous
" Marriages like *Œdipus*, and ſeveral other impious Extravagancies which
" the Principles of our Religion forbid us to ſpeak or even think of, ſuch as
" we are ſcarce allow'd to believe could be committed by Man. As ſoon as
" theſe Calumnies were diſperſed abroad, all the People were enraged againſt
" us to that Degree, that even thoſe, who before had uſed us with ſome Mode-
" ration, and Friendſhip, were ſeiz'd with Rage, and ſeem'd reſolved to keep
" no Meaſures with us for the future ; Then the Time was come, which our
Joh. 16. 2 " Saviour foretold, when thoſe who kill his Diſciples ſhould think they did
" God Service.

" It is impoſſible to expreſs the Severity of what the Holy Martyrs ſuffer'd
" on this Occaſion, which the Miniſters of Satan employ'd to force ſome blaſ-
" phemous Expreſſions from their Mouths. The Fury of the Governor the
" Soldiers and the People fell moſt heavy upon *Sanctus*, a Native of *Vienne* and
" a Deacon : *Maturus*, who, 'though but lately baptiz'd, was yet bold and
" ſtrong enough for the Combat ; *Attalus*, born at *Pergamus*, but the very
" Baſis and Support of our Churches ; and *Blandina* ; in whom Chriſt has
" ſhewn us that thoſe whom Men look on with Contempt, and whoſe Condi-
" tion

" tion places them below the Regard of the World, are often rais'd to great June 2.
" Glory in the Preſence of God, who allows of no Merit in us but what pro-
" ceeds from a true Love of him. She was a Slave, and of ſo weak a Conſti-
" tution that we were all alarm'd for her, and her Miſtreſs, one of the Martyrs,
" was full of Apprehenſions that ſhe would not even have the Courage to go
" through her Confeſſion. But *Blandina* was ſo powerfully aſſiſted, and
" ſtrengthen'd, that ſhe bore all the Torments they could ply her with from
" Morning to Night 'till the Executioners, who relieved one another, own'd
" themſelves conquer'd; proteſted they had done all in their Power; wonder'd
" how ſhe could live, after what ſhe had endur'd from their Hands; and de-
" clared that any one of the Torments applied to her would have been ſufficient
" to diſpatch her according to the common Courſe of Nature. But that bleſſed
" Perſon, like a valiant Combatant, receiv'd freſh Strength and Vigour from
" the Confeſſion of her Faith; the frequent Repetition of theſe Words, *I am*
" *a Chriſtian, our Profeſſion allows not the Commiſſion of any Crimes*, took off
" the Edge of her Pains, and made her appear inſenſible to all ſhe
" ſuffer'd.

" *Sanctus* too endured inexpreſſible Torments, with wonderful Patience and
" Courage. The Heathens, indeed, hoped theſe Severities would at laſt force
" ſome indecent Expreſſions from that Holy Deacon; but he bore up againſt
" their Attacks, with ſuch Reſolution, and Preſence of Mind, that he would
" not ſo much as tell them his Name, his Country, or Station in the World;
" to all which Queſtions he anſwer'd in *Latin* that he was a Chriſtian, and
" could not be prevail'd on to give them any other Satisfaction. The Gover-
" nor and the Perſons employ'd in tormenting the Martyr, were highly incen-
" ſed at this; and, having already tried all other Arts of Cruelty, they applied
" hot Plates of Braſs to the tendereſt Parts of his Body. But he, ſupported by
" the powerful Grace of God, ſtill perſiſted in the Profeſſion of his Faith. His
" Body was ſo cover'd with Wounds and Bruiſes, that the very Figure of it
" was loſt. *Chriſt*, who ſuffer'd in him, made him a glorious Inſtrument for
" conquering the Adverſary, and a ſtanding Proof to others that there is
" nothing terrible or painful, where the Love of God dwells, or the Glory of
" Chriſt attracts the Heart; for ſome Days after the Martyr was brought on
" the Stage again; for the Pagans imagined, that his whole Body being ſo
" ſore and inflamed that he could not bear to be touched, it would now be an
" eaſy matter to overcome him by a Repetition of the ſame Cruelties; or, at
" leaſt, that he muſt expire under their Hands, and thus ſtrike a Horror into
" the other Chriſtians. But neither of theſe Views ſucceeded; and, what was

" very

June 2. " very ſurprizing, upon the Application of thoſe Torments his Body recover'd it's former Strength and Shape, and the exact Uſe of all his Limbs was reſtored: So that by this Miracle of the Grace of *Jeſus Chriſt*, what was deſign'd to encreaſe his Pains proved a Cure of thoſe he felt before.

" The Devil thought himſelf ſecure of *Biblis*, one of the unhappy Perſons, who had renounced the Faith; and, deſirous to enhance her Guilt and Puniſhment by making her blaſpheme, permitted her to come to the Trial, believing it would be no hard Matter to bring one ſo weak and timorous to any thing that he pleaſed. But the Force of the Torments had a very different Effect on her, and rouzed her, as it were, out of a deep Sleep. Thoſe momentary Pains awaken'd her, and put her in Mind of the eternal Torments of Hell; ſo that contrary to what was expected from her, ſhe broke out into the following Expoſtulation; *how can it be imagined that they ſhould devour Children, whoſe Religion forbids them to eat even the Blood of Beaſts?* From that Moment ſhe confeſs'd *Jeſus Chriſt*, and was ranked among the Martyrs.

" The moſt violent Torments being thus defeated by the Martyrs aſſiſted with Strength from Heaven, the Devil had Recourſe to other Arts. They were thrown into dark and naſty Dungeons, their Legs ſtretched to the fifth Hole of the Stocks, and all thoſe Severities uſed to them, which are commonly practiſed by the enraged Miniſters of Darkneſs; ſo that the greateſt Part of them died of the Hardſhips they endured there. Some, indeed, ſurvived ſuch Torments as ſeem'd invincible, and lived and encouraged one another, after they had paſs'd through ſuch a Courſe of Sufferings as muſt have diſpatched them, had they not been ſupported by a particular Aſſiſtance from the Lord; while others, not uſed to ſuch Trials, died ſoon after they were brought in.

" The Bleſſed *Pothinus*, Biſhop of *Lyons*, was then above ninety Years old; and ſo weak that he could hardly breath; but his ardent Deſire of laying down his Life for *Jeſus Chriſt* gave him freſh Strength and Vigour. He was brought before the Tribunal; for, 'though his Body was worn out with Age and Infirmities, his Life was preſerved 'till that Time, that *Jeſus Chriſt* might triumph in him. He was brought thither by the Soldiers and Magiſtrates of the City, the whole Multitude hollowing, and reviling him with as much Eagerneſs and Rage, as if he had been Chriſt himſelf. But he unmoved gave a glorious Teſtimony of the Truth. Being aſk'd by the Governor, who was the God of the Chriſtians, *Pothinus* told him, he ſhould know, when he was worthy of that Satisfaction. Upon which he was dragg'd about

" unmercifully

" unmercifully, and inhumanly abuſed; Thoſe, who were near him, kick'd and June 2
" beat him without any Regard to his venerable Age; and thoſe, who were at
" ſome Diſtance, threw what came firſt to Hand; imagining the leaſt Tender-
" neſs for him would have been an enormous Crime, when the Honour of their
" Gods was ſo nearly concern'd, which they endeavour'd to aſſert by inſulting
" the Martyr. He was ſcarce alive when he was carried off, and thrown into
" Priſon, where he expired after two Days Confinement.

" Thoſe who had denied their Faith when firſt taken, were impriſon'd too,
" and ſhared the ſame Sufferings; for their Apoſtaſy was of no Service to them.
" But then there was this Difference between their Condition, that thoſe who
" had generouſly own'd their Religion, were confin'd only as Chriſtians, and
" no other Crime alledged againſt them; but the perfidious Wretches were im-
" priſon'd like Murtherers and Criminals, and thus ſuffer'd much more than
" the Martyrs, who were comforted with the joyful Proſpect of laying down
" their Lives in that glorious Cauſe, and ſupported by the Divine Promiſes,
" the Love of *Jeſus Chriſt*, and the Spirit of their Heavenly Father; while
" the Apoſtates were tortur'd with Remorſe of Conſcience. This Difference
" was viſible to every Eye; When the Martyrs appear'd, it was eaſy to diſcover
" a lovely Mixture of Cheerfulneſs, and Majeſty in their Faces; their very
" Chains appear'd graceful, and ſeem'd more like the Ornaments of a Bride,
" than the Marks of Malefactors; and their very Bodies ſent forth ſuch a
" ſweet and agreeable Smell, that ſeveral ſuſpected they had uſed Perfumes.
" But thoſe, who had baſely deſerted their Saviour, were melancholy, dejected,
" and compleatly diſagreeable; the very Pagans reproached them with Cowar-
" dice, and Effeminacy, and called them Murtherers; an Appellation they
" well deſerved, when they had thus renounced the honourable, glorious, and
" lifegiving Name of *Chriſt*. This Sight had a happy Influence on ſeveral,
" ſtrengthen'd them in their Profeſſion, and defeated all the Attempts the De-
" vil could make on their Conſtancy and Courage. . . . . After this, great
" Variety of Torments was appointed for the Martyrs; and thus they offer'd to
" their eternal Father a ſort of Chaplet, or Crown compoſed of ſeveral Flowers
" of different Colours; for it was fit that theſe courageous Champions, who
" gain'd ſuch glorious Victories in ſo great Variety of Engagements, ſhould re-
" ceive a Crown of Immortality. A Day was ſet, when the Publick was to be en-
" tertain'd at the Expence of our Lives, and *Maturus*, *Sanctus*, *Blandina*, and
" *Attalus* were brought out in Order to be thrown to the Beaſts for the barba-
" rous Diverſion of the Heathens. *Maturus* and *Sanctus*, being conducted into
" the Amphitheatre, were made to paſs through the ſame Torments, as if they

June 2. " had not yet felt the Force of them, and look'd like Champions, who had " worſted the Adverſary ſeveral Times, and were juſt entring on the laſt Trial " of their Skill and Courage. They were whipp'd like Criminals, as they " paſs'd, dragg'd about by the Beaſts, and felt all the Rage of a barbarous " and clamorous Rabble, while ſeveral Perſons recommended as many different " Sorts of Torments, and were all gratified in their Turns; but they were una- " nimous at laſt in requiring they ſhould be put into red hot iron Chairs, which " being done the Bodies of the Martyrs fried in them 'till the Smell was of- " fenſive to the Spectators of this impious Tragedy; but their Fury was ſo " far from being ſatisfied, that it ran ſtill higher, in hopes to conquer the " Patience of the Saints. But *Sanctus* perſiſted in his former Confeſſion, which " was all they could get from him; and he and *Maturus*, after a long Strug- " gle, were ſacrificed with the Sword, and their Victory was the only Enter- " tainment of that Day.

" *Blandina* was faſten'd to a Poſt to be devour'd by Beaſts; as her Arms " were ſtretched out in the Ardour of her Prayer, that very Poſture put the " Faithful in Mind of the Sufferings of him who was crucified for them, gave " them freſh Courage, and aſſured them that every one who ſuffers for *Jeſus* " *Chriſt*, ſhall partake of the Glory of the living God. After ſhe had re- " main'd thus expoſed for ſome Time, and none of the Beaſts could be pro- " vok'd to touch her, ſhe was untied, carried back to Priſon, and her Tri- " umph deferr'd for that Time, that thus worſting the malicious Adverſary " in ſeveral Engagements, ſhe might fix his irreverſible Doom, and animate " the Brethren to the Battel; for nothing could be more glorious than to ſee " a poor, weak, inconſiderable Slave, putting on *Chriſt*, become an overmatch " for all the Art and Malice of the formidable Enemy, and receive the Crown " of Immortality.

" *Attalus* was called for next, and the People were very loud in their De- " mands of ſeeing him ſuffer, being a Man of great Reputation, and one " who had always bore a glorious Character among us for his excellent Life, " and Courage in aſſerting the Truth. The Innocence of his Heart appear'd in " his Looks, and he enter'd the Field with Joy. He was led round " the Amphitheatre, and this Inſcription carried before him in *Latin*, *This is* " *Attalus*, *the Chriſtian*. The whole Company was ready to diſcharge their " Rage on the Martyr, when the Governor, underſtanding he was a *Roman* " Citizen, remanded him to Priſon, and wrote to the Emperor to know " his Pleaſure in Regard of him and his Companions. While things were " in this Poſture, they were ſo deſirous to imitate *Jeſus Chriſt*, *who being in the*

" *Form*

" *Form of God and thought it no Robbery to be equal with God, yet humbled him-* June 2.
" *ſelf ſo as to take on him the Form of a Servant*; that, though they were arri- Phil. 2, 6, 7.
" ved to ſo high a Pitch of Glory by ſuffering ſuch a dreadful Variety of
" Torments for the Faith, they were ſo far from valuing themſelves on that
" Account, that they would not allow us to call them Martyrs; and if any
" of us chanced to uſe that Stile to them either in Diſcourſe or Letters, he
" was ſure to be ſeverely reprimanded for it. According to their humble way
" of Reaſoning that Application was due only to *Jeſus Chriſt*, the faithful
" and True *Martyr*, or Witneſs, the firſt born of the Dead, and the Guide to
" eternal Life; or at moſt could only be extended to ſuch, as were freed
" from the Priſon of the Body. *Theſe indeed*, ſaid they, *may be term'd Mar-*
" *tyrs, becauſe Chriſt has ſeal'd them by a glorious Death; but we are yet no more*
" *than Confeſſors of a mean Rank*; and then conjured us with Tears to offer up
" our moſt fervent Prayers for their Perſeverance.

" The whole Tenor of their Conduct was a flagrant Proof of the Force of
" Martyrdom. Their Diſcourſe to the Pagans was free and bold..... *They*
" *humbled themſelves under the powerful Hand of God*, which has now raiſed them
" to the higheſt Dignity. They were forward in excuſing all the World,
" made no Complaints of their Uſage, but, like the great Martyr *Stephen*,
" pray'd for their Perſecutors. .... All their Endeavours were now employ'd
" in reſcuing thoſe unhappy Perſons from the Jaws of the Devil whom that
" infernal Beaſt thought he had ſwallow'd. So far were they from growing
" vain and valuing themſelves upon the Compariſon, that they freely relieved
" their ſpiritual Poverty with the rich Graces with which God had favour'd
" and diſtinguiſhed them, expreſſed the Tenderneſs of a Mother for their Mi-
" ſery, and ſhed a Flood of Tears for them in the divine Preſence. If they
" petition'd for the Preſervation of their own Lives, it was only that they
" might continue to be uſeful to their Neighbours, and raiſe them from the
" dead. Their Endeavours were ſo ſucceſsful, and their Diſcourſe and Beha-
" viour ſo perſuaſive, that the Church had the Pleaſure of ſeeing ſeveral of
" her Children recover new Life, ready to make a generous Confeſſion of the
" ſacred Name they had renounced, and even offer themſelves to the Trial.

" Among the Martyrs, who were made to wait the Emperor's Anſwer to
" the Governor, was *Alcibiades*; who had long been uſed to a very auſtere Life,
" and lived entirely on Bread and Water. He ſeem'd reſolved to continue
" this Practice during his Confinement; but *Attalus*, after his firſt Engage-
" ment in the Amphitheatre, was favour'd with a Revelation, in which he was
" told that *Alcibiades* was to blame for not making uſe of God's Creatures,

June 2. " and giving Scandal to others." (*viz.* by ſeeming to favour the new Sect of the *Montaniſts*, who endeavour'd to recommend themſelves to the World by their extraordinay Auſterites) " *Alcibiades* liſtend to the Admoni- " tion, and from that Time eat as others did, and took freely of all with " Thankſgiving; for God did not fail to viſit his Servants, with his Grace, " and the holy Ghoſt was their Guide and Counſellor. Thus it was that the " Martyrs ſanctified the Time which interven'd between the Governor's Diſ- " patch and the Return of the Courier from the Emperor. When that " Prince's Anſwer came, it directed the Execution of all who perſevered in " their Confeſſion, and granted Liberty to thoſe, who had renounced " their Faith. The Governor took the Opportunity of a publick Feſtival " among the Pagans, which drew vaſt Crouds from all Parts; and brought " out the Martyrs with a Deſign of entertaining the People with the Sight of " their Sufferings. After a Repetition of the uſual Interrogatories, he ſenten- " ced ſuch of them as were *Roman* Citizens to loſe their Heads, and order'd " the reſt to be thrown to the Beaſts. And now the Glory of *Jeſus Chriſt* was " magnified in the unexpected Confeſſion of ſuch as had before denied their " Religion. Thoſe weak Perſons were examin'd privately with a View of gi- " ving them their Liberty; but, upon their declaring themſelves Chriſtians, " they were ranked among the Martyrs. Some, indeed, were ſtill excluded " that Bleſſed Company; but then they were only ſuch as never had the leaſt " Trace of true Faith, nor any Regard for the *Wedding Garment*, Stran- " gers to the Fear of God, whoſe Conduct had entaild a Diſgrace on Religion, " and who may juſtly be ſtiled *Sons of Perdition.*

" *Alexander*, a *Phrygrian* by Birth, and Phyſician by Profeſſion, was pre- " ſent when the Apoſtates were brought this ſecond Time before the Gover- " nor. He had lived many Years in *Gaul*; and, being a Man of conſummate " Virtue, and full of an Apoſtolical Spirit, was univerſally known. This " excellent Perſon was near the Tribunal at that critical Moment; he made " ſeveral Signs with his Eyes and Head to exhort them to confeſs *Jeſus* " *Chriſt*, and put himſelf into as much Agitation as a Woman in Labour, " ſo that it was impoſſible he ſhould paſs unobſerved. The Heathens, enraged " at this Change in thoſe who had renounced the Faith at their former Trial, " clamour'd againſt *Alexander*, as the Author of it. Upon which the Go- " vernor turn'd to him, and aſked him who he was; *Alexander* anſwer'd he was " a *Chriſtian*; upon which the Governor, without any further Enquiry, condemn'd " him to be expoſed to the Beaſts. The Sentence was executed, and he conducted " the next Day to the Amphitheatre with *Attalus*; for the Governor had de-

" liver'd

" liver'd him up to the ſame Puniſhment to oblige the People. When they June 2
" had paſs'd through all the various Arts of Cruelty practiſed in that Place,
" they were diſpatched with the Sword. *Alexander* was not heard to ſigh nor
" make the leaſt Complaint, but converſed with God in his Heart. When
" *Attalus* was placed in the Burning Chair, and felt the Force of that Tor-
" ture, he turn'd to the People and ſaid to them in *Latin*, *This may with ſome*
" *Juſtice be called devouring Men; and thus You are guilty of that inhuman Act;*
" *but We are neither guilty of this nor any other abominable Practice.* Being
" aſked what was the Name of his God, he replied God had not a Name like
" Men.

" On the laſt Day of the Gladiators, *Blandina* and *Ponticus*, a Lad not above 15
" Years old, were brought into the Amphitheatre. They had been obliged to attend
" the Execution of the Martyrs every Day, and were now call'd on to ſwear by the
" Idols. Upon their abſolutely refuſing to comply with the Demand, and expreſſing
" a thorough Contempt of their pretended Gods, the People gave a free
" Looſe to their Rage, and had no Regard either to *Ponticus*'s Youth, or *Blan-*
" *dina*'s Sex; but employ'd all the different ſorts of Torments upon them,
" and conſtantly exhorted them to ſwear by the Idols. But this proved too
" hard a Taſk for the Tormentors. *Ponticus*, encouraged by his Companion,
" went through all the Stages of his Martyrdom with great Courage, and died
" glorioufly. *Blandina* was the laſt that ſuffer'd; ſhe had acted like a Mother,
" animated the other Martyrs like ſo many favourite Children, ſent them victo-
" rious to the Heavenly King; and then, paſſing through the ſame Trials,
" haſten'd after them with Joy and Alacrity. She was ſcourged, torn by
" Beaſts, put into the burning Chair, afterwards wrapped in a Net and ex-
" poſed to a Bull, that ſhook her, and uſed her as her Perſecutors could wiſh.
" But, her cloſe Converſation with God, and the Hopes ſhe had of enjoying
" him made her inſenſible to all theſe Attacks on her Body; and ſhe too was
" diſpatched with the Sword. The Heathens themſelves could not but won-
" der at her Patience and Courage, and own they never knew a Woman go
" through ſuch a Courſe of Sufferings.

" But their Rage and Cruelty to the Saints did not end here; for that ſavage
" and barbarous People, ſpurr'd on by the infernal Beaſt, knew not when to ſtop;
" but raiſed a new Perſecution againſt the dead Bodies of the Martyrs. As
" they had now loſt all Uſe of Reaſon, inſtead of being confounded at the
" Triumph of the Servants of God, and deſiſting from that wretched Work,
" both the Governor and People, enraged at the Diſappointment of their Ma-
" lice, proceeded to all Acts of a brutiſh and ungovern'd Fury. Thoſe who

" died

June 2 " died in Priſon, were thrown to the Dogs, and a ſtrict Guard kept Night
" and Day to prevent our carrying them off. The Remains of the other Mar-
" tyrs, ſuch as the Beaſts or the Fire had left, their ſcatter'd half burnt Limbs,
" the Heads and Trunks were carefully laid together and watched by the Sol-
" diers for ſeveral Days. Some gnaſhed their Teeth at the Sight of theſe Relicks,
" and expreſſed an ardent Deſire of exerciſing their Malice and Cruelty ſtill far-
" ther; while others laugh'd at the Martyrs, vented bitter Sarcaſms on them, and
" extolled their Idols, to whom they aſcribed this miſerable End of their Ene-
" mies: and even thoſe, who had behaved themſelves with the moſt Moderation
" and felt ſome Compaſſion for their Sufferings, inſulted them now by aſking,
" *Where is now their God? What Service has their Religion been of to them, which*
" *they preferr'd to their Lives*? Theſe were the Diſpoſitions of the Heathens on
" this Occaſion; while We were moſt ſenſibly afflicted that we could not bury
" our Brethren. The Soldiers were always on the Guard, not to be gain'd by
" Intreaty or Money, and ſeem'd to deſire no greater Satisfaction than to deprive
" the Bodies of Burial. . . . The Martyrs Bodies lay thus expoſed ſix Days,
" and then were burnt to Aſhes and thrown into the *Rhone*, that no Remains
" of them might appear on the Earth. This they did, imagining it compleat-
" ed their Victory over the God of the Chriſtians, and deprived the Martyrs of
" all Hopes of a Reſurrection; which, as they obſerved, had put them upon intro-
" ducing a new and ſtrange Religion, made them deſpiſe Torments, and meet
" Death with Pleaſure. *Now let us ſee*, ſaid the Heathens, *what will become*
" *of their pretended Reſurrection; and whether their God is able to deliver them*
" *out of our Hands.*"

Thus far the incomparable Letter of the Chriſtians of *Lyons* and *Vienne*, which was inſerted entire in *Euſebius*'s *Account of the Martyrs*, as he himſelf aſſures us; but that Piece is loſt. What we have given is preſerved in his *Eccleſiaſtical Hiſtory*, and ſcatter'd through three different Chapters in his fifth Book; The Reader will obſerve ſeveral Breaks in this Piece, as here produced, by which he is to underſtand that our Hiſtorian has in thoſe Places omitted ſome part of the ſaid Letter.

We have the Authority of St. *Gregory* of *Tours* for believing that the Aſhes of theſe holy Martyrs, and others who ſuffer'd at the ſame Time, being about forty eight in all, were miraculouſly recover'd; and later Authors tell us they were placed under the Altar of the Church which then bore the Name of the Apoſtles at *Lyons*. The Inhabitants of that City kept the ſecond of *June* in their Honour, and are now follow'd in this by the whole *Weſtern* Church, as appears

appears from the *Roman* Martyrologe. They are all uſually ſtiled *Martyrs of Lyons*, 'though ſome of them were Natives of *Vienne*, becauſe the former City was the Scene of their Sufferings. June 2.

St. Marcellinus and St. Peter, Martyrs.

IN the Beginning of *Dioclèſian*'s Perſecution, *Marcellinus* a Prieſt, and *Peter* an Exorciſt, both belonging to the Clergy of *Rome*, were beheaded in a Foreſt, that thus being executed privately the Chriſtians might not be acquainted with the Place where their Bodies lay. The Executioner brought them into a Thicket quite overgrown with Thorns and Briars, and there declared their ſanguinary Commiſſion. Upon which the Saints, to convince him of their ardent Deſire for Martyrdom, fell to work immediately, cleared the Place, and made it a fit Scene for their Triumph. After they were executed, their Bodies were thrown into a Hole; where they lay 'till *Lucilla*, a holy Woman, being inform'd of what had paſs'd by Revelation, took them up and provided them a more honourable Burial. Theſe Particulars are handed down to us by Pope *Damaſus*, who was then a Child, and had the Account from the Perſon, who executed them. The Place where they ſuffer'd was about three Miles from *Rome*, and bore the Name of the *Black Foreſt*, but from that Time was called the *White Foreſt*. A Town was afterward built there, which was a Biſhop's See 'till 1120, when Pope *Caliſtus* united it to the Biſhoprick of *Porto*. Pope *Honorius* in the ſeventh Age repair'd their Tomb, which was then fallen to Decay; and from that Time, at leaſt, the ſecond of *June* has been the Day devoted to their Memory by all who follow the *Roman* Rite; and it is certain from one of St. *Gregory* the Great's Homilies, deliver'd in a Church which bore the Names of our Martyrs, that the Veneration paid to them at *Rome* was then well eſtabliſhed in that City.

The venerable Relicks remain'd there 'till the Reign of *Lewis the Debonnaire*, who was crown'd Emperor in the Beginning of the ninth Century, and then were removed into *Germany*. *Eginhart*, Secretary to *Charlemagne*, who had then left the Court, with a Reſolution of ſpending the Remainder of his Days in Retirement, ſent *Ratleic* his own Secretary to *Rome* about the Year 826, where his Buſineſs was to procure the Relicks of ſome Martyrs to enrich the Abbeys under his Inſpection, and the Churches belonging to an Eſtate, which *Lewis* had given him. This Commiſſion was executed ſo faithfully that the Bodies of St.

Marcellinus

June 2. *Marcellinus* and *Peter* were brought to *Straſbourg*, and depoſited at *Michlenſtad*; but removed afterwards to *Mulinheim*; ſince called *Selgenſtad*; where he built a Church in Honour of the holy Martyrs. The Diſtribution of theſe Relicks, and the Miracles perform'd whereever they were carried, engaged *France*, *Germany*, and the low Countries in a particular Veneration for thoſe great Servants of God. This Tranſlation is recorded by *Eginhart*'s own Pen, and their Names placed on the ſecond of *June* in the *Roman* Martyrologe and Calendar.

St. Erasmus, Biſhop and Martyr.

ERASMUS, who is honour'd as a Saint this Day, is ſaid to have been a Biſhop; but we are not told of what Place. We are equally Strangers to his Country, and the reſt of his Hiſtory; and all we know of him with Certainty is that he glorified God by Martyrdom at *Formiæ* in *Campania*, which his Acts ſay was in the Perſecution of *Diocleſian*. His Body was at *Formiæ* in Pope *Gregory* the Great's Time, as appears from one of his Epiſtles; it remain'd there 'till the Town was demoliſhed by the *Saracens* in the ninth Age; and was then tranſlated to *Gaëtta*, to which City Pope *Gregory* IV removed the Epiſcopal See of *Formiæ*. The *Roman* Martyrologe propoſes him to our Veneration on the ſecond of *June*.

The III Day.

St. Clotilda, Queen of *France*.

CLOTILDA was Daughter to *Chilperic*, the Brother of *Gondebaud* King of *Burgundy*; the unnatural Cruelty of her Uncle deprived her of her Father and Mother in her Infancy, and ſhe was thus left in the Hands of the Murtherer, a profeſs'd *Arian*. But Divine Providence was particularly vigilant in her Favour, and preſerved her from the Corruption of an Heretical Court. Her Piety, the Sweetneſs of her Temper, her exalted Genius and Beauty ſoon made her the Object of every one's Eſteem. Her extraordinary Character being publiſhed at the Court of *Clovis*, who then reign'd in *France*, that Prince conceived

conceived an ardent Deſire of ſeeing that celebrated Lady, and propoſed to marry her. This was the Buſineſs of an Embaſſy, with which one of the chief Nobility was entruſted. *Gondebaud* was of a cruel and Jealous Diſpoſition, and conſequently it was no eaſy Matter to get Admittance to *Clotilda*, who was no better than his Slave; but, he being then with his Forces on the *Alps*, the Embaſſador took the Advantage of his Abſence, and found Means to let the Princeſs know his Errand; who, putting a due Value on the Honour that was offer'd her, conſented to the Propoſal, upon Condition that *Clovis* would embrace the Chriſtian Religion. Upon receiving this Anſwer, he ſent a ſecond Embaſſy to the Court of *Burgundy*, and made an open Demand of *Clotilda*. *Clovis* was too powerful to be denied his Requeſt; and therefore *Gondebaud*, who valued himſelf very much on his Policy, endeavour'd to give his Conſent with the beſt Grace he could; equipp'd her in a Manner ſuitable to the Figure ſhe was to make in the World, loaded her with Preſents, and uſed her with all the Sweetneſs and Tenderneſs imaginable, to make her forget his Cruelty to her Parents. June 3

Clovis met the Princeſs at *Soiſſons*, where he married her in the Year 493, the twenty ſeventh of his Age, and twelfth of his Reign. *Clotilda*'s firſt Concern was for the Converſion of her Royal Conſort; ſhe put him in Mind of the Hopes he had given her of renouncing his Errors; but did not ſucceed at that Time. The King, however, was as happy as a cloſe Union with a Lady of ſuch uncommon Accompliſhments could make him. He found her Merit far exceeded the Reports of thoſe who had been moſt large in her Commendation; and the Paſſion her Beauty kindled in his Heart was conſiderably encreaſed by the Charms of her Vertue.

Clovis, 'though poſſeſs'd of ſeveral good Qualities, was of a rough Temper, and retain'd but too much of the barbarous Ferocity of his Original. But *Clotilda* was Miſtreſs of the Art of managing the moſt ſavage Tempers, and gaining the Hearts of all ſhe converſed with; ſhe ſeem'd ſo entirely taken up with conſulting and procuring the Good of her Subjects that all *France* loved and eſteem'd her. Her Bounty extended itſelf to all Mankind; but the Poor and miſerable were ſure to be treated with Tenderneſs and Charity, while ſhe was able to relieve them. She was eaſy of Acceſs, and always ready to aſſiſt ſuch as ſuffer'd Injuſtice, or labour'd under any Oppreſſion, making no other uſe of her Power over the King but to engage him to acknowledge and reward real Merit. But ſhe had nothing ſo much at Heart as the eternal Welfare of her Royal Husband; which was therefore the Subject of her daily Prayers. She wept, faſted, and practiſed ſeveral other Mortifications on herſelf in Order to

June 3. obtain the Favour of his Converſion; ſhe engaged all Perſons of known Piety to join her on this Occaſion, intereſted the Poor in the Affair by large Alms, and thus arm'd all *France* againſt her Husband's Idolatry. She often put him in Mind of his Promiſe, importun'd him to give the important Point it's due Conſideration; and, that nothing might be wanting that could recommend the Chriſtian Religion to his Choice, ſhe lived a perfect Model of what ſhe endeavour'd to enforce, and formed her whole Family by the Rules of the Goſpel.

The Time appointed by the Divine Wiſdom for the great Work was not yet come; *Clovis*, who thought himſelf very kind in letting her go on with theſe preſſing Solicitations without Contradiction, carried his Complaiſance for her ſo far as to allow *Ingomer*, their firſt Child, to be baptiz'd. But, for a Proof of our Saint's Faith and Patience, the young Prince died before he was a Week old. Upon which *Clovis* made her ſeveral ſhocking Reproaches; and told her had the Child been conſecrated to his Gods, and put under their Protection, it would have lived; but that his early Death was owing to his being baptized in the Name of the God ſhe adored. *Clotilda*, comforted, and encouraged with the Aſſurance of the Infant's Happineſs, anſwer'd, *I thank the Almighty Creator of the World, who has been pleaſed to allow me the Favour of adding one Subject to his Heavenly Kingdom; for I cannot grieve for his Death, which is a certain Paſſage to eternal Life.* Her ſecond Son *Chlodomir* was initiated into the Faith of Chriſt, and fell dangerouſly ill ſoon after; which put the King into a violent Rage, and made him vent his Malice once more againſt our holy Religion. *Clotilda* offer'd her Prayers to Heaven for the Recovery of her Son, which ſhe hoped would prove a powerful Motive for the King's Converſion. Her Requeſt was granted; which appeaſed the Prince's Anger, but made no Change in his Heart.

Clotilda, however, went on in her pious Applications to God, and waited for the happy Moment with a holy Impatience. She took all Opportunities of ſhewing the King the Vanity of the Idols he ſerved, and the infamous Characters of ſuch as Pagan Antiquity had raiſed to the Dignity of Gods; but *Clovis*, when moſt ſtrongly preſs'd by her Arguments and Obſervations, would give her no other Satisfaction than that of promiſing to comply with her Deſires another Time. The Truth is he had no better Reaſon for continuing in the Profeſſion of Idolatry than that wretched one of State Policy; for he was apprehenſive that the *Franks*, who were Heathens, would be provoked at his quitting the dark Religion of his Anceſtors, and refuſe to obey him the Moment he renounced the Service of the Devil.

Clotilda continued to ſolicit Heaven in Favour of her Husband's Soul; 'till after three Years Prayers and Tears, the Almighty was pleaſed to reward her Zeal, and put an end to her Affliction. In the Year 496 *Clovis* was worſted in a Battle with the *Germans*; his Troops fled, he was in Danger of falling into the Hands of his Enemies, and the Fate of his Kingdom ſeem'd to depend on this deciſive Action. In this Diſtreſs he found his Idols deaf, and unable to afford him the leaſt Aſſiſtance, 'though they had been applied to with great Earneſtneſs. Reſolved at laſt to importune every Power in his Extremity, he raiſed his Heart and Eyes to Heaven, and made a ſolemn Promiſe to worſhip *Clotilda*'s God, and receive Baptiſm. This Vow was immediately follow'd by a happy Change in the Face of Affairs. His Troops rallied; the *Germans* loſt their King, and receiv'd a total Defeat. The victorious Prince, ſenſible of the Favour, ſent his Queen an Account of the Promiſe he had made, and his Reſolution to execute it aſſoon as poſſible. That pious Princeſs, tranſported at the News, communicated it to the Biſhops, Clergy, and Religious of both Sexes in the whole Kingdom, and required them to join with her in returning Thanks for this Miracle. When ſhe had ſpent ſome Days in the ſame devout Employment, and begg'd the good Work might be perfected, ſhe ſet out to meet the King, and engaged St. *Remigius*, then Biſhop of *Rheims*, to inſtruct him in the Faith of Chriſt. June 3

That Prelate was remarkable for the Sanctity of his Life and the Purity of his Faith, while the reſt of *Gaul* was over-run with *Arianiſm*; and our Saint, having put *Clovis* into his Hands, made the Bleſſing of his Converſion double; for he was not only a Convert from the Errors of Paganiſm, but the only Orthodox Prince then in the World. The Emperor *Anaſtaſius* favour'd the *Eutychians*; *Thraſamond* King of the *Vandals* in *Africa*, *Theodorick* King of the *Oſtrogoths* in *Italy*, *Alarick* King of the *Viſegoths* in *Spain*, and *Gendebaud* King of *Burgundy* were all *Arians*.

Clotilda, now in Poſſeſſion of the long wiſhed for Bleſſing, employ'd all her Care to make it laſting. After the Reception of the true Faith, *Clovis*'s Affections for her were conſiderably improved and encreaſed, and their Union was more compleat and holy. From that Time they were animated with one Soul, acted by the ſame Spirit, and join'd their Endeavours in promoting the Intereſt of Religion, and eſtabliſhing the Kingdom of *Jeſus Chriſt* in their Dominions. They lived in this excellent Harmony 'till it pleaſed God to remove the King, who died in the Year 511, and left her three Sons and a Daughter. The Sons were *Chlodomir*, *Childrick*, and *Chlotaire*, who with *Thierry*, the Son of a former Wife, or Concubine of *Clovis*, divided his Dominions among them.

June 3 After the King's Death, *Clotilda* left the Court, and retired to *Tours*, to which Place ſhe was directed by her Veneration for St. *Martin*, who was buried in that Town. Her deſign was to ſpend the Remainder of her Days there in Acts of Devotion and Charity; but, how agreeable ſoever that Retreat might be to the Saint, ſhe was frequently obliged to leave it, and go to *Paris*, to keep a good Underſtanding among the Kings her Sons. She found their active and martial Tempers muſt have ſome Employment, and therefore perſuaded them rather to turn their Arms againſt the Enemies of their Country, than employ them to diſturb the Peace at home. Purſuant to this Advice, they made War on the *Burgundians*, whoſe King *Sigiſmond* falling into *Chlodomir*'s Hands, his Life and that of his Wife and Children were made to pay for his Father's Crimes. In the Sequel of the ſame War *Chlodomir* was kill'd; which left the Care of his three Sons *Theobald*, *Gontaire*, and *Clodoalde* to our Saint; who took all due Pains to inſtil vertuous and honourable Principles into their Minds, and thus make them worthy of their Father's Throne, which ſhe hoped to ſecure to them. But the Jealouſy and Ambition of *Chlotaire*, King of *Soiſſons*, and *Childibert*, King of *Paris*, defeated all her Endeavours in their Favour, and deprived her of all the Satisfaction ſhe had left in this World. Thoſe two Princes enter'd into a Conſpiracy againſt their Nephews; and, under Pretence of meeting to take proper Meaſures for placing them on their Father's Throne, deſired *Clotilda* would ſend the Royal Infants to them to be in Readineſs. *Clotilda*, who had not the leaſt Suſpicion of their Treachery, ſent them immediately, and was heard to ſay that ſhe ſhould ſcarce think their Father dead, when ſhe ſaw them reign in his Room.

As ſoon as the young Princes were in the Hands of their barbarous Uncles, they were ſhut up in different Apartments, and deprived of their Governors and Attendants. But, before they proceeded any farther, they ſent a Meſſenger to *Clotilda*, with Orders to preſent her with a naked Sword, and a pair of Sciſſars, deſiring ſhe would determine their Fate by chooſing either Death, or the cutting their Hair in Order to end their Days in a Monaſtery. The Queen, ſhock'd at this horrible Propoſition, told him in the Tranſports of her Grief and Anger, that ſhe had rather ſee them die than live without their Father's Crown. This raſh and indiſcreet Anſwer was no leſs than a Sentence of Death pronounced againſt *Theobald* and *Gontaire*; for *Clodoald*, or *Cloud*, was reſcued by ſome who could not bear to ſee the Line of *Chlodomir* cut off in ſo inhuman a Manner, and ended his Days in a Monaſtery two Leagues from *Paris*, at a Place which bears his Name to this Day.

Clotilda's

Clotilda's Grief for her Grandchildren knew no Bounds when ſhe reflected on the Share ſhe had in their Murther; and, 'though that unfortunate Speech was only the Language of a haſty Paſſion, ſhe could never forgive herſelf, when ſhe conſider'd the fatal Conſequences of it. When ſhe had paid the laſt Duties to the maſſacred Princes, ſhe left *Paris*, return'd to *Tours*, and gave herſelf entirely to Devotion, Charity, and Penance. 'Though ſhe lived there like one quite dead to the World, ſhe could not but intereſt herſelf in the ſpiritual Welfare of her Sons, whoſe Salvation could never be indifferent to her. She bewail'd their Sins, with her own, and endeavour'd to avert the Judgments their Crimes but too well deſerved. Theſe were her whole Employments 'till about the Year 545, when ſhe died, much lamented by both Clergy and Laity; the former of which loſt their beſt Friend, and Protectreſs; the latter a tender Mother. Her Body was brought to *Paris*, and buried by her Sons with the utmoſt Magnificence and Solemnity near that of *Clovis*, in St. *Peter* and *Paul*'s Church, which that Prince had begun, and ſhe finiſhed, and is now called St. *Genevieve*'s. June 2.

The third of *June* is uſually taken for the Day of her Departure, upon which her Name occurs in the *Roman* Martyrologe.

The IV Day.

St. Quirinus, Biſhop and Martyr.

THE Perſecution of the Church in the Reign of *Dioclefian*, raiſed at the Inſtigation of *Galerius Maximian*, *Ceſar* in the Eaſt, was carried on with at leaſt as much Vigour upon his ſucceeding to a Share of the Empire, which happen'd in the Year 305. Several Martyrs fell a Sacrifice to his Rage, and Hatred of our Religion; among whom none is more famous than *Quirinus*, Biſhop of *Siſcia* in the upper *Pannonia*, a Town known at this Day by the Name of *Siſſeg* in *Croatia*, and ſubject to the Emperor. That holy Prelate, having Intelligence of the Governor's Orders for apprehending him, left the Town to avoid the Storm that was gathering againſt him. He was purſued and brought back by ſome Soldiers; and being carried before *Maximus* the Governor, was aſked by that Magiſtrate, where he was flying? To which *Quirinus* replied, that he did not fly, but only acted in Obedience to his Maſter's Command, who has order'd us, when perſecuted in one City, to fly to another. "And who Matt. 10. 23

gave

June 4. " gave you this Order, ſaid *Maximus?* *Quirinus* replied, " it was *Jeſus Chriſt* " who is true God. How! ſaid the Judge, do not you know that the Impe- " rial Orders can find you, wherever you go; and that he, whom you ſtile " the true God, cannot help you, when taken? As your own Experience " may convince you." The holy Biſhop aſſured him that the God of the Chriſtians was always with them, and could aſſiſt them wherever they were. " He was " with me, ſaid the Martyr, when I was taken, and is now with me, ſtreng- " thens me, and anſwers you by my Mouth. You talk too much, cried the " Judge interrupting him, and thus endeavour to gain Time and evade the " Force of the Emperor's Edict; read their Orders, and ſubmit to what they " require." But *Quirinius* was reſolved; and told the Governor he could never ſubmit to any Orders that interfer'd with the Obligations of his Religion, and the Dictates of his Conſcience, and look'd on what was required as an Act of Obedience to be no better than Sacrilege. " The Emperors inſiſt, ſaid he, " on our ſacrificing to their Deities againſt the expreſs Prohibition of God; " to Deities which I am not at all diſpoſed to own, becauſe they are in Reality " *Nothing*; whereas the Power that I ſerve, is every where, above all things, " ſupports, governs and diſpoſes of all things, as he pleaſes; for he is the ſo- " vereign Maſter and ſole Author of the Univerſe." *Maximus* thought to ſtop his Mouth by telling him his Diſobedience ſhould moſt certainly be puniſhed with the utmoſt Severity; but the Martyr's Reply to their Threats made him deſpair of gaining him by Words, and put him upon ordering he ſhould be beaten; which was done accordingly. While he was under the Hands of the Executioner, the Governor was urgent with him to ſacrifice, and offer'd to make him a Prieſt of *Jupiter*; to which *Quirinus* replied he was already engaged in the Prieſtly Functions, while he thus offer'd himſelf a Sacrifice to the true God; " I ſcarce feel the Force of my preſent Torments, ſaid he, and am " ready to ſuffer ſtill greater, that my Example may ſhew thoſe, whom God " has committed to my Care, the Way to the Glory we wiſh for."

When he had thus convinced the Judge that he was Proof againſt all his Attempts, he was order'd to Priſon, where it was hoped the Weight of his Chains, and the other Hardſhips he was to endure in his Confinement, would work the deſired Change. As ſoon as the Martyr was ſhut up, he thank'd God, who had thought him worthy to ſuffer for his Sake, and begg'd he would manifeſt his Glory to his Fellow Priſoners. His Prayer was heard; and about Midnight the Place was fill'd with a great Light. *Marcellus*, the Goaler, ſtruck with Surprize at this Wonder, threw himſelf at the Saint's Feet; and, bath'd in Tears, begg'd he would pray to the Lord for him, acknowledging there was no God,

but his deſerved that Name. *Quirinus* ſpent ſome time in inſtructing and adviſing him, and then mark'd him in the Name of our Lord *Jeſus Chriſt*, according to the Stile of the Original Acts of our Saint's Martyrdom; by which Words ſome underſtand that he was baptiz'd; while others obſerve that his being enter'd into the Number of Catechumens is all that can be directly concluded from that Expreſſion. But, it ſeems moſt probable that the Holy Biſhop did not leave the good Work imperfect, and expoſe his new Convert to the Rage of the Perſecutors without arming him with that plentiful Grace which attends the Sacraments of Regeneration and Confirmation. June 5

After three Days Impriſonment he was ſent to *Amantius*, Governor of the firſt *Pannonia*, now called *Hungary*, to have his final Trial. He was loaded with Chains, and thus carried through all the Towns that lay on the *Danube*, 'till he arrived at *Scarabant*, and found the Governor, who order'd him to be carried to *Sabaria*, the Place of his own conſtant Reſidence, where he deſign'd to be very ſoon. When he was upon the Point of leaving *Scarabant*, ſome Chriſtian Women brought him ſome Refreſhment, and when he lifted up his Hands to implore a Bleſſing on what he was going to eat, his Chains dropt off of his Arms and Legs; thus it was that God ſhew'd his Approbation of their Faith and Charity.

Upon the Governor's Arrival at *Sabaria*, he peruſed the Account of what had paſſed at *Siſſeg*; which was then read to the Saint, who acknowledged it to be true; that he was ready to repeat the ſame Confeſſion before *Amantius*; that he poſſeſs'd the true God, and had lodged him ſecure in his Heart, whence no Power on Earth could tear him. The Governor endeavour'd to ſhake his Reſolution by the Conſideration of his great Age, and the Promiſe of an honourable Repoſe for the reſt of his Life. But, finding him inflexible, he ſentenced him to be thrown into the River with a Millſtone at his Neck. Great Crouds reſorted to ſee him executed; and were all ſurprized to ſee him floating on the Water. In that Situation he employ'd his laſt Moments in exhorting the Spectators to remain firm in the Faith, in ſpight of all the Terrors of Death. Having for ſome Time thus acquitted himſelf of his Duty to his Flock, his Deſire of Martyrdom produced the following Prayer. "'Tis no new Thing "for you, all powerful *Jeſus* to ſtop the Courſe of Rivers, as you did that of "*Jordan*; or to make a Man walk on the Waters, as *Peter* did at your Com- "mand. The People have already had a ſufficient Proof of your Power in "me; grant me now the only Favour that remains, the moſt valuable that "can be wiſhed for, and let me lay down my Life for you, my God." His Petition was granted; but the Governor's Sentence defeated; for, 'though he

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June 5. ſunk to the Bottom, it was not 'till he had breath'd out his pious Soul into the Hands of his Saviour. His Body was taken up ſoon after, and honourably buried.

Quirinus's Martyrdom happen'd on the fourth of *June*, the Day on which his Name and Hiſtory appear in the *Roman* Martyrologe. St. *Jerom* in his Addition to *Euſebius*'s Chronicle places his Death in 310; the learned and laborious *Baronius* in 308; while others date it the following Year. Toward the End of the fourth Century, the Barbarians from the other Side of the *Danube* making ſeveral Inroads in *Pannonia*, conſiderable Numbers of Chriſtians left the Country, went to *Rome* and carried the Holy Martyr's Body to that City; which was depoſited in the Catacombs on the *Appian* Way.

The V Day.

St. Boniface, *Biſhop of* Mentz, *Apoſtle of* Germany, *and Martyr.*

THE Saint, of whom we undertake to ſpeak this Day, is deſervedly look'd on as one of the brighteſt Ornaments of the *Engliſh* Church. His Name was originally *Winfrid*, or *Winfrith*; and he was born about the Year 680 at *Kirton* in *Devonſhire*, then in the Kingdom of the *Weſt Saxons*. When he was but five or ſix Years old, he expreſs'd a ſurprizing Concern for his Salvation; took a ſingular Pleaſure to hear People talk of what regarded the Service of God; and would often aſk, with much Solicitude, what he muſt do to gain eternal Life.

He was full of theſe Diſpoſitions, when ſome Evangelical Miſſionaries coming to *Kirton* were by a particular Providence directed to his Father's Houſe. From them he learnt that the firſt Step to Salvation was to deny himſelf and follow *Jeſus Chriſt*; and it is very probable that they went on, and told him the moſt expeditious Way of quitting the World was to retire into a Monaſtery; for from that Time his Thoughts were bent on a Religious Life; and ſoon after he let his Father know his Inclination; who was ſtartled at the Propoſal, and employ'd all Means to divert him from it. But, falling ill, he began to reflect on his own Conduct in Regard to *Winfrid*, and apprehend he might offend God in oppoſing a true Vocation; upon which he put him into the Hands of a Friend

Friend, who was to conduct him to a neighbouring Monaſtery, which ſtood where we now ſee the City of *Exeter*. Our Saint was but ſeven Years old when he was placed there under the Care of the Abbot *Wolfrad*. Thoſe, who were entruſted with his Education in that Monaſtery, obſerving his excellent Genius, and ſtrong Inclination to Study, procured his Removal to *Nutſcelle*, a Religious Houſe in the Dioceſe of *Wincheſter*, where he would find better Opportunities of improving his Talent, and purſuing his Enquiries. *Winbert*, Abbot of that Monaſtery, was both an excellent Director in all Chriſtian Virtues, and an able Maſter of the Sciences; and our Saint made ſuch Progreſs both in Religion and Literature, that he was ſoon propoſed as a Model to the Community. After ſome Years ſpent in acquiring a large Stock of Learning, he was employ'd in teaching others; and ſeems to have been the moſt conſiderable Maſter in that Houſe. Thoſe, who ſtudied under Him, had no Need to remove to any other Place to finiſh what they had begun, for he gave them Leſſons in Grammer, Poetry, Rhetorick, and Philoſophy; and explain'd the Holy Scripture in the literal, moral, and myſtical Senſes. But his Example was as inſtructive as his Lectures, and while he form'd his Scholars to Learning by his Dictates, he encouraged them to the Practice of Virtue by his Life. His Superior ſeeing him thus qualified for the Prieſthood, obliged him to receive that Holy Order, when he was about thirty Years old. From that Time, he began to preach, and labour for the Salvation of his Neighbour; and gave the firſt Proofs of that Apoſtolical Zeal, which afterwards made ſuch glorious Conqueſts in a barbarous Part of the World. June 5

He lived known only in the neighbouring Monaſteries, and the Places where he had preached, 'till the following Affair drew him out to the View of the whole *Engliſh* Church. Several Biſhops met together in the Kingdom of the *Weſt Saxons* upon ſome important Matter, of which our Hiſtories have given us no particular Account; it was ſo preſſing, however, that the Prelates held their Synod before the Archbiſhop of *Canterbury*, their Metropolitan, could come to them. But, that he might not ſuſpect they had any Deſign to diminiſh, or overlook his Authority, they came to a Reſolution of deputing one who ſhould explain the Exigency of the late Poſture of Affairs, aſſure him of their Obedience, and give him an Account of what they had done. Their next Buſineſs was to find a proper Perſon to entruſt with this Commiſſion; upon which the Abbots, who aſſiſted at the Council, propoſed our Saint; and he was accordingly preſented to *Ina*, King of that Country, approved of, and ſent to *Canterbury*. He acquitted himſelf of this Charge with a Prudence, which engaged the Biſhops to call him to all their Councils from that Time. But

June 5. the Saint was ſo far from being fond of the Reputation his Conduct had acquired, that he reſolved to leave *England*, and labour for the Converſion of the Infidels.

The Abbot and Monks of *Nutſcelle* were too ſenſible of his Value to come into his Propoſal, without ſome Reluctance. But the great Purity of his Life, and the Manner in which he deſired to be employ'd in a foreign Miſſion convinced them that he was directed in his Choice by the Spirit of God; ſo that they not only gave him Leave, but allow'd him two of their Number to accompany and aſſiſt him in that great Work. His firſt Eſſay met with no other Succeſs than that of giving him an Opportunity of ſhewing his Patience, Courage and Fidelity to God. He arrived in *Friſeland* about the Year 716; but found that Country in the utmoſt Diſorder and Confuſion. It had belong'd to the Crown of *France*, but was at that Time in the Poſſeſſion of *Radbord*, who had eſtabliſhed Paganiſm in it, perſecuted the Chriſtians, and was at War with *Charles Martel*, Maire of the Palace of *Auſtraſia*. Our Saint, however, went to *Utrecht*, where he found the Infidel Prince, and made him a Tender of the Goſpel; but, finding the Happy Time of converting that Nation was not yet come, return'd to his Monaſtery in *England*.

He had not been many Months there when *Winbert* died, and left the Monks inconſolable, becauſe they thought it would be impoſſible to repair their Loſs. Our Saint too had his Share in this Affliction; but, ariſing above his Paſſions, he undertook to comfort his Brethren under that Calamity, and made them ſeveral forcible Exhortations to Perſeverance, and a Conformity to the Rule of their Order, and the Canons of the Church. He diſcover'd ſo much Zeal and Charity on this Occaſion that they deſired he would ſupply the Place of their deceaſed Father and Friend; but he either never accepted of that Poſt, or quitted it very ſoon; for he obtain'd Letters from *Daniel* Biſhop of *Wincheſter*, his Dioceſan, which recommended him to the Pope, and the Biſhops, Abbots, and Princes he ſhould find in his Way to *Rome*, where he arrived at the Beginning of 719. *Gregory* II, who then ſate in St. *Peter*'s Chair, gave him a handſome Reception, had ſeveral Conferences with him, and finding him full of Zeal, Piety, Wiſdom, and all the Vertues that compoſe the Character of an Apoſtolical Miſſionary, and every way qualified for the Work, diſmiſs'd him with a Commiſſion at large to preach the Goſpel to the Pagans, wherever he found them. Thus authorized our Saint went into *Lombardy*, where he was honourably receiv'd by King *Luitprand*. From thence he paſſed through *Bavaria*, and came to *Turinge*, where he began to execute the Commiſſion he had receiv'd from his Holineſs. That Country had been favour'd with the Light

Light of the Goſpel, and ſome of the moſt conſiderable Perſons had receiv'd and protected the Faith of Chriſt; but that glorious Light burnt now very dim, and ſeem'd almoſt extinguiſhed by the pernicious Maxims that had got footing among them, and corrupted them. The Saint's firſt Care was to gather the ſcatter'd Remains of Chriſtianity together, and form them into ſomewhat that had the Appearance of a Church; a Work which gave him no ſmall Employment; for the Clergy were groſly ignorant, and conſequently irregular and vicious. June 5.

In the mean Time the Death of *Rathbord* made a conſiderable Change in the Face of Affairs in his Dominions. Prince *Charles* was now Maſter of *Friſeland*, and thus their Country was open to the charitable Labours of Apoſtolical Miſſionaries.

As ſoon as our Saint heard this welcome News, he ſet out for that uncultivated Part of our Lord's Vineyard, join'd St. *Willebrord*, the Fouuder and firſt Biſhop of the Church of *Utrecht*, and labour'd three Years under his Direction in deſtroying Idolatry and propagating the Faith. Their united Endeavours ſucceeded ſo well, that in a ſhort Space of Time the Country was peopled with Chriſtians, and moſt of the Pagans Temples were converted into Churches, or demoliſhed to make Room for the Triumph of the Croſs. Our holy Miſſionary deſired no other Reward of his Labours than what the Apoſtles and firſt Preachers of Chriſtianity receiv'd, and ſeem'd to long for nothing ſo much as to be allow'd to lay down his Life for the Love of the God, he ſerved. In this View he wrote to an Abbeſs in *Kent* to ſend him the Lives of the Martyrs, that he might form himſelf by their Example, and learn of them how to behave himſelf, when called to profeſs the Name of Chriſt before the Enemies of his Religion.

Willebrord being now very old, thought he could not give his Flock a better Proof of his Affection and Concern for them than by appointing them our Saint their Paſtor; and therefore propoſed to conſecrate him and reſign his Charge into his Hands. After ſeveral Excuſes, which his Humility ſuggeſted to him, he at laſt told the Holy Biſhop, that his Miſſion lay chiefly in *Germany*, according to the Directions of the Holy See, and therefore begg'd he might be permitted to leave *Utrecht*, and employ himſelf there. *Willebrord* conſented to the Separation; *Winfrid* went to *Heſſe*, and ſtopt at a Place, which belong'd to two Brothers who bore the Name of Chriſtians, 'though they worſhipp'd Idols at the ſame Time. The holy Miſſionary, touched with Compaſſion for their Miſery and Blindneſs, undertook to inſtruct them in the Religion they pretended to profeſs, and prevail'd with them to quit thoſe Idolatrous Practices

June 5. which were deſtructive of the moſt eſſential Obligations of Chriſtianity. The Sincerity of their Converſion, and Zeal for the Service of God appear'd from their giving their Eſtate to their Apoſtle; who built a Monaſtery on it. He then went on toward *Saxony*, and converted and baptiz'd ſome thouſands of Infidels.

When our Saint had labour'd in this new Field with prodigious Succeſs about a Year, he diſpatched one of his Companions to *Rome* with an Account of what he had done; upon which *Gregory* II, who was ſtill in Poſſeſſion of the Holy See, ſent him a Letter deſiring him to repair to that City; this was enough for our obedient Miſſionary, who therefore ſet out for *Rome* with all poſſible Expedition. The holy Father treated him as his Character deſerved, gave him all Marks of Eſteem and Affection, and was reſolved not to let him return to his Labours without the Epiſcopal Character, that he might purſue them with more Authority, and to greater Advantage. He was conſecrated on the laſt of *November* 723, and, as ſome ſay, then took the Name of *Boniface*; 'though others date that Change on his firſt Journey to *Rome*.

Thus qualified for forming his new Church, he left *Rome*, well provided with ſuch Books as would be neceſſary for his Flock, or thoſe to whom he ſhould think fit to commit their Inſtruction. He brought ſix Letters from the Pope; one to *Charles Martel*; a ſecond to all Biſhops, Prieſts, Dukes, Counts, &c. a third to the Clergy and People under the Saint's immediate Direction; a fourth to the five Princes of *Thuringe*, and their Chriſtian Subjects; a fifth to the Pagans in their Dominions; and a ſixth to the whole Body of *Saxons*. The Purport of all which is to recommend *Boniface* to the Protection of the Chriſtian-Powers, and exhort the Pagans to hear him, and quit their Errors. Before he return'd to *Germany* he thought it proper to ſee Prince *Charles*, then in *France*; who, upon reading the Pope's Letter, gave him a large and hand. ſome Recommendation to all the Biſhops, Dukes, Counts, and other Perſons in Power, and then he went back to *Heſſe*; where he exerciſed all the Faculties of his Epiſcopal Character to the Advantage and Edification of his Church.

But all were not equally attentive to his charitable Inſtructions; for he had the Mortification to find ſome, who willingly embraced the Chriſtian Profeſſion, but would not be at the Pains to comply with the eſſential Obligations of that Religion; Men who were forward enough to acknowledge our Saviour, but could not think of doing the leaſt Violence to their own Inclinations and Paſſions. Others, ſtill more criminal, fell back into their former abominable Superſtitions, practiſed Idolatry publickly, conſulted the Flight of Birds, and

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gave into all the diabolical Exceſſes of Magick and Superſtition. One of the reigning Deluſions was a very tall Oak conſecrated to *Jupiter*, and called by his Name, to which they offer'd Sacrifice with great Solemnity. The moſt zealous of the new Converts adviſed him to fell the Tree, which he acoordingly order'd to be done. A great Number of Pagans flock'd to this Sight, imagining their Gods would aſſert the Honour of their Worſhip, and confound their Enemies. After ſome few Strokes of the Ax, the Tree ſplit into four Parts; which ſeem'd ſo extraordinary to the Barbarians, that they immediately own'd the Weakneſs of their pretended Deities, proclaim'd the Excellency of the Chriſtian Religion, and begg'd to be receiv'd to Baptiſm. The Saint employ'd the Timber in building a Chapel in Honour of the Prince of the Apoſtles; and then removed to *Thuringe*, where he now met with more Succeſs than when in that Country before. He found it no eaſy Matter however to reſtore the Purity of Faith and Manners among thoſe unhappy People. But his great Patience and Charity join'd to his ſtrong Arguments made Way for the Truth, which gain'd a glorious Victory in his Hands. Thoſe Churches, which had long lain neglected, were now open'd again, new ones built in ſeveral Places, and a Monaſtery founded at *Ordoſt.* June 5.

An humble Diffidence of himſelf, made him have frequent Recourſe to ſuch Perſons as he thought might be of any Service to him in his preſent difficult Station. Pope *Gregory*, and *Daniel* his old Dioceſan, were his moſt conſiderable Counſellors. But, indeed, he had more need of Aſſiſtance than Advice, and therefore by the Care of the Biſhop of *Wincheſter*, receiv'd large Supplies of Miſſionaries from this Iſland.

Pope *Gregory* III ſucceeded to the Holy See in 731, upon whoſe Acceſſion our Saint ſent proper Perſons to *Rome* to acquaint his Holineſs with the Succeſs of his Labours, teſtify his Obedience, and deſire the Reſolution of ſome Difficulties which occur'd in his Miſſion. That Pope not only anſwer'd the Meſſage by aſſuring him of the Communion and Friendſhip of the Holy See; but, as a Mark of his Reſpect for our holy Miſſionary, ſent him the *Pallium*, granted him the Title of Archbiſhop or Metropolitan of all *Germany*, and empower'd him to erect new Biſhopricks, where he ſhould judge neceſſary or convenient, according to the Progreſs of the Goſpel; but no Place was yet ſpecified for his See. When he had executed this Commiſſion with the utmoſt Fidelity and Exactneſs in *Heſſe*, and *Thuringe*, he made his Way into *Bavaria*, where he found both bad Chriſtians and open Idolaters. At his Return to the ordinary Scene of his Labours, he built ſeveral Monaſteries there, and then made a third Journey to *Rome* in 738. *Geegory* III, who had as much Affection

June 5. fection for *Boniface* as his Predeceſſor, felt an extraordinary Pleaſure at his appearing in that City, and detain'd him there the greateſt Part of that Year.

When *Boniface* left *Rome*, he went directly for *Bavaria*, upon the Invitation of *Odillo*, Duke of that Country, where his Buſineſs was to reform ſome Abuſes introduced by Perſons, who had never receiv'd holy Orders, and yet exerciſed the Functions of the Prieſthood, and even ſuch as were peculiar to the Epiſcopal Character, to the no ſmall Prejudice of the poor deluded People. *Bavaria* had then but one Biſhop; and our Saint, purſuant to his Commiſſion from *Rome*, erected three new Biſhopricks, one at *Saltzbourg*, a ſecond at *Freiſingen*, and a third at *Ratisbonne*; and thus all *Bavaria* was divided into four Dioceſes. This Regulation was ſoon after confirm'd by the Pope, who at the ſame Time thank'd God for the prodigious Succeſs of our Saint's Miniſtry, and deſired him not to confine himſelf to one Place; but carry the divine Meſſage into ſuch Parts of *Germany* as wanted the Light of the Goſpel; to which End he gave him all the Authority of a Legate of the Holy See, and exhorted him in Virtue of that Character, to do all that was neceſſary for the Propagation of the Faith, and the Advancement of Chriſtian Piety; which Advice the Saint complied with the reſt of his Days, and executed with a conſtant Vigilance and indefatigable Zeal. He eſtabliſhed three Biſhopricks; one at *Erford* for *Thuringe*; a ſecond at *Barabourg* for *Heſſe*, ſince tranſlated to *Paderborn* in *Weſtphalia*; and a third at *Wurtsburg* for *Franconia*. He erected a fourth at *Achſtat* in the Palatinate of *Bavaria*, in which he placed St. *Willebald*, the firſt Author of our Saint's Life, and Brother to St. *Walburg* of whom we have ſpoken *February* the twenty fifth.

Soon after theſe new Foundations, he conven'd all the Biſhops of *Germany*; we are not indeed told the Place of their meeting; but are aſſured that ſeveral very uſeful Regulations were made in that Aſſembly in Regard to the Clergy, Laity, and Monks. *Zachary*, who ſucceeded *Gregory* in the Year 741, approved of and confirm'd all our Saint had done in Relation to the new founded Church of *Germany*, and continued him in the Poſt of Apoſtolical Legate, during his own Life, knowing the Eccleſiaſtical Affairs of that Country could not be put into better Hands; at laſt the Saint's See was fix'd at *Mentz* by the joint Conſent of the Pope and the Quality of *France*, by which means he became Metropolitan over thirteen Biſhops. But all the Grandeur of that Title could not make him forget the beautiful Simplicity and Innocence which makes the moſt glorious Figure in the Life of an Eccleſiaſtick. He was conſulted one Day upon what was thought a difficult Point; and the Queſtion was whether it was lawful to make uſe of Wooden Chalices in the Celebration of the tremendous

tremendous Myſteries; to which he calmly replied "that formerly the Church June 5
"was happy in *Golden* Prieſts, who offer'd the Sacrifice of the Altar in Wood-
"en Chalices; but in his Time things were unhappily much alter'd, and
"*Wooden* Prieſts made Uſe of Golden Chalices."

While *Boniface* was fully employ'd in the Buſineſs of his Miniſtry, *Pepin* was declared King of *France*. It was that Prince's Ambition to be crown'd by the moſt holy Prelate he could find, and our Saint was pitched on to perform that Ceremony; which he did at *Soiſſons* in 752. The next Year his great Age, and many Infirmities lay ſo heavy on him that, with the Conſent of the new King, the Biſhops, Abbots, Clergy, and Gentry of his Dioceſe, he conſecrated *Lullus*, his Countryman, and faithful Diſciple, and placed him in the See of *Mentz*, When he had thus eaſed himſelf of the Charge, he recommended the Church of *Mentz* to the Care of the new Biſhop in very ſtrong Terms, deſired he would finiſh the Church at *Fuld* and ſee him buried in it, for his End was near. Having left theſe Orders, the Saint took Boat on the *Rhine*, and went to *Friſeland*, where he converted and baptis'd ſeveral Thouſands of the barbarous Natives, demoliſhed the Temples, and raiſed Churches on their Ruins. Having admitted ſo large a Number to the ſacred Font, he appointed a Day for confirming the new Chriſtians, and propoſed performing that Ceremony in the open Field in Conſideration of their vaſt Number. While he lay in a Tent near the River *Bourde*, where he deſign'd to adminiſter that Sacrament, the Pagans got Intelligence of it, and upon the Day appointed for the Solemnity pour'd down on him and the Companions of his Miſſion in a Manner that ſufficiently ſpoke their Deſign of maſſacring them. *Boniface*'s Servants were for repelling the Barbarians by Force of Arms; but the Saint oppoſed the Motion, told them, and his Clergy that the Moment he had long wiſhed for was now come, and exhorted his Aſſiſtants in the Miniſtry to prepare themſelves for Martyrdom. While he was thus employ'd the Pagans ruſhed in upon him, and kill'd him and fifty two of his Companions and Attendants. Their Martyrdom is dated on the fifth of *June* 755. Thus died the glorious Apoſtle of *Germany*, the Honour of our Country, and the Age in which he lived. St. *Cuthbert*, with whom he maintain'd a conſtant Correſpondence was Archbiſhop of *Canterbury* at that Time, and employ'd his Metropolitan Authority ſoon after his Death in eſtabliſhing his Feſtival in this Iſland, once the Mother and Nurſe of Saints. The *Engliſh* Church was follow'd by others, 'till his Veneration in a few Years became generally eſtabliſhed in the *Weſt*.

The

June 6.

The VI Day.

St. Norbert *Archbiſhop of* Magdebourg.

Norbert was born in the Year 1080, at *Santen* a ſmall Town in the Dutchy of *Cleves* and *Circle* of *Weſtphalia*. His Rank in the World, which was very conſiderable, and ſeveral excellent Qualifications both of Body and Mind, recommended him moſt powerfully to the Eſteem of all who converſed with him. Upon being made a Prebendary of the Church of *Santen* he took the Order of Subdeacon, but could not then be prevail'd with to take the higher Orders, which he fear'd would prove a Reſtraint to him. He ſpent ſome Time at the Court of *Frederick* Archbiſhop of *Cologn*, and then removed to that of the Emperor *Henry* IV. But was all this while ſo far from an Eccleſiaſtical Spirit, that he gave a free Looſe to all his Paſſions, look'd on the World to come as a Fable invented to amuſe Mankind, and ſully the Enjoyments of Life, and ſeem'd reſolved to have his Share of Pleaſure while he was capable of reliſhing it.

Theſe were his Diſpoſitions 'till he was above thirty Years old. He was in the Midſt of all his Pride and Vanity, well mounted, attended by only one Servant, and diverting himſelf in a pleaſant Meadow, when he was overtaken by a violent Storm accompanied with terrible Thunder and Lightening. His Servant, alarm'd at the Danger, conjur'd him not to go on; and *Norbert*, finding himſelf at a great Diſtance from any Shelter, was full of Perplexity and Fear. He was going on, however, when a Clap of Thunder fell juſt at his Horſe's Feet, burnt the Graſs, and cleft the Earth. The poor Beaſt, thus affrighted, threw his Rider, who lay like one dead for near an Hour. At laſt coming to himſelf he addreſs'd himſelf to the Almighty like a ſecond *Saul*, and in the Bitterneſs of his Heart, aſked, "*Lord, what would you have me do?* Upon which the Divine Grace ſuggeſted this Reply, *Leave Evil, and do Good; ſeek for Peace and purſue it.* Being thus ſtopp'd, like the great Apoſtle of the Gentiles and humbled in the Full Career of his Paſſions, he was reſolved to follow the Example of that illuſtrious Convert. His firſt Step to Newneſs of Life was quitting the Scene of his Extravagances, that School of Vice, the Court, and reſiding at *Santen*, where, as we have already ſaid, he had a Benefice. The Fire of divine Love, thus kindled in his Heart, gain'd Strength every day by freſh Supplies of Grace. He did not yet think it proper to make any Alteration in his Exteriour, and therefore continued to dreſs as uſual, but wore a Hair Shirt

Act. 19, 6
Pſ. 33. 15.

next

next his Skin. He apprehended that any conſiderable Change in his outward Conduct might but endanger his Converſion, by expoſing him to the Ridicule and Solicitations of his former Companions; and therefore confined himſelf to ſuch penitential Exerciſes, as might be perform'd without drawing the Eyes of the World upon him. He led a Life of Silence and Retirement at *Santen*; which place he left ſome Times to make a Viſit to *Conon*, a Holy Abbot near *Cologn*. The Grace of God, ſeconded by *Conon's* good Inſtructions, and improved by ſuch penitential Exerciſes as that holy Man preſcribed our Convert, diſpoſed him by Degrees to retrench all Superfluities in his Dreſs, Table, and Furniture, and inſpired him at laſt with a Reſolution of leaving the World entirely and devoting himſelf ſolely to the Service of God. June 6

When he had thus ſpent almoſt two Years, the Time of his breaking with the World came. To put his Deſign in Execution the more effectually, he went to *Cologn*, and deſired the Archbiſhop would admit him to be ordain'd among his Clergy. That Prelate, ſurprized at the Change, and looking on this Motion as the Work of God, was very forward to grant him what he now aſked, and had ſo often refuſed before out of a Libertine Diſpoſition. *Norbert*, having ſucceeded in his firſt Demand, made a farther Petition, and deſired to receive the Order of Deacon and that of Prieſt on the ſame Day. The Archbiſhop was ſtartled at this Demand, apprehending it to be the Reſult of an indiſcreet Zeal, and an Ignorance of the Canons. But, upon hearing his Confeſſion, he thought a Caſe ſo extraordinary as his might privilege a Diſpenſation, and complied with his Requeſt. At the Time of his Ordination he appear'd in a Lambſkin Caſſock tied with a Cord, and thus publiſhed to the whole World that he renounced all the Vanities of this Life, when he engaged in the Service of the Altar. After his Ordination he retired to *Conon* his former Guide, under whoſe Direction he ſtaid ſix Weeks, to learn the Ceremonies of the Church, prepare himſelf for the Exerciſe of his Functions, and fix his Principles for the Conduct of his whole Life. He ſpent that Time in Prayers, Tears, and Faſting; and then return'd to *Santen*. The Chapter inviting him to ſing High Maſs in their Church, of which he was a Member, he accepted of their Invitation, and after the Goſpel mounted the Pulpit, where he made them a Diſcourſe on the Vanity of this World, the Shortneſs of Life, and the Inſufficiency of all created Beings to make Man truly happy; and inveigh'd ſtrenuouſly againſt ſuch Vices as he knew his Collegues guilty of to the great Scandal of the Church. A Chapter was held the next Day, when *Norbert* exerted his Zeal a ſecond Time, laid open the Irregularities of the Canons, and preſs'd a Reformation ſo vigorouſly, that ſeveral gave a ſufficient Proof of the

June 6. Force of his Exhortations by an entire Change of Life. There were ſtill ſome, who could not bear this Apoſtolical Liberty, but inſulted, abuſed, and ridiculed him; while others, more regularly malicious, complain'd of him to the Pope's Legate as an Innovator, a Hypocrite, and one who concealed moſt Pernicious Deſigns under the ſpecious Appearance of Zeal for the Reformation of Manners. He found it no hard Matter to bear the Outrages and ill Uſage of his rude Enemies, when he reflected on his paſt Sins and Diſorders, which he was convinced deſerved that Treatment. But the Accuſations of Hypocriſy, and an affected Singularity were not to be paſs'd over ſo ſlighty, and therefore he went to a Synod held at *Fritzlar* in *Heſſe* in the Year 1118, where he defended himſelf before the Pope's Legate, and the Biſhops who compoſed that Aſſembly.

From that Time *Norbert* was indefatigable in the Miniſtry of the Word; but had not the Satisfaction of ſeeing a Succeſs anſwerable to his Intentions and Deſires; for Calumny ſtill purſued him, and defeated his Endeavours. Convinced that the Divine Providence had deſtin'd his charitable Labours to ſome other Place, he went to the Archbiſhop of *Cologn*, and reſign'd all his Benefices, which were very conſiderable. He ſold his Eſtate, and Goods; gave the Money to the Poor, reſerving only ten Marks of Silver, a Mule, and ſuch things as were barely neceſſary for the Service of the Altar. Thus diveſted of all that could engage his Stay in his own Country, he ſet out for St. *Giles*'s in *Languedoc*, where Pope *Gelaſius* II was at that Time. He threw himſelf at his Holineſs's Feet in the Spirit of Penance, made a general Confeſſion of his whole Life; and, being now ſenſible of the Irregularity of his Ordination, offer'd to make any Satisfaction for that uncanonical Proceeding, and obtain'd Abſolution. The Pope, pleaſed with his Humility, would have engaged him to ſtay with him; but our Convert, who knew but too well the Dangers of a Court, begg'd to be excuſed that Proof of his Obedience, and declared he was ready to paſs the Remainder of his Life in Penance and Preaching with his Holineſs's Permiſſion. *Gelaſius*, ſeeing his Zeal and Reſolution, and knowing how much he had ſuffer'd at home upon that Account, granted him a Permiſſion at large to preach the Goſpel, where he judged proper, and, that no Cavils might obſtruct the Execution of his Apoſtolical Miniſtry, he drew up his Faculties into a Bull.

The Saint thus furniſhed with a Power of purſuing his Inclinations, began to preſs the ſevere Rules of Penance in ſeveral Provinces of *France*. 'Though his Eloquence might be ſtrong and perſuaſive, his Example was irreſiſtible. It was now the Depth of Winter, and yet he walk'd barefoot through the Snow; and,

and, inflamed with the Love of God, and an ardent Deſire of promoting his Glory ſeem'd inſenſible to the Rigours of the Seaſon. His whole Life was now a perpetual Lent; he never took his Meal 'till the Evening, except on Sundays; and even Fiſh and Wine were very ſeldom allow'd to make any Part of it. 'Till he came to *Orleans* he had been accompanied only by two Laymen; but, paſſing through that City, he was join'd by a Subdeacon, who deſired to ſhare his Labours and aſſiſt his Miſſion. Thus reinforced he went into *Haynault*, and ſtopt at *Valenciennes*. He reached that Town the day before Palm Sunday in the Year 1119, and open'd his Miſſion there the next Day with a Sermon. His Auditors were ſo well ſatisfied with, and edified at his Inſtructions, that they begg'd he would ſpend ſome Time among them, and allow himſelf a little Repoſe. He was unwilling to accept of their Offer, but was obliged to it by the Sickneſs of his three Companions, who all died there. While *Norbert* was at *Valenciennes*, *Burchard* Biſhop of *Cambray* came to that City; he had been acquainted with the Saint at the Emperor's Court, and was ſo ſenſibly affected at the different Figure he made at preſent, that he burſt out into Tears. *Hugh*, one of that Prelate's Clergy, who attended his Perſon at that Time, obſerving ſomething very extraordinary in their firſt Interview, had the Curioſity to enquire into the Hiſtory of our Saint; and was ſo ſtruck with the Circumſtances of his Converſion, that he quitted his Biſhop, with all his Hopes and Proſpects in this World, and reſolved to accompany *Norbert* in his Apoſtolical Labours. The Saint was thankful to the Divine Providence that had thus comforted him under his Loſs, and heard the Prayers he had offer'd up for a Companion; and they left *Valenciennes* together in the Month of *June* 1119. June 6

Norbert, thus encouraged in his Undertaking, and aſſiſted by his new fellow Labourer, preached Penance in ſeveral Towns and Villages in *Haynault*, *Brabant*, and the Territories of *Liege*. The People crouded to hear him, wherever he went; and his Sermons, enforced and illuſtrated by an exemplary and truly Evangelical Life, procured the Converſion of great Numbers, reconciled Differences, and occaſion'd the Reſtitution of illgotten Goods.

While he was employ'd in this great and glorious Work, *Caliſtus* the II ſucceeded *Gelaſius* in the See of *Rome*; being inform'd that the new Pope deſign'd to hold a numerous Council at *Rheims* in *October*, he went to that City, where he was very well receiv'd by the Biſhops and Abbots, who compoſed that Aſſembly. They were no leſs charm'd with the Force of his Diſcourſes, the Prudence and Wiſdom of his Anſwers, than amazed at the Severity of his Penance, which ſome adviſed him to moderate; but to no Purpoſe. He was introduced to the Pope by *Bartholomew* Biſhop of *Laon*, and obtain'd a freſh

June 6. Grant of all his Predeceſſor had done in his Favour. That Prelate, conſidering of what Service ſo extraordinary a Penitent might be to his Church, deſired the Pope would allow him the Enjoyment of that valuable Treaſure; to which his Holineſs eaſily conſented, eſpecially when he was told that Prelate's Deſign was to put him in Poſſeſſion of St. *Martin*'s Church at *Laon*, and employ him in reforming the Regular Canons, who officiated in it. *Norbert* begg'd heartily to be excuſed; but the Pope laid his Commands on him; and obliged him to accept of that Poſt; but ſtill it was upon Condition that the Canons ſhould conform to his Way of living. Upon his Entrance on his Charge, he let them know they were for the future to deſpiſe the World, embrace ſtrict Poverty, bear Injuries and Affronts, ſuffer Hunger, Thirſt, and ſeveral other Inconveniencies, if they would be under his Direction. Affrighted at the very Propoſal of theſe Terms, they declared they would not ſubmit to ſuch a Superiour; and thus the Saint was releaſed from the Engagement.

He ſeem'd now bent on returning to his own Country; but the Biſhop of *Laon* prevail'd with him to paſs the reſt of the Winter with him, and made it his whole Study to repair the Damages our Saint's Conſtitution had ſuffer'd from his corporal Auſterities and the Rigour of the Seaſon. He did all in his Power to engage his Stay in his Dioceſe; and, perceiving his Inclinations ran ſtrongly to Solitude, he gave him the Choice of ſeveral Places, where he might have free Leave to ſettle, build a Houſe for the Reception of his Diſciples, and, if he pleaſed, found a new Order according to his own penitential Diſpoſitions. Importuned by that Prelate, and ſeveral others of diſtinguiſh'd Piety, and the firſt Quality, at laſt he pitched on a loneſome Valley called in the Language of that Country *Premontré*, in the Foreſt of *Coucy*; where he found the Remains of a ſmall Chapel, which bore the Name of St. *John*, but ſtood in ſo barren a Soil that the Monks of St. *Vincent of Laon*, to whom it belong'd, abandon'd it as ſcarce worth holding. The Biſhop, who attended him thither, at his Requeſt left him to paſs the Night in that Chapel; and, when he return'd to him the next Morning, deſired to know his Reſolution. The Saint told him he was determin'd to ſettle there, if God gave a Bleſſing to his Endeavours, and ſent him ſome Companions. *Bartholomew* gave into the Propoſal with Joy, treated with the Abbot of St. *Vincent*'s about an Exchange for the Land, and ſettled it on our Saint and his Companion for the aforeſaid Uſe.

Norbert went as far as *Brabant* in Queſt of Perſons to inhabit his Deſart; and by Paſſion Week he was at the Head of no leſs than thirteen; which Number ſoon encreaſed to forty, who were all profeſs'd, according to the Rule of St. *Auguſtin* on *Chriſtmas* Day 1121. Their Habit was directed by the

Biſhop

Biſhop of *Laon*, and is the ſame the *Norbertins* wear at this Day. The Order was ſoon ſpread over ſeveral Parts of *Europe*; but no Foundation was more glorious to our Saint than that of St. *Michael*'s at *Antwerp*. That Town was then in the Dioceſe of *Cambray*, and conſiſted but of one Pariſh; which had been in ſuch indifferent Hands for ſome Years, that the People, 'though otherwiſe blind and ignorant enough, complain'd loudly of the Diſorderly Life of their Paſtor. *Tancklin*, a bold and eloquent Heretick, took his Advantage of this unhappy State of the Church at *Antwerp*, and made great Havock in the abandon'd Flock. He aſſerted that the Inſtitution of the Prieſthood was an idle Fiction, and that the Euchariſt was of no Service to Salvation. He declaimed as loudly againſt the other Sacraments, and had ſucceeded ſo far as to draw 3,000 Perſons after him, who believed him a great Prophet, and were ready to lay down their Lives for him. June 6

After he had ſpread the Corruption of his abominable Doctrine in ſeveral Parts of the Dioceſes of *Utrecht*, *Cambray*, and the adjacent Churches, he was kill'd in the Year 1115; but left ſeveral Diſciples bchind him, who infected the Country with their blaſphemous Tenets and corrupt Practices. The Canons of *Antwerp* addreſs'd themſelves to *Burchard* their Biſhop, and begg'd he wou'd take ſome Meaſures for remedying the Diſorders which reign'd among them. That Prelate, who knew the Sanctity and Apoſtolical Courage of *Norbert*, adviſed them to call him in to their Aſſiſtance; and accordingly a Deputation was ſent to the Saint, who remembring he had engaged himſelf to ſerve his Neighbour and promote the Honour of God, as often as it was in his Power, cheerfully accepted of this Opportunity of exerting his Zeal. When he removed to *Antwerp* he carried with him a ſelect Body of his Canons, who labour'd with ſo much Vigour and Succeſs, that a conſiderable Number of the deluded People were undeceived and converted. The Clergy of *Antwerp*, were ſo well ſatisfied with their Proceeding that they ſettled St. *Michael*'s Church with it's Revenue on our Saint and his Companions, and removed to *Nôtre Dame*, now the Cathedral of that City. This Donation was confirm'd by the Biſhop's Letters bearing Date 1124. The Security of this new Eſtabliſhment did not lull him into Lazineſs, and Inactivity; for he ſtill continued to inſtruct the People in the Myſteries of our Holy Religion, the Neceſſity of the Sacraments, and the Obligations of Chriſtians. But the moſt viſible Proof of the Succeſs that attended his Miniſtry was the Reverence that People began now to pay the Bleſſed Sacrament, which had been long baniſhed from their Altars.

When

June 6. When he had put Matters in pretty good Order at *Antwerp*, he went back to his firſt Settlement, where he found his Family increaſe ſo much that he had ſcarce Leiſure to think of any thing but how to provide new Houſes for their Reception. Conſidering this would be a uſeleſs Labour without the Approbation of the Holy See, he undertook a Journey to *Rome* in 1125, where Pope *Honorious* II receiv'd him with all poſſible Marks of Reſpect and Affection, and granted all he deſired; as appears from a Bull dated in the *February* following, which mentions ten Houſes of the Order already founded, beſide the original Houſe at *Premontré*.

At his Return to *Premontré* he put the Abbey of St. *Martin*'s at *Laon* under his Rule; for the Canons, with the Conſent of their Abbot, had own'd him their Superior before he went to *Rome*, 'though they had refuſed to ſubmit ſix or ſeven Years before; and the Abbey of *Viviers* in the Dioceſe of *Soiſſons* made the ſame Step. In the mean Time there was a Treaty of Marriage on foot between the Count of *Champagne* and *Matilda*, Niece to the Biſhop of *Ratisbonne*. As that Nobleman did nothing without the Advice and Direction of our Saint, he deſired he would go with him into *Germany*, and do what he could to forward the Match. When he came to *Spires*, where *Lotharius* then King of the *Romans*, afterwards Emperor, kept his Court, the Deputies from the Church of *Magdebourg* were ſoliciting that Prince for an Archbiſhop in the Room of *Roger*, who died the Year before. Three Perſons were propoſed, of which *Norbert* was one. *Lotharius* had his Eye on the Saint, which he told the Pope's Legate, Cardinal *Gerard*, who afterwards ſate in St. *Peter*'s Chair, and bore the Name of *Lucius* III. That Prelate approved of the Royal Nomination; and indeed *Norbert* was the only Perſon not pleaſed with it. Upon which the Legate employ'd all the Authority of his Character to oblige him to comply; and the Deputies of *Magdebourg* took him along with them to that City, where he was conſecrated.

'Though he was now raiſed to one of the moſt conſiderable Biſhopricks in *Germany*, his Humility and the Auſterity of his Life were ſtill the ſame, as he had practiſed in a Cloiſter; by the united Force of his Epiſcopal Authority and irreproachable Conduct he made a conſiderable Reformation both in the Clergy and Laity of his Dioceſe; and recover'd Part of the Revenues of his Church, which had been uſurped by the Nobility, or alienated by his Predeceſſors. But his Clergy gave him moſt Trouble; for he found it no eaſy Taſk to oblige them to Celebacy, after the long Liberty the Corruption of the Age had encouraged. An Archdeacon, who was always near his Perſon, ſeeing himſelf reduced to a Neceſſity of quitting a Woman who lived with him,

or

or loſing his Benefices, hired a Villain to aſſaſſinate the Saint in his Confeſſional on *Maundy Thurſday*. His Hiſtorian tells us he had ſome Apprehenſion of the Deſign, which he ſuppoſes the Reſult of a divine Notice; and when the Ruffian offer'd himſelf to Confeſſion, he order'd him to be ſearched, and the Dagger with which he propoſed to execute his bloody Commiſſion was found upon him. This was not the only Attempt upon the holy Prelate's Life; nor was it poſſible for him to enjoy Peace, while he declared open War againſt the Vices and Paſſions of thoſe under his Care. But neither theſe Dangers, nor the repeated and groſs Inſults he receiv'd could diſcourage a Man, who was always ready to lay down his Life in Defence of Truth and Juſtice. His Patience and unſhaken Courage, however, overcame much the greateſt Part of the Difficulties, he had to ſtruggle with in about three Years; after which Time he enjoy'd as much Eaſe as allow'd him to viſit his Dioceſe, and make ſeveral uſeful Regulations in his Flock. June 6

'Though the Cares of his Epiſcopal Office were ſufficient to engroſs and employ any Man, he always found Time to conſult the Good of his Order, and provide for it's Neceſſities. He placed his firſt Diſciple *Hugh* at the Head of his Religious at *Premontré*; and directed the Calling a general Chapter, which conſiſted of ſix Abbots of the Order, who decreed the ſame ſhould be done once a Year; the Progreſs of this new Eſtabliſhment was ſo great that the fourth Chapter conſiſted of eighteen Abbots. He ſent for ſeveral of his Order from *France*, and employ'd them as evangelical Miſſionaries in ſeveral Parts of *Germany*; where they ſoon grew conſiderable.

But his Concern for his own Dioceſe and the Propagation of his Order did not hinder him from intereſting himſelf in all that regarded the whole Church. It was then unhappily torn aſunder by *Peter* of *Leo*, who called himſelf *Anacletus* II, and oppoſed *Innocent* the ſecond, duely elected upon the Death of *Honorious* II. 'Though the *Antipope*, when Legate in *France*, had been very kind to our Saint's Religious Family, and was own'd by the *Romans*, the *Milaneſe*, the King of *Sicily*, and the Duke of *Guienne*, *Norbert* declared loudly againſt his Pretenſions, and went vigorouſly to work for eſtabliſhing the true Pope's Authority in *Germany*. In this View he aſſiſted at the Council of *Rheims*, in 1131, in which *Innocent*'s Title was acknowledged, and *Anacletus* condemn'd.

At his Return from that venerable Aſſembly, he ſeem'd reſolved to devote the Remainder of his Days, entirely to the Care of his Flock. But *Lotharius*, who aſſerted the Pope's Right ſtrenuouſly, and put him in Poſſeſſion of the *Lateran* Church in the Year 1133, carried our holy Biſhop with him to *Rome*, when

June 6. when he went on that Expedition. During his Stay in that City, the Saint was very active in endeavouring to reduce the Schismatical Party. At his Return to *Magdebourg* he fell ill, and, after four Month's Sickness was favour'd with a happy Death, on the sixth of *June* 1134, the Day on which the Church honours his Memory. His Body remain'd at *Magdebourg* 'till that Town fell into the Hands of the *Lutherans*, upon which the Emperor *Ferdinand* II removed it to *Prague* in *Bohemia*, where it is at this Day venerated according to the Practice of the Catholick Church. He was canoniz'd by Pope *Gregory* XIII in 1582.

St. Philip the Deacon.

AFTER the Descent of the Holy Ghost and the first Sermons of St. *Peter*, the Number of the Faithful was so much encreased that the Apostles,
Act. 6. resolved to pursue the Ministry of the Word; and yet, not willing to see the Poor neglected, thought it proper to employ others in attending such as had a Claim to the Charity of those first Christians, that they might have no Avocation from the essential Duties of their Mission. Upon which they assembled the Disciples, and proposed the Choice of seven Men of known Probity, full of the Spirit of God, and Wisdom, whom they might engage in the Care of the indigent. The Infant Church gave into the Proposal, and elected such as they thought well qualified for that Office. Our Saint is mention'd the second in that Catalogue, a Person of an unexceptionable Character, and, according to S. *Isidore* of *Pelusium*, a Native of *Cesarea* in *Palestine*. These new Ministers are in Scripture and primitive Antiquity called *the seven*; which is the Original of the Deacon's Order. They were not long confin'd to what seem'd to give Birth to the Institution, but were entrusted with preaching the Gospel. *Philip* was so excellent in that Way that he acquired the Title of Evangelist, by which the Author of the *Acts of the Apostles* distinguishes him; and which indeed was his due in a particular Manner, who carried the Light of the Gospel first among the *Samaritans*; of which the Scripture gives us this Account. After the
Act. 8. Martyrdom of St. *Stephen*, the Christians being dispersed into several Places, St. *Philip* went, and preached in *Samaria*. His Discourses receiv'd an additional Force from such Miracles as it pleased God to perform by his Hands in Confirmation of the Doctrine he deliver'd. The Relief of possess'd Persons, and Cure of several who were afflicted with grievous Distempers pleaded so strongly in Favour of the Religion he endeavour'd to recommend, that great Numbers were converted to the Faith, and receiv'd Baptism. *Simon*

Simon, commonly known by the Title of the Magician, was a Witneſs of this extraordinary Progreſs of the Goſpel; apprehending that the Miracles wrought by St. *Philip* would eclipſe his infernal Operations, he pretended to be convinced of the Excellency of Chriſtianity, and was baptized by that holy Deacon. The Apoſtles then at *Jeruſalem*, hearing of St. *Philip*'s Succeſs in the Miniſtry, ſent two of their Number, *Peter* and *John*, by whoſe Hands the Holy Ghoſt deſcended on the new Converts, a Privilege reſerved to the Apoſtles and their Succeſſors the Biſhops. *Simon* the Magician ſeeing the Apoſtles confer the holy Ghoſt by Impoſition of Hands, offer'd them Money for the ſame Privilege, which St. *Peter* rejected with Indignation, and threaten'd him with the Divine Vengeance, if he did not repent of his Crime. June 6

Our Saint was probably ſtill at *Samaria*, when an Angel appear'd to him and order'd him to go ſouthward to a Road that lead from *Jeruſalm* to *Gaza*. The Saint obey'd with a Readineſs that ſpoke him a true Miniſter of the Goſpel; and there he found an *Ethiopian* Eunuch, one of the firſt Men at Queen *Candace*'s Court, and her high Treaſurer, who left his Buſineſs and his Country and had been at *Jeruſalem* to worſhip. He was now on his Way home, and reading the Propheſy of *Iſaia*, as he ſate in his Chariot, ſuch was his Affection to the ſacred Writings. He read them, and meditated on their venerable Obſcurity with the Reſpect due to the Word of God. *Philip* was order'd by the Spirit of God to go up to the Chariot; which he did; and heard him read that Paſſage in *Iſaia*, where the Prophet foretells the Paſſion of our Saviour; upon which he took Occaſion to aſk him whether he underſtood what he read. The Eunuch, was ſo far from being offended at that Liberty, that he own'd his Ignorance with much Modeſty and Simplicity, declared he thought it impoſſible to comprehend the Meaning of that Paſſage without the Aſſiſtance of an Expoſitor, and deſired he would come into the Chariot, and let him into the Prophet's Meaning. This gave our Saint an Opportunity of preaching *Jeſus Chriſt* and inſtructing the happy Stranger in all that was neceſſary for enlightning his Mind or regulating his Conduct; which we may ſuppoſe was no hard Taſk, conſidering he had already been converſant with the Prophetical Writings, and was full of the Fear of God. There was no need of Miracles to convince him, who read the Holy Scripture with due Attention, and with a ſincere Deſire of learning his Duty; ſo that as they went on together, and came to ſome Water, the Eunuch obſerved to his Maſter that here was the Matter of Baptiſm, and deſired to know, whether he might not then be admitted to that Sacrament. To which *Philip* replied he might, provided he believed with all his Heart. c. 53: v. 7

June 7 The Eunuch made a ſhort Profeſſion of his Faith, in *Jeſus Chriſt*, whom he own'd to be the Son of God, and at the ſame Time order'd his Chariot to ſtand ſtill. The holy Deacon and his Pupil got out, and went into the Water, where that great Work was done immmediately.

Upon their leaving the Water, the Spirit of the Lord convey'd *Philip* away, and the Eunuch ſaw him no more; but purſued his Journey full of Joy at the Favour he had receiv'd, and became a powerful Preacher of the Goſpel. St. *Jerom* calls him the Apoſtle of *Ethiopia*; and the *Abyſſins* at this Day affirm that Country receiv'd it's firſt Chriſtianity by the Miniſtry of that Eunuch. *Philip* having thus executed the Divine Commiſſion was by the Spirit convey'd to the Place where God had fix't his next Miſſion; which was *Azotus*, a Town belonging to the ancient *Philiſtines*, lying North of *Gaza*. After ſome Stay there, he publiſh'd the Goſpel in all the Towns in his Way to *Cæſarea*, the Place of his ordinary Reſidence, and accordingly we find him living in that City twenty four Years afterward; for when St. *Paul* came thither in the Year 58, he and his Companions ſpent ſome Days at his Houſe there. The Actions of the latter Part of his Life are not come to our Hands; nor have we any Certainty about the Time, and Place of his Death.

The *Greek* Church celebrates the Memory of St. *Philip* on the eleventh of *October*, but his Name occurs on the ſixth of *June* in the *Roman* Martyrologe.

The VII Day.

St. Paul, Biſhop of *Conſtantinople*, Martyr.

THE holy Biſhop, whoſe Life we write this Day, was born at *Theſſalonica* in *Macedonia* about the Beginning of the fourth Age, and ſeems to have been educated at *Conſtantinople* from his Youth, and engaged early among the Clergy of that City. He was raiſed to the Prieſthood by *Alexander*, who ſucceeded *Metophanes* in that See. *Alexander* died about the Year 340. While that Prelate lived, the Catholicks enjoy'd Peace at *Conſtantinople*, and were an overmatch for the *Arians*. But upon his Deceaſe thoſe Hereticks began to make Head againſt the Orthodox; and, imagining it now in their Power to place one of their own Party in the Epiſcopal Chair, their Eyes were fix't on *Macedonius*, while all the hopes of the Catholicks ſeem'd to depend on their ſeeing our Saint ſucceed to that Poſt.

Alexander

Alexander was not unacquainted with the Deſigns of the Hereticks, which were but too viſible in his Life Time; and, when he was at the Point of Death, being conſulted by his Clergy about the Choice of a Succeſſor, he told them, if they were diſpoſed to chuſe a Man of an exemplary Life, and unexceptionable Character, and capable of inſtructing the People, *Paul* was their Man, who, 'though young, had all the Prudence and Gravity of a more advanced Age. But, if they had rather have a Perſon of a well compoſed Exteriour, acquainted with wordly Affairs, and proper for the Converſation of a Court, *Macedonius* had all thoſe Qualifications. He was a Deacon in the Church of *Conſtantinople*, in which Office he had ſpent many Years, and gain'd great Experience; and the dying Prelate did both him and our Saint Juſtice in drawing their different Characters. The *Arians* however with their uſual Diſengenouſneſs gave out that *Alexander* had beſtow'd large Commendations on the Sanctity of *Macedonius*, and only allow'd *Paul* the Reputation of Eloquence, and a Capacity for Buſineſs. It is true, he was Maſter of the Art of ſpeaking and perſuading; but the Sequel of his Life and Sufferings ſufficiently evinced the Abſurdity of their making him a Man formed for the Affairs of the World. After ſome Struggle, the Catholicks carried their Point, and our Saint was conſecrated in the Church that bore the Name of *Peace*, which at firſt was an inconſiderable Building, but had been beautified and adorn'd by *Conſtantine*, and was afterwards added to St. *Sophia*'s. June 7.

Macedonius, who was paſſionately deſirous of governing the Church of *Conſtantinople*, advanced ſeveral Calumnies againſt the new Biſhop, and was bold enough to attack his Morals. But, there being no Probability in what he urged, he was obliged to drop the Charge; and made up his Matters ſo well with our Saint that he was ſoon after ordain'd Prieſt, and employ'd in the Service of the Church of *Conſtantinople*. *Euſebius* of *Nicomedia* could not bear to ſee the Accuſation fall to the Ground; The See of *Conſtantinople* was the Object of his Ambition; and 'though he had been already tranſlated from *Berytus*, contrary to the Canons, nothing but the Biſhoprick of *Conſtantinople* could ſatisfy him. To make his Way to that Dignity, he revived the Charge againſt the holy Biſhop, which conſiſted of two Heads; 1. That *Paul* had led a diſorderly Life before his Conſecration; 2. That he had been placed in the See of *Conſtantinople* without the Conſent of the Biſhops of *Nicomedia* and *Heraclea*, two Metropolitans, who ought to have been conſulted on that Occaſion. Theſe Articles would have been too weak to diſturb our Saint, had not *Euſebius* taken Care to ſupport them by the Authority of the Emperor. *Paul* had been choſen during the Abſence of *Conſtantius*, which was repreſented to that Prince as a Con-

June 7. tempt of his Imperial Dignity, or at leaſt a criminal Neglect. This Inſinuation ſucceeded as the Party could wiſh; and at his Return, the Emperor let him know he had incurr'd his Royal Indignation, was unworthy of the Poſt he fill'd, and muſt not expect to remain in quiet Poſſeſſion of his new Dignity. He then called together a ſufficient Number of Heretical Prelates, who depoſed our Saint, and placed *Euſebius* in his Room. Thus the Church of *Conſtantinople* came entirely in the Hands of the *Arians*, who kept their Ground there for Years together.

Paul being thus render'd uſeleſs to his Flock, and not able to depend on any Security in the Eaſt, where *Arianiſm* triumphed under the Emperor's Protection, retired to *Conſtans*'s Dominions. We are told he went to *Treves*, where he found that Prince, from whom he hoped for Favour and Aſſiſtance. The Weſtern Prelates, eſpecially thoſe of *Gaul*, upon hearing his Story at large made no Difficulty of holding Communion with him, and St. *Maximin* Biſhop of *Treves* was the firſt who ſet them the Example. After a ſhort Stay in that City he went to *Rome*, where he found St. *Athanaſius* and ſome other injured Biſhops, and aſſiſted at a Council held there in 341 by Pope *Julius*. *Socrates* and *Sozomen*, two ancient Hiſtorians, who flouriſhed about the Middle of the fifth Century, tell us that *Julius*, by Vertue of his Authority in the Church ſent back our Saint, and the other depoſed Prelates with Letters to the Eaſtern Biſhops requiring them to reſtore them to their Reſpective Sees. *Paul* went back to *Conſtantinople*, but could not recover his See 'till the Death of the Uſurper made Way for him. This happen'd in the Year 342, and gave the Catholicks freſh Courage, who immediately reinſtated our Saint in his Right. But the *Arians* were ſtill too powerful in the Imperial City, and headed by *Theognis* of *Nice*, and *Theodore* of *Heraclea*, made a ſchiſmatical Ordination, and conſtituted *Macedonius* their Biſhop, who had declared for their Sentiments in Order to qualify himſelf; and now both Sides were ſo warm in Defence of their Biſhop, that the Conteſt aroſe to a Sedition, and a ſort of Civil War, in which ſeveral Perſons loſt their Lives.

Conſtantius was then at *Antioch*; upon receiving the Account of theſe Diſorders he laid the whole Blame of them upon *Paul*, and order'd *Hermogenes* his General to take *Conſtantinople* in his Way to *Thrace*, where he was then going, and drive *Paul* out of that City. *Hermogenes* attempted to execute his Commiſſion; but was oppoſed ſo vigorouſly by a great Number of the People, that he loſt his Life in the Attempt. The Emperor, alarm'd at the News, left *Antioch*, and came to *Conſtantinople* with all poſſible Expedition, 'tho' in the Depth of Winter. Diſarm'd of his Rage by the Tears of the People, and

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the Intreaty of the Senate, he put no Body to Death; but baniſhed *Paul*, June 7. without confirming *Macedonius*'s Election, which had been carried on without his Conſent; for he could not but look on him as one of the Authors of the late Diſturbance.

We are not told where St. *Paul* went upon this ſecond Expulſion; the moſt probable Conjecture is that he retired to the Place of his Birth. It is evident that he had Recourſe to the Protection of *Conſtans*, his old Patron, St. *Maximin* of *Treves*, and the other Weſtern Biſhops; and we find him at *Conſtantinople* in the Year 344, where he return'd with the Recommendation of the Emperor of the Weſt. His Re-eſtabliſhment did but exaſperate his Enemies, who from that Time were conſtantly employ'd in both ſecret and open Attempts on his Life, againſt which the Affections of his Flock were his only Security; and the Emperor convinced him he had no other Motive for allowing his Stay at *Conſtantinople*, but the Apprehenſion of his Brother's Arms. The Saint, who could not think himſelf really reſtor'd to his Biſhoprick while Things were in this uneaſy Poſture, and very much concern'd at what the Catholick Prelates ſuffer'd from the Power and Malice of the *Arian* Party, join'd *Athanaſius*, then in *Italy*, in ſoliciting *Conſtans* to procure a general Council. That Prince intereſted himſelf in the Affair; which was the more eaſily accompliſhed becauſe his Brother *Conſtantius* loved to convene the Biſhops; They aſſembled at *Sardica* in *Illyria*, where the two Empires met, in the Year 347. The *Euſebians*, not ſatisfied with their Proceedings, withdrew to *Philippolis* in *Thrace*, where they met, and called themſelves the Council of *Sardica*. Here it was that they thunder'd out an Excommunication againſt our Saint in Company with Pope *Julius*, St. *Athanaſius*, and ſeveral other Orthodox Prelates.

The Death of *Conſtans*, which happen'd in 350, gave the *Arians* freſh Courage, and left them at full Liberty to treat the Catholicks as they pleaſed. Their firſt Care was to gratify *Conſtantius* and themſelves by removing our Saint once more from his See. They applied to the Prince on that Subject, who did not want much Intreaty to what he deſired ſo paſſionately. He was then at *Antioch*, and ſent an Order in Writing to *Philip* his *Præfectus Prætorio*, a warm Friend of the Party, which directed the driving our Saint out of the Church and City of *Conſtantinople*, and placing *Macedonius* in his See. The Fate of *Hermogenes* was freſh in that Officer's Memory, who therefore thought it ſafeſt to have Recourſe to Artifice. He took no Notice of the Emperor's Order; but went to one of the Publick Baths of the Town, from whence he ſent a civil Meſſage to St. *Paul*, deſiring he would come to him upon ſome urgent Buſineſs. The holy Biſhop went; and then *Philip* ſhew'd him the Emperor's Commiſſion, to which

June 7. which he ſubmitted, 'though his Condemnation was illegal and irregular. The People, ſuſpecting ſome foul Play, were by this Time got together at the Door; *Philip*, to prevent a Diſturbance, broke a Paſſage through a Window on the other ſide of the Building, and ſent him under a ſufficient Guard to the Palace, which was not far off. From thence he was ſhipped away to *Theſſalonica*, and at firſt allow'd to chooſe the Place of his Exile either in *Illyria*, or any other Part of the *Weſt*; But this was too great a Favour for our Saint, who was ſoon after loaded with Chains, and ſent to *Singara* in *Meſopotamia*; from thence he was carried to *Emeſa* in *Syria*, and afterwards to *Cucuſus*, a ſmall Town on the Confines of *Cappadocia* and *Armenia*, famous for nothing but a bad Air, and a wretched Situation. Here he was confin'd in a cloſe, dark Place, and left to ſtarve to Death. After he had paſs'd ſix Days in this Manner, he was to the great Diſappointment of his Enemies, found alive; upon which they ſtrangled him and gave out that he died there after a ſhort Sickneſs. *Philagrus* who was on the Spot, when this was done, a firm Friend to the *Arians*, and a Perſon in Power, told the whole Affair to ſeveral, from whom St. *Athanaſius* had it. It is probable he publiſhed it out of Spite to thoſe, who had taken the agreeable Work out of his Hands.

The *Weſtern* Church honours St. *Paul*, as a Martyr, on the ſeventh of *June*; but the *Grecians* reſpect him as a Confeſſor on the ſixth of *November*. Some place his Death in the Cloſe of 350, others at the Beginning of the following Year. It is remarkable that the Divine Vengeance ſoon overtook *Philip*, the chief Author of his Exile and Death. He was turn'd out of his Office with Diſgrace before the End of the Year, reduced to the loweſt Ebb, baniſhed, inſulted, and in daily Expectation of being put to Death; which was prevented, however, and his Life ended by the Weight of his Afflictions and Apprehenſions.

The Saint, being thus deliver'd from the Miſeries of Life, receiv'd the Crown promiſed to ſuch as exert themſelves ſtrenuouſly in Defence of the Faith. Some Time after, his Memory was reſcued from the Malice of his Enemies; and his Body removed ro *Ancyra* the Capital of *Galatia*; for it was from that City, that *Theodoſius* the Great tranſlated it to *Conſtantinople*, about thirty Years after the Saint's Death; where it was buried in the great Church, built by *Macedonius*, which from that Time was known by no other Name than of St. *Paul*.

St. Ro-

St. Robert, Abbot.

Robert, a Native of *Yorkſhire*, was born at the Beginning of the twelfth Century; and receiv'd a Chriſtian Education from his Parents, which was improved by the Happy Diſpoſitions of the Saint into ſuch Qualifications as recommended him to the Holy Order of Prieſthood. He was employ'd ſome Time in the Care of a Pariſh in his own Country; but his Love of Solitude, and Deſire of making his own Salvation his only Care drew him into the Monaſtery of *Whitby*, formerly call'd *Strenſhall*, which he left, and went in Queſt of a more regular Community. His next Situation was in the Monaſtery of our Lady at *York*; and, after ſome Time ſpent there, he join'd twelve Monks, who left that Houſe under the Conduct of *Richard* their Prior, with the Conſent of *Truſtin* then Archbiſhop of *York*, with Deſign of living more ſtrictly in ſome other Place. That Prelate built them a Houſe in *Skedale*, which was called *Fountains*, gave the *Ciſtercian* Rule, and made *Richard* their firſt Abbot. The Monks at *York*, reſenting this Seperation, as a Revolt from their Community, and a Reflection on the Diſcipline of their Houſe, did all they could to oppoſe this new Eſtabliſhment, which gave our Saint frequent Opportunities of ſhewing an exemplary Patience, and great Humility; and the Monaſtery was finiſhed in 1133.

Robert was an excellent Model of Penance and Retirement to this riſing Community. He was indefatigable at Labour, fervent in Prayer, conſtantly employed in reading the Scriptures, and meditating on the great Truths of Religion; of a ſweet and agreeable Converſation, and at the ſame time remarkable for his Prudence and Judgment. In the Year 1138 Lord *Merlay* founded *Newminſter* near *Morpeth* for *Ciſtercian* Monks. The firſt Inhabitants of this Houſe were twelve ſelect Perſons from *Fountains*, with our Saint at their Head. His Example and Inſtructions ſoon made that Monaſtery a School of Penance, and a Pattern of religious Auſterity. He was ſo rigorous an Obſerver of Abſtinence, that he always roſe from Table with an Appetite, and lived on Bread and Water all *Lent*; but what he retrenched from his own Meals was always given to the Poor. One *Eaſter* he found his Stomach ſo weak after his long and rigorous Faſt, that he could reliſh nothing that was provided for the Community. One of the Brothers, afflicted at his Superior's Indiſpoſition, deſired he would name any thing he thought he could eat; upon which the Saint mention'd Oaten Bread and Butter, which he fancy'd he could get down, though he had no Appetite; and it was brought him accordingly. *Robert* began now to reflect

June 8. reflect on his own Conduct, and, looking on this as no better than gratifying a ſenſual Inclination, would not be prevail'd on to touch it, but order'd it ſhould be given to the Poor at the Door. This Example may ſerve to let us ſee how auſtere the Lives of thoſe Monks were, when Oaten Bread was ſuch a Dainty among them. God gave ſuch a Bleſſing to the holy Abbot's Labours, that the Increaſe of his Family obliged him to build a new Houſe for their Reception, which he did in *Northamptonſhire.*

But *Robert* was to paſs through the moſt ſevere Trials of his Patience for his greater Perfection in that Vertue. His Converſation with a Lady, whom he had converted, and undertook to lead in the Paths of Penance, was by ſome vicious Monks form'd into an Accuſation againſt his Vertue; upon which he went over to St. *Bernard*, with whom he had long maintain'd a ſtrict Friendſhip. That Saint, convinced of his Innocence, inſtead of letting him finiſh his Account of the Injury he had receiv'd, endeavour'd to fortify him againſt it, prevail'd with him to go back, and ſuffer all that could be done or ſaid for the Love of God, whom alone he ought to be concern'd to pleaſe. He govern'd his Monks at *Newminſter* with great Vigilance, and Exactneſs twenty one Years, and finiſhed his holy Life on the ſeventh of *June* 1159; the Day on which the Roman Martyrologe mentions his Name.

The VIII Day.

St. Medard, Biſhop.

ST. *Medard* was born about the Year 457, at *Salency* near *Noyon* in *France*, and educated at his Father's Houſe 'till he was old enough to go to *Vermand*, the Capital of that Province, and purſue his Studies there; where he gave early Proofs of that extraordinary Sanctity which the Church admires in him at this Day. 'Though human Learning was not neglected, his chief Care was to acquire Chriſtian Vertues, and form himſelf to all the Exerciſes of ſolid Piety. But a tender Regard for the Poor and Miſerable was his diſtinguiſhing Character from his Infancy. While he was at *Salency* he one Day gave his Coat away for the Relief of a poor Blind Man, who was almoſt naked; and when he was employ'd in looking after Cattle in his Father's Grounds, according to the Cuſtom of that Age even in good Families, he often deprived himſelf of his Dinner to feed the Poor; and thus began to practiſe Faſting and Charity at an

an Age when moſt Children ſet no Bounds to their Appetites, and are wholly taken up with conſulting their own Eaſe and Satisfaction. June 8

Tournay was the laſt Stage of his Education, where he was to finiſh his Studies, and ſee the World; for the Court was then at that Town. But *Medard* gave more conſtant Attendance at Church than at Court, for he could find no great Engagement where the Chriſtian Religion was not admitted His Inclination to the Service of God appear'd in every Action of his Life; his Indifference to all the Pleaſures of this Life, and thorough Contempt of the flattering Vanities of the World ſpoke him deſign'd by divine Providence for the Uſe and Inſtruction of others. Theſe Conſiderations, join'd to thoſe of an innocent Life, and great Integrity, engaged his Biſhop to ordain him Prieſt when he was about thirty three Years old, and employ him in preaching in his Church. The Saint diſcharged the Duties of that Station with great Fidelity, and Edification; and it is remarkable that during that Time he preſerved ſo exact an Equality of Mind, that he was never obſerved to give into Exceſs of Grief on any Occaſion, or be elated to any conſiderable Degree of Joy. The only Paſſion which knew no Bounds, and would admit of no Moderation was his Love of God, and his Neighbour. When he was not neceſſarily engaged in the Service of the Altar, in Prayer or Meditation, his whole Thoughts were bent on relieving the Neceſſities of the People, whether they were ſuch as regarded their Bodies or their Souls. His Humility would have placed him below all Mankind, if he had not been obliged to conſider the Dignity of the ſacred Character he bore; and in every particular the narrow Way was his Choice, becauſe recommended by Truth itſelf, as the only ſafe one. Upon this Principle he ſcrupulouſly avoided the moſt diſtant Occaſions of Sin, practiſed a general Mortification of all his Senſes, and diſtributed his Goods to the Poor, as faſt as they encreaſed.

Medard's Conduct could not fail of recommending him to the Eſteem of Perſons of all Ranks, and Diſpoſitions; and even thoſe who would not take the Pains to acquire the ſame Vertues, could not but be charm'd with their Beauty in our Saint. He was look'd on as a Favourite of Heaven, and a powerful Advocate at the Throne of Grace. It is no Wonder a Perſon of this Character ſhould be ſolicited to undertake the Care of a large Dioceſe; and indeed Men muſt be ſtrangely negligent of their Souls, who would not endeavour to ſecure themſelves the Bleſſing of ſuch a Paſtor. Upon the Death of *Alomer* in 530, he was unanimouſly choſen to ſucceed him, as Biſhop of all the Province of *Vermandois*, and conſecrated by St. *Remegius*. This new Dignity might give a freſh Luſtre to his Virtues, and place them in a more advantageous

June 8. Light ; but his Humility was ſtill the ſame ; and his Heart felt no Alteration, except it was an Increaſe of Charity upon this Increaſe of his Charge. He was then ſeventy two Years old, but full of a Youthful Vigour whenever the Obligations of his Character called for his Care. The Removal of his See from *Auguſta* or *Vermand*, to *Noyon* is a Proof of his Concern for his Flock whoſe Happineſs depended on their Biſhop's being placed where his Perſon might be ſecure ; and this was his chief Motive for the Tranſlation. *Auguſta* had been laid in Ruins by the Barbarians ſeveral Times, and was terribly harraſs'd by the Civil Wars in *France*, whereas *Noyon* was a ſtrong City, and in good Order.

Upon the Death of St. *Eleutherius*, Biſhop of *Tournay*, our Saint was choſen by the King, St. *Remigius* his Metropolitan, the Biſhops of the Province, and the whole People, to ſucceed him in the Care of that Dioceſe ; but he was not allow'd to quit his former Church, when he undertook the Government of this, and from that Time they continued united above 600 Years. What Strength his great Mortifications and old Age had left him was to the laſt Moment of his Life employ'd in the Service of his numerous Flock ; and he receiv'd the Reward of his Labours in 545, being then eighty eight Years old, fifteen of which he had ſpent in the Epiſcopal Dignity.

His Body was depoſited in his own Church ; but King *Chlotaire*, who had ſhew'd him a particular Reſpect in his Life Time, was ſo ſtrongly affected with the many Miracles perform'd at his Tomb, that he order'd the venerable Relicks to be removed to *Soiſſons*, the Seat of his Kingdom ; that Tranſlation was perform'd with all the Pomp and Magnificence a Prince fond of his Memory could employ on ſuch an Occaſion, and the Saint's Body was interr'd at *Crouy*, a Village Eaſtward of the City. He deſign'd to raiſe a beautiful Church and a large Monaſtery in that Place, and had laid the Foundations of them ; but *Sigibert* his Son, who reign'd in *Auſtraſia*, finiſh'd them ; the Veneration of St. *Medard* was publick there in 563, and ſoon propagated beyond the Limits of his own Country. Before the Reformation, his Memory was dear to our Countrymen, and his Feſtival kept on the eighth of *June*, as appears from the Miſſals, and other Church Books uſed in this Iſland before the ſaid Change ; the Day on which the *Roman* Martyrologe propoſes him to our Veneration.

The

June 9.

The IX Day.

St. Primus, and St. Felician, Martyrs.

'THough *Diocleſian* and *Maximian*, did not publiſh their Edict for perſecuting the Chriſtians 'till the Year 303, the Profeſſors of our holy Religion had much to ſuffer in ſeveral Provinces of the Empire during their whole Reign either from popular Rage, the mad Zeal of the Pagan Prieſts, the Injuſtice of Magiſtrates, or the capricious Tempers of the two Emperors. *Rome* never fail'd of it's Share in all the Calamities that fell on the Faithful; and the Saints of this Day are a Proof of the early Hatred thoſe Princes ſhew'd to the Kingdom of *Jeſus Chriſt*.

About the Year 286, that is immediately after *Maximian* was aſſociated in the Empire, he and his Collegue, then at *Rome*, granted an Order for ſeizing *Primus* and *Felicianus*, Brothers and Natives, or at leaſt Inhabitants of that City; and their Religion was their only Crime. They were brought before the Emperors, and confeſſed the Faith with a becoming Boldneſs. Upon their refuſing to ſacrifice to the Heathen Deities, they were whip't unmercifully, and then, according to the Acts of theſe Martyrs, ſent to *Nomentum*, about twelve Miles from *Rome*, *Promotus*, the chief Magiſtrate of that City, was order'd to uſe them as the Enemies of the Gods deſerved, and executed his Commiſſion with a moſt barbarous Fidelity. But the Severity of their Sufferings only ſerved to inhance their Conſtancy and Reſolution, and let their Perſecutors ſee they were an overmatch for all the Fury and Violence that could be employ'd on them. Their Anſwers upon their Examination were uniform, and ſuch as ſhew'd them more cloſely united by the Spirit of God, than by the Ties of Nature. *Promotus*, amazed, and vext at their Intrepidity, imagin'd great part of that Courage proceeded from their being together, and that it would be no hard Matter to conquer them ſingle. In this View he ſeperated theſe glorious Brothers; and attack'd *Felician* firſt, whoſe great Age and Infirmities made him hope he might be eaſily 'frighted into a Compliance; for we are told he was near eighty Years old. After great Variety of Torments employ'd on him to no Purpoſe, and ſeveral uſeleſs Exhortations to have ſome Regard to his own grey Hairs, he was tied to a Poſt in the Priſon, and left three days in that Poſture without any Food, which the Governor ſuppoſed would tire him out, and reduce him to accept of Relief on any Terms. In the mean Time *Primus*, being order'd before him, was told his Brother having obey'd the Emperor, had thus ſaved his

June 9 Life, and recommended himſelf to their Favour; and adviſed to follow his Example. But *Primus*, not at all ſhock'd at the Account, declared he only deſired to ſhare his Brother's Fate; for he was confident the Divine Mercy had preſerved him from falling. The Judge, incenſed at this Anſwer, endeavour'd to overcome him by a frightful Diverſity of Torments; but, finding he ſtood his Ground gloriouſly, condemn'd them both to loſe their Heads. This Sentence was executed according to the Hiſtory of their Martyrdom on the ninth of *June*; and we have placed their Sufferings in, or near the Year 286, becauſe it does not appear from Hiſtory that the two Emperors were together at *Rome* after that Time.

The Bodies of our Martyrs were thrown into the Fields, and thus expoſed to Beaſts and Birds of Prey. But the Chriſtians took them up, and buried them near *Nomentum*, where a Chapel was afterwards built to their Memory. Some modern Authors tell us that about the middle of the ſeventh Century Pope *Theodore* removed their Relicks to *Rome*, and laid them in St. *Stephen*'s Church on Mount *Cælius*.

St. Colomb, Abbot.

COLOMB, or, as he is called from the great Number of Cells or religious Houſes he built, *Colomkil*, was born in *Ireland* on the ſeventh of *December* 521, and deſcended from one of the beſt Families in that Iſland. He was educated in Sentiments of Piety and Religion from his Infancy; and was not above fifteen Years old, when he relinquiſhed all the Advantages the World could profer him, and conſecrated himſelf to the Service of God in a Monaſtery. *Finnen*, afterwards a Biſhop, a Man of ſtrict Vertue, was his Superior in that Religious Retreat, under whoſe Conduct he made ſuch Progreſs in the Practice of Penance and Mortification both of Body and Mind, and complied with the Rule of the Houſe with ſuch Humility and Exactneſs, that he ſoon became a Model for the whole Community. His whole Time was divided between Prayer, Reading the ſacred Books, and manual Labour; and, even when engaged in the moſt ſerious Employments, and the Practice of the moſt rigorous Mortifications, he maintain'd a Cheerfulneſs, that made him perfectly agreeable to all he converſed with.

In the Year 546, he was ordain'd Prieſt, and ſoon after founded the Monaſtery of *Dermarch* near *Derry* in the Province of *Ulſter*. He built ſeveral

others

others afterwards in the Province of *Connaught*, and other Parts of *Ireland*; all which he furniſh'd with what was neceſſary for their temporal and ſpiritual Support. When he had ſpent about ſeventeen Years in ſanctifying himſelf and providing others with Means to ſecure their Salvation in the ſame Way, he croſs'd over into a ſmall Iſland between *Ireland* and *Scotland*, then call'd *Hy*, but ſince known by our Saint's Name, with a Deſign of preaching the Goſpel to the Infidels of that Place; he built a Monaſtery there, which was afterwards one of the moſt famous in all the *Britiſh* Iſlands. When he had ſpent ſome Time in inſtructing the Natives of *Hy*, and peopling his new Houſe there, he took twelve of his Scholars with him, and went into the Mountains of *Scotland*, to preach to the Northern *Picts*; for thoſe in the South had receiv'd the Light of the Goſpel, by the Hands of *Ninias* a *Britiſh* Biſhop, who died among them in 432. His Labours were very ſucceſsful among that barbarous People, and the Number of his Converts made it neceſſary to build ſeveral Churches. June 9

The Progreſs of Religion under our Saint's Direction carried his Reputation into *England*; upon which he was ſolicited to ſend ſome of his Diſciples into *Northumberland*, and other Parts, who were employ'd in Evangelical Miſſions, placed in Epiſcopal Sees, or entruſted with the Government of Monaſteries, and did their Maſter much Honour in their reſpective Stations. He ſpent above thirty Years in *Scotland*, and applied ſo vigorouſly, and with ſuch Succeſs to root out Idolatry and the Vices, which are the neceſſary Attendants of a falſe and ſuperſtitious Worſhip, that he was deſervedly acknowledged the Apoſtle of that Country. He had frequent Conferences with *Kentigern* Biſhop of *Glaſgow*, an excellent Labourer in the Field of the Lord; and was viſited and conſulted by Holy Abbots, and great Numbers of Perſons of diſtinguiſhed Piety; who look'd on him as the Oracle of the whole Country. His mortified Exteriour, and exemplary Conduct in every Circumſtance of Life enforced the Practice of Vertue as powerfully as his Inſtructions; and what facilitated the Succeſs of his Miniſtry was the Gift of Propheſy, with which he was favour'd. All our Hiſtorians take Notice of his obſerving *Eaſter* Day on the fourteenth of the Moon, when it fell on a Sunday; but it muſt be ſaid that in this he only conform'd to the Practice of his own Country, and that of the *Britons* which was no ſchiſmatical Act in them, becauſe they were ignorant of the Decrees of the Councils in that Affair; an Excuſe that may not ſo eaſily paſs for the *Britons* in the following Age, who had then a freer Converſation with other Churches.

It pleaſed the Almighty to give our Saint Notice of his approaching End; upon which he retired to his Cell; where he lay, as uſual, on the bare Ground,

call'd

June 10 call'd his Diſciples about him, and exhorted them to preſerve Peace and Charity among themſelves. After which he went to Matins, and calmly breath'd out his pious Soul in the Church before the Office was ended. Some place his Death on the ninth of *June* 597; and others date it on the ſixteenth of *March* the Year following. The Veneration of our Saint was ſoon eſtabliſhed in the *Britiſh* Iſles. He was buried in the Iſland, that now bears his Name; and, according to an old Tradition, removed ſome Time after to *Down* in *Ireland*, where the Body was depoſited near thoſe of St. *Patrick*, and St. *Bridget*; but this is not ſo well eſtabliſh'd but it has met with ſome Oppoſition from the Criticks, to whom we leave that Enquiry.

The X Day.

St. MARGARET, Queen of *Scotland.*

THE illuſtrious and holy Perſon, whom we venerate this Day, was Grand-daughter to *Edmund* Ironſide King of *England*. That Prince was reduced to a Neceſſity of dividing his Kingdom with *Canute* the *Dane*; who, upon *Edmund*'s Death, which happen'd in 1017, became ſole Maſter of the whole, and baniſh'd the two Sons of the deceaſed King, that he might reign alone with more Security. The Royal Exiles, who were then very young, were recommended to ſeveral Princes of *Germany*, in which Country they both married. *Edward*, the younger Brother, was happy in an accompliſhed Lady named *Agatha*, whom ſome Authors make a Niece of the Emperor *Conrad*, and by her had our Saint.

Margaret proved a ſubſtantial Comfort to her Father in his Baniſhment. She had an early Averſion to the Vanities of the World, and was very indifferent to it's Pleaſures at an Age when the Generality know no Moderation in that Point. The Excellency of her Wit, and the Beauty of her Perſon could not fail of making her agreeable to Men; but her whole Study was to pleaſe God. Prayer was her favourite Employment; whole Days were ſpent in Acts of Devotion and Piety; and ſhe took ſo much Satisfaction in attending and relieving the Poor, that it was eaſy to foreſee ſhe would one Day become their Mother.

Edward died while our Saint was young; upon which ſhe was brought over, in Company with her Brother and Siſter, to the Court of *Edward* the Confeſſor her Father's Uncle. She had not been long there before her extraordinary Merit

Merit drew all Eyes upon her. *Malcolm* III who was then King of *Scotland*; June 10
was at War with the *Engliſh*, and ſaw her when ſhe landed in the North: He was ſo well pleaſed with her, that he offer'd her, and her whole Company as good a Reception as his Kingdom would afford. She purſued her Journey to the *Engliſh* Court; but *Malcolm* could not reſt, 'till he had prevail'd with her Mother to make him happy in ſuch a Wife. *Margaret* had no Reliſh for Grandeur, nor the leaſt Inclination to a married State; but was all Obedience, and ſubmitted to be thus diſpoſed of, ſince it was agreeable to thoſe, who ſhe thought had a Right to command her. *Malcolm* was ſomewhat rough and unpolite; but his Affection for his Queen, kept him from contradicting or oppoſing her Inclination to do good to all about her. God, who holds the Hearts of Kings in his Hand, gave *Margaret* ſuch an Influence over her Royal Huſband, that Juſtice reign'd, and Religion flouriſhed under his Adminiſtration. *Margaret* was always full of Submiſſion, and Complaiſance, and her Behaviour had ſuch irreſiſtible Charms, that *Malcolm* wanted nothing to complete the Bleſſing he enjoy'd, but to ſee *Margaret*'s Vertues live in her Off-ſpring. His Wiſh was granted, and their Marriage bleſs'd with ſeveral Children, three of which, *Edgar*, *Alexander* and *David*, ſucceſſively wore their Father's Crown; and *Matilda* or *Maud*, one of their Daughters married *Henry* I, King of *England*.

Malcolm was ſo well ſatisfied with our Saint's Prudence and Capacity, that he not only left the Care of his domeſtick Affairs entirely in her Hands, but conſulted her in all that regarded the Government of his Kingdom, and the Happineſs of his Subjects, ſo that all *Scotland* felt the happy Effects of her Adminiſtration. But ſhe ſtill kept her Heart free and diſengaged from the World in the Midſt of all the Cares, that attended her Station. She conſider'd her Authority, and Riches as ſo many Talents, of which ſhe was to give a moſt exact and rigorous Account to the ſupreme Being, who had entruſted her with them, and expected they ſhould be employ'd to his Honour, and the Good of her People. Her great Variety of Engagements were ſo far from diſtracting her, that ſhe complied with them all in ſuch a Manner as ſhew'd the prodigious Extent of her Genius, the Greatneſs of her Soul, and a Mind form'd to all that was noble and good. For while ſhe was divided between the Care of the Church and State, gaining her Husband to the Practice of Vertue by her Example, the Education of her Children, the Government of her Family, and the Care of the Poor, ſhe diſcharged all theſe Obligations as faithfully as if each of them had been her only Employment.

The

June 10 The first Use she made of the Share she was allow'd in the Government was to establish Ecclesiastical Discipline in it's original Purity; a thing not very easy at that Time; for several Abuses had got footing in the Kingdom, which cried aloud for a Reformation. The first four Days of Lent had been cut off from the great Fast of that Time; and the whole was observed but very imperfectly; and the devout Custom of communicating at *Easter* had been long neglected. She employ'd her Authority in recovering the ancient Rigour of that solemn Fast; but the introducing of *Easter* Communion cost her more Pains. Upon her first proposing thet Article, she met with no small Opposition from such as should have been most forward in recommending it by their Example Some of the first Rank made strong Remonstranaes to her on that Subject, and assured her nothing hinder'd them from complying with that holy Practice but the Fear of not performing it as they ought: that they were of Opinion it was better not to approach the Altar at all than to come thither without the proper Dispositions; and that they were so sensible of their own Weaknesses and Im-
1.Cor.11, 27. perfections that they thought all they had to do in this Case was to avoid the Sentence pronounced by St. *Paul* against unworthy Communicants. The Queen's usual Answer to this unhappy Way of reasoning was that none but impenitent Sinners were excluded from the sacred Table, that is such as would not quit their Sins, nor endeavour to efface and cancel them by *worthy Fruits of Penance.* She took Care that the same Doctrine should be frequently inculcated by those who were employ'd to preach at Court; and at last had the Satisfaction of seeing the Spirit of Penance revive, and the sacred Mysteries honour'd by more frequent Communion. Working on Sundays and Festivals was another Abuse that wanted Redress; it was remedied by her Authority, and the Interposition of such as she employ'd in asserting the Honour of God by a devout Observation of those Days. Several superstitious and irregular Ceremonies had been introduced into the publick Worship, all which were banished by our Saint's Vigilance and Activity. Simony, Usury, Concubinage, incestuous Marriages, and several other scandalous Disorders, which had almost eclipsed the beautiful Face of Religion in that Country, were happily banished by her Care, and Industry.

When these Monsters were thus destroy'd, her next Concern was to polish and civilize the *Scots*, who were cruel, unsociable, and little better than Barbarians; and it was she that first inspired that uncultivated People with Sentiments of Honesty, Equity and Humanity, and the other Moral Vertues. *Malcolm* gave his free Consent for all these excellent Regulations; and, charm'd with her Vertue, forwarded the good Work very cheerfully.

She

She was exact in the Education of her Children, and an excellent Model for all Chriſtian Mothers in this important Point. She would not allow the Dignity of their Birth to corrupt their tender Minds, but kept them at as great a Diſtance from all the Vanities and Extravagancies of a Court, as if they had been to ſpend their Lives in humble Obſcurity. She gave them an early Caution againſt the gaudy Trifles, and dangerous Pleaſures of the World; and made it her whole Buſineſs to infuſe vertuous Notions into them, as ſoon as they were capable of diſtinguiſhing Good from Evil. 'Though ſhe was obliged to leave them in other Hands, ſhe not only took Care to chooſe ſuch as were moſt capable of inſtructing them in the Principles of Religion, but very often examined into the Progreſs they made, and offer'd up her conſtant Prayers that their Innocence might be preſerved and protected by the powerful Grace of God. Thus her whole Family was ſo regular, that Vice dared not make it's Appearance where ſhe was, and her Court had the Appearance of a religious Community. June 10

But her Care was not confin'd to her own Family; the moſt remote Corners of the Kingdom were made ſenſible of the Bleſſing it enjoy'd in her. If any Magiſtrates or publick Officers were bold enough to abuſe the King's and her Authority, and ſhelter their own Injuſtice and Violence under their Royal Names, the Sufferers were certainly relieved, and the Oppreſſors ſeverely puniſhed. That no Diſorder might remain unreform'd, ſhe extended her Concern to the Military Part of her Subjects. They had been uſed to look on War as a Privilege for ſtealing, and all the Extravagancies practiſed by ſuch as know not how to manage the Sword intruſted in their Hands. By her Directions the *Scotch* Troops were ſo well diſciplin'd, and the military Laws ſo carefully executed, that the Soldiers began now to be contented with their Pay, and conſider themſelves rather as the Defenders, than the Plunderers of their Country.

A tender Regard for the Poor and Miſerable, ſeems to have been an eſſential Part of her very Nature. Her Liberality to the diſtreſs'd Members of *Jeſus Chriſt* was ſuch that her own Allowance did not prove ſufficient for the Works of Charity ſhe thought herſelf obliged to perform; ſo that ſhe often broke in upon what the King deſign'd for other Uſes; but that Prince, far from oppoſing this pious Prodigality, was perſuaded that his Queen's Conduct on this Occaſion would prove a Means of ſecuring the Bleſſing of Heaven to him, and his Kingdom. Whenever the Saint appear'd abroad, ſhe was ſurrounded by great Crouds of Widows, Orphans, and other unhappy Objects, who never fail'd of Relief and Comfort from her Hand; and when ſhe came

June 10 home, ſhe uſually found her Hall full of poor People, whoſe Feet ſhe waſhed, and waited on them at Table. She made frequent Viſits to the Hoſpitals, where ſhe ſerved the Sick with an exemplary Humility, and moſt charitable Tenderneſs, remembring always that ſhe entertain'd, and aſſiſted her divine Saviour in their Perſons. But the Bounds of *Scotland* were too narrow for her active Charity: diſtant Nations recover'd their captive Countrymen, inſolvent Debtors were ſet at Liberty, and decay'd Families reſtor'd by her Alms.

This great Variety of Employments was not capable of diverting her Thoughts from God, or give any Interruption to the Care her own Soul required at her Hands. Her whole Study was to maintain a cloſe Union with God by Prayer; and, as ſhe allow'd herſelf but little Sleep, and retrenched all thoſe Amuſements and Paſtimes, which Perſons of her Rank uſe without Scruple, ſhe found herſelf Miſtreſs of ſeveral Hours in a day, all which were employ'd in that holy Exerciſe. The uſual Diſtribution of her Time was as follows, *viz.* She attended the Service of the Church every Night; and, before Matins begun, ſpent ſome Time in private Devotions; at her Return to her Chamber ſhe was met by ſix poor Perſons, whoſe Feet ſhe waſhed, and then gave each of them a handſome Alms. After that ſhe ſlept an Hour, and ſometimes two; When ſhe 'waked ſhe had other regular Acts of Charity, read ſome pious Book, and then return'd to the Church, where ſhe conſtantly heard five or ſix low Maſſes, after which ſhe aſſiſted at high Maſs; and the reſt of the Day was ſpent in ſet Devotions which ſhe had preſcribed herſelf, or ſuch good Works as offer'd themſelves. She was ſo compleatly temperate, that ſhe always 'roſe from Table with an Appetite, and often did no more than taſte what was ſerved up. As a bare Preſervation of Life was her only Motive for eating, ſhe deſired neither Variety nor Delicacy in her Food, and never eat but at her Meals. 'Though the whole Year thus ſpent was in Reality one continued Lent, ſhe obſerved the ſtated Faſt before *Eaſter* with the utmoſt Rigour, and practiſed the ſame Auſterities on herſelf forty Days before *Chriſtmas*. 'Though her extraordinary Abſtinence was in the Judgment of her Phyſicians the ſole Cauſe of the many Infirmities under which ſhe labour'd, eſpecially toward the Cloſe of her Life, nothing could prevail with her to give her Body any Quarter, and make the leaſt Abatement in her Penitential Practices.

Thus ſhe lived 'till the Year 1093. The Defeat and Death of her Royal Conſort, who was kill'd in a Battle with the *Engliſh* in *Northumberland*, gave her ſo ſenſible an Affliction, that it is was impoſſible for her to ſurvive it long. She had been ill ſome Time, when this Melancholy News came, and threw her into

into a Fever, which carried her off in four Days after *Malcolm* fell. Her Body was buried in *Trinity* Church, which ſhe had built where ſhe was married; and ſhe was canoniz'd in 1251 by Pope *Innocent* IV. In *Clement* the tenth's Time her Office was placed on the eighth of *July*; but *Innocent* XII in 1693 removed it to the ninth of *June*. Some Accounts tell us her Head was carried to *Antwerp* in 1597, and from thence to *Douay* in 1623, where it remains to this Day under the Care of the *Scotch Jeſuits*, who have a ſmall College in that Town. June 11

The XI Day.

St. Barnabas.

THE Saint of this Day was a Native of *Cyprus*, of the Tribe of *Levi*, and known by the Name of *Joſes* or *Joſeph*, before his Converſion to Chriſtianity. Some Authors affirm, that he was ſent young to *Jeruſalem*, and ſtudied the Law there under *Gamaliel* with St. *Paul*; we muſt allow he either lived in that City or ſome other Part of *Paleſtine* during our Saviour's Miniſtry, if we would follow the Opinion of ſeveral of the Ancients, who make him one of the LXXII Diſciples. In the Infancy of the Chriſtian Church the Apoſtle gave him the Surname of *Barnabas*, i. e. according to the Expoſition of the Author of the Epiſtle to the Hebrews, the *Son of Conſolation*; which St. *Chryſoſtom* ſeems to ſuppoſe beſtow'd on him upon the Account of his excellent Talent at comforting the Afflicted. Act. 4. 36

Barnabas had an Eſtate, probably in the Place of his Nativity, which, according to the noble Spirit of thoſe golden Days, he ſold, and laid the Money it brought him at the Feet of the Apoſtles to be diſtributed according to the Neceſſities of the Church. Our Saint's Character is drawn at Length by the inſpired Writer of the Acts of the Apoſtles, who calls him *a good Man, and full of the holy Ghoſt and Faith.* St. *Paul*'s Arrival at *Jeruſalem* three Years after his Converſion, alarm'd the Faithful in that City, who diſtruſted his Sincerity, and kept an awful Diſtance from the Man, whoſe fiery Zeal againſt the Chriſtian Religion was but too well known. This afforded our Saint an Opportunity of introducing him to the Apoſtles, who thereupon gave them the Hiſtory of his Converſion, and inform'd them of his Preaching the Name of Chriſt boldly at *Damaſcus*; upon this Recommendation he was admitted and Act. 11. 24 c. 9. 26, 27

June 11 c. 11. truſted as a Brother. Some Time after that ſeveral Chriſtians from *Cyprus*, and *Cyrene* coming to *Antioch* preached the Goſpel there with ſuch Succeſs that great Numbers of the Gentiles receiv'd the Faith. The News of this happy Progreſs of the Name of *Jeſus* coming to *Jeruſalem*, the Church of that City ſent St. *Barnabas* thither to viſit the new Converts, and ſtrengthen them in the Faith. At his Arrival he found abundant Reaſon to congratulate them on the Favour they had receiv'd, and exhorted them to perſevere in their Vocation. Our zealous Saint's Example and Inſtructions made ſuch a conſiderable Addition to their Number, that it was neceſſary to call in another Hand to his Aſſiſtance. St. *Paul* was then at *Tarſus*, where our Saint found him, and invited him to ſhare his Labours at *Antioch*; they ſpent a whole Year in eſtabliſhing the Church in that City; and here it was that the Appellation of *Chriſtians* was firſt given the Diſciples, by which the Profeſſors of our moſt holy Religion have been diſtinguiſhed ever ſince.

Upon *Agabus* foretelling a univerſal Famine, that was to happen ſoon after, the Faithful of *Antioch* agreed on a handſome Supply for the Relief of their Brethren in *Judea*; our Saint, and the great Apoſtle of the Gentiles were deputed on this Occaſion, with Directions to lodge the charitable Contribution in the Hands of the Prieſts of the Church in that Country. When they had acquitted themſelves of this truly Chriſtian Embaſſy, they went back to *Antioch*, accompanied by *John*, whoſe Surname was *Mark*, Couſin to our Saint. That City was now ſufficiently provided with ſpiritual Guides, and the two Apoſtles could be very well ſpared for the Uſe of the Gentiles. While the Prophets and Teachers were employ'd in divine Service, and recommending the new Church to the Protection of the Almighty by Faſting and Prayer, the Holy Ghoſt commanded them to ſeparate *Saul* and *Barnabas* for the Work to which they were deſtin'd. Upon receiving this Order, they faſted and pray'd, and then laid Hands on our Saint and his Companion in the Miniſtry, who were thus ſolemnly authoriz'd to preach to the unconverted Heathens, and diſmiſs'd.

Act. 13.

Thus commiſſion'd by the Holy Ghoſt they left *Antioch*, attended by *John Mark*, went to *Seleucia*, and ſail'd from thence to *Cyprus*; they landed at *Salamis*, where they preached boldly in the Synagogues of the *Jews*; and then travell'd up to *Paphos*, a conſiderable City in that Iſland, famous in Pagan Antiquity for the Worſhip of *Venus*, the Tutelary Goddeſs of the whole Country. When they had diſcharged the Duties of their Miſſion in *Cyprus*, they took ſhipping at *Paphos* and ſail'd to *Perga*, in *Pamphilia*. *John* was now weary of the Difficulties and Dangers of an Apoſtolical Life, and therefore quitted his Company,

Company, and return'd to *Jeruſalem*. *Paul* and *Barnabas* continued their Journey in *Aſia*, preached at *Antioch* in *Piſidia*, and afterwards at *Iconium* in *Lycaonia*; they narrowly eſcaped being ſtoned there, and retired to *Lyſtra*, and *Derbe*, where they purſued their Apoſtolical Labours with their uſual Vigour and Courage. At the former of thoſe Cities the Idolaters, ſurpriz'd at the Miracles perform'd by their Hands, declared the Gods were come among them; upon which they gave *Paul* the Name of *Mercury*, becauſe he was the chief Speaker; while the graceful and venerable Aſpect of our Saint procured him that of *Jupiter*. The Heathens proceeded in their Miſtake, and were ready to ſacrifice to the two Apoſtles, when with ſome Difficulty they were diverted from that abominable Act; and ſoon after at the malicious Inſtigation of the *Jews*, paſſed to the other Extreme, and attempted to murther the Perſons they before adored. Getting out of their Hands they preached in ſeveral Cities of *Aſia*, and in the Year 46 return'd to *Antioch* in *Syria*, where they ſtaid a conſiderable Time. June 11

Our Saint join'd St. *Paul* in oppoſing the Obſervation of the *Moſaick* Law, which had been urged by ſome miſtaken Zealots from *Judea*, and was ſent with him to *Jeruſalem*, to conſult the Apoſtles there on that weighty Queſtion in the Year 51. Here it was that they gave a large Account of the Succeſs of their Labours among the Gentiles; upon which they were commiſſion'd to carry the Synodical Letter drawn up in that Council and directed to the Gentile Converts in *Syria*, and *Celicia*, in which they they are mention'd as *Men who had hazarded their Lives for the Name of* Jeſus Chriſt. Act. 15. 26 Not long after this St. *Peter*, coming to *Antioch*, forbore to converſe with the converted Gentiles out of Complaiſance to the Jews, and thus by his Conduct ſeem'd to authorize the Judaical Law. This Action of St. *Peter* cauſed no ſmall Diſturbance, and our Saint was unhappily led away by the Example of that Apoſtle, but ſoon after ſet right by the generous Remonſtrance of St. *Paul*.

After ſome Stay at *Antioch*, St. *Paul* propoſed to our Saint to make a circular Viſit to the Churches they had founded. *Barnabas* was for taking his Kinſman *Mark* with him; but *Paul* would not hear of a Perſon, who had deſerted them in the midſt of their Neceſſities. This produced a Diſpute between the two Apoſtles, which ended in a Separation; upon which *Barnabas* went with *Mark* to *Cyprus*, where we may eaſily ſuppoſe his ſweet, and obliging Temper was as ſerviceable for propagating the Faith of *Chriſt*, as that noble Courage, and inflexible Reſolution with which St. *Paul* preached the great Truths of Religion.

Thus

June 12 Thus far we have ſpoke of our Saint, upon the Authority of the ſacred Hiſtorian, and St. *Paul*'s Writings. We are left very much in the Dark as to what became of him after his Separation from that Apoſtle. It is the common Opinion that he ended his Days in *Cyprus*; but the particular Place and Manner of his Death are uncertain. The *Grecians* look on him as a Martyr, and believe he was ſtoned by the *Jews* at *Salamis*; they tell us his Body was buried near that City, and diſcover'd to *Anthemius* the Biſhop of the Place by the Saint himſelf in the Year 488. The *Roman* Martyrologe places him on the eleventh of *June*, and gives him the Name of a Martyr. Before the Reformation his Feaſt was obſerved with great Devotion in this Nation, and all Work, but Husbandry, ſtrictly forbidden; and the Proteſtants at this Day, reckon him an Apoſtle, and have aſſign'd him a proper Office in their new Liturgy.

The Epiſtle, which bears the Name of our Saint, was quoted as his by all the Writers of Antiquity, who have had Occaſion to mention it; and therefore it would be raſh to diſpute his Title to it, as ſome bold Criticks have done. As our Deſign is to wave all Diſputes of that Nature, it will be enough that we tell our Readers the ſaid Epiſtle is very imperfect in the Original *Greek*; but it appears from what we have remaining, and the old *Latin* Verſion, which ſeems to be entire, that it conſiſted of two Parts. In the firſt he ſhews the unprofitableneſs of the old Law, and the Neceſſity of the Incarnation and Death of *Jeſus Chriſt*: in the ſecond he lays down ſeveral excellent Rules for the Conduct of Life.

The XII Day.

St. Basilides, and his Companions, Martyrs.

WE have very few Particulars of the Saints of this Day; who are generally placed in the Reign of *Dioclesian*, or at leaſt ſuffer'd by Virtue of the Edict he had publiſhed againſt the Chriſtians, which was not revoked upon his quitting the Imperial Purple. *Baſilides*, *Cyrinus*, *Nabor*, and *Nazarius*, all well born, and Officers in the Army, boldly publiſhed the Truth of the Chriſtian Religion at *Rome*. *Aurelius*, Prefect of that City, hearing of their Behaviour, ſent for them, preſs'd them to relinquiſh their Faith, and ſacrifice to the Gods. But, finding them ſtand to their former Confeſſion with an unſhaken

ſhaken Reſolution, he ſent them to Priſon, where they lay 'till it was thought proper to carry them before the Emperor. Upon their appearing, it was proved againſt them that they were ſo far from obeying the Imperial Orders, that they had converted *Marcellus*, the Jaylor, and ſeveral others during their Confinement. The Emperor, incenſed at this Account, order'd them to be torn with iron Whips, and then thrown into Priſon again. When they had lain there ſeven Days, they were brought out, and ſolicited again to offer Incenſe to the Idols; but nothing could prevail with them to renounce their Religion; upon which they were condemn'd to loſe their Heads. June 12

The Bodies of the four Martyrs were taken up by the Faithful, and buried in the *Aurelian Way*. Their Memory has been always venerable in the Church, and their Feſtival always obſerved on the twelfth of *June*.

St. Onuphrius, Hermit.

ONUPHRIUS, was one of thoſe holy Solitaries, who inhabited the Deſarts of *Egypt* and *Thebaïs* in the fourth Century, and importuned Heaven in Favour of the Church, then miſerably haraſs'd by the *Arians*. He made his firſt Trial of a ſpiritual Life in a Monaſtery near *Hermopolis* in the lower *Thebaïs*; when he was in that Houſe, the Community conſiſted of a hundred Religious, who lived in the Practice of a rigorous Penance; they were ſo perfectly united by the Ties of mutual Love, that what pleaſed one was always agreeable to the reſt. They repreſented to themſelves the Preſence of God in all their Actions, which were therefore perform'd with the ſame Purity and Circumſpection, as if the Judge of them had been viſible to their corporal Eyes. They obſerved a ſtrict Silence; but had Liberty to ſpeak when it was abſolutely neceſſary. Obedience, Patience, and Sweetneſs were to be ſeen there in great Perfection; and the whole Tenour of their Conduct ſufficiently ſpoke the Obligations of their Rule.

Onuphrius had been admitted into this Monaſtery very young, and had ſpent ſome Time there when he one day heard the Religious talk of the Difference between a Monaſtick Life, and that of an Anchoret; obſerving they allow'd the Proference to the latter, as much more perfect, he was inflamed with an ardent Deſire of embracing that State, and confirm'd in his Reſolution when he conſider'd the Prophet *Elias*, and St. *John Baptiſt* were the two great Models of the Solitary Life. Full of theſe Thoughts he furniſhed himſelf with

June 12 with Proviſions for four or five Days, and leaving the Houſe by Night, without letting any one into the Secret, took his Way Southward, and walked 'till he came to the Mountains that lie betwixt the greater *Oaſis*, and *Thebaïs*. He had ſcarce travell'd a Day, when he met with ſomewhat that affrighted him, and made him think of returning to his Monaſtery. But he ſoon recover'd the Surprize, concluded what he had ſeen was a Phantom raiſed by the Enemy, and, depending on the Aſſiſtance of God, whom he believed the Author of his preſent Motions, purſued his Journey 'till he came to a Cell, where he found a venerable old Hermit. He paſſed ſome Days with him to inure himſelf to the Hardſhips of that ſort of Life; and when the good old Man thought him in a Condition to go through with it, he proferr'd to conduct him to the Place, God had prepared for his Reception. *Onuphrius* put himſelf under that holy Perſon's Conduct, who led him to a frightful Deſart ſurrounded by high and craggy Mountains, and at the Foot of one of them they found a Cave. Here they ſtopp'd after four Days Journey. His Guide ſpent a Month with him; and then, recommending him to the divine Protection, return'd to his own Cell, and from that Time they ſaw one another but once a Year.

Onuphrius found it very difficult for ſome Years to ſupport the exceſſive Heats, and other Inclemencies of the Air. Hunger and Thirſt gave him no ſmall Mortification; but the Temptations, which aſſaulted him, were ſtill much more troubleſome. At firſt he fed on ſuch Herbs and Roots as grew round about his Mountain; but he afterwards found a Palm-tree, which ſupplied him very plentifully. It was one of thoſe that they ſay bears every Month, ſo that he had freſh Dates at leaſt as often as he wanted them. But the Rigour of his Life diſfigur'd him ſo that *Paphnutius*, to whom we owe this Account, was ſtartled at firſt ſeeing him, and doubted whether he was a Man or not; for, as that Author aſſures us, his whole Body was parched, diſcolour'd, and hairy like that of a Beaſt. The ſame Writer tells us that, upon enquiring into the Particulars of our holy Hermit's Story, he learnt from his own Mouth that he had paſs'd almoſt ſeventy Years in his Deſart, during which Time had ſeen no Body but the Perſon, who brought him thither, and had been dead ſome Years before this Interview. But the Satisfaction *Paphnutius* enjoy'd in his Converſation was ſoon ended by the Death of the Saint, who expired in his Preſence on the twelfth of *June*, the Day on which the *Greek* and *Latin* Churches honour his Memory. We are not told in what Year this happen'd; but the Learned take the Liberty to conjecture he was born about the Beginning of *Dioclefian*'s Reign, and lived about eighty Years, which brings his Death to the Time of the Emperor *Valens*.

The

The XIII Day.

St. Anthony of *Padua.*

THE Saint of this Day was born at *Lisbon* in *Portugal* in the Year 1195, and baptiz'd by the Name of *Ferdinand.* His Parents, who were conſiderable for their Rank in the World, but much more ſo for their Vertue, made it their firſt Care to furniſh him with an excellent Education. His Father was in King *Alphonſo*'s Troops, and conſequently could not give his perſonal Attendance on the Education of the young *Ferdinand*; for which Reaſon he ſent him to board among the Canons of the Cathedral at *Lisbon.* In that Community he firſt form'd himſelf to the Duties and Practices of Religion, and laid the Foundations of Learning. He was happy in a good Capacity, and great Penetration; by the Help of which Talents he ſoon made a conſiderable Progreſs in his Studies. But, beginning to conſider that thoſe natural Advantages might become uſeleſs, and even dangerous to him, if not directed to a right End, he ſoon form'd a Reſolution of devoting all his Faculties, and Qualifications to the Glory of God, and the Service of his Church.

His Diſguſt at the World grew ſtronger every Day; and he was convinced that the longer he ſtaid in in it, the leſs able he ſhould be to reſiſt it's Temptations, break looſe from it's Engagements, and preſerve his baptiſmal Innocence. Full of theſe devout Apprehenſions, he enter'd among the Regular Canons at St. *Vincent*'s in the Suburbs of *Lisbon*, at the Age of fifteen. He paſs'd his Noviceſhip in the exact Performance of all the Duties of the Community, and probably would have remain'd in that Houſe, could he have been as ſecure from the Viſits of his Relations during his whole Life, as he was that Year. To avoid the Diſturbance they gave him, and the Danger, which might attend a free Converſation of his Friends, he was at his own Requeſt removed to an Abbey of the ſame Order in *Coimbra*, above a hundred Miles from *Lisbon*; where he ſoon made it appear that his Deſire of Change was not the Reſult of Levity or Uneaſineſs in his Station. For being now diſengaged from all that Converſation which ſeem'd to bring the World into his Cell at St. *Vincent*'s, he lead ſo retir'd and auſtere a Life, that he became an Example of Recollection and Regularity to the whole Community; and what Time could be ſpared from his publick and private Devotions and the Practice of the Rule, was employ'd in reading the Holy Scripture, and meditating on the divine Truths. He took a ſingular Pleaſure in allegorizing the hiſtorical Parts of

June 13 thoſe ſacred Writings, and thus drawing moral Inſtructions from them. But his chief Concern was to regulate his whole Life by the Maxims of the Goſpel.

Our Saint had been near eight Years here, when the Bodies of the five *Franciſcans*, who had ſuffer'd Martyrdom at *Morocco*, were brought to *Coimbra*. *Ferdinand*, ſtrongly affected with the Account of their Apoſtolical Labours for the Converſion of the Infidels, and the Intrepidity with which they met Death, conceived an ardent Deſire of following their Example, and laying down his Life for the Faith. Perceiving that his preſent Situation would not allow him to indulge his Inclinations to Martyrdom, he reſolved to engage in the Order, which had produced thoſe glorious Martyrs, and was ſtill happy in the Direction of their holy Founder. The abſolute Poverty, and great Auſterities preſcribed by the Rule of their Order, were ſo many freſh Charms to engage him to embrace it. It was no eaſy Matter to get his Liberty, which however was granted after long Importunity; he receiv'd the *Franciſcan* Habit in the Chapel of St. *Anthony* in the ſame Town, and from that Time deſired to be known by the Name of that Saint. This was in the Year 1121.

After ſome Time ſpent in the Practice of ſuch penitential Works as were perform'd in this new Order, he was very preſſing with his Superiors for Leave to make an Apoſtolical Journey into *Africa*, and preach the Faith of *Jeſus Chriſt* to the *Moors* and *Saracens*, which he obtain'd. But Providence deſign'd him for a longer, and more laborious Martyrdom, than that which he aſpired after, and reſerved him for the difficult Taſk of converting Hereticks, and harden'd Sinners. He fell ill by the Way, and was ſo much reduced by the Length and Severity of the Diſtemper, that as ſoon as he was in a Condition to travel, he was obliged to return to his native Air for his Recovery. He took ſhipping for *Spain*, but could not make the Coaſt; for the Winds drove the Veſſel to *Sicily*, and he landed at *Meſſina*; where he was inform'd that St. *Francis* was going to hold a general Chapter of his Order at *Aſſiſium* in *Umbria*. This News put him upon exerting himſelf with a Vigour beyond his preſent Strength, and carried him to *Aſſiſium*. Some Authors tell us he reached that City in good Time; while others aſſure us the Chapter was broke up before his Arrival. But it is certain he was there before the Superiors, who had compoſed it, left that Place, and had the deſired Satisfaction of ſeeing the holy Founder. He had ſo little Affection for any thing in this World, that he forewent all natural Inclinations of returning to his own Country, and offer'd himſelf to the Guardians of ſeveral Convents in *Italy*. But he was ſo infirm, and of ſo unpromiſing an Aſpect that they concluded he could be of no Uſe to them even

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in the loweſt Employments of the Houſe, and therefore rejected the Propoſal, June 13
for his profound Humility would not allow him to ſhew his great Erudition, and excellent Talents, which muſt have recommended him moſt irreſiſtibly. At laſt, he found a Superior of the Province of *Romagna*, whoſe Name was *Gratiani*, who took Pity of the abandon'd Saint, carried him home along with him, and ſent him to a ſmall Convent near *Bologna* called the Hermitage of *Mount St. Paul.*

Anthony, charm'd with the Retirement and Solitude of his preſent Situation, hoped he ſhould never be forced from the ſeraphick Pleaſure he enjoy'd there. But he was obliged to quit his dear Hermitage and be preſent at an Aſſembly of *Dominicans* and *Franciſcans* at *Forli*, which gave him an Opportunity of making himſelf known much againſt his own Inclination to Silence and Obſcurity. The *Dominicans*, whoſe Inſtitute recommends Preaching as the chief Obligation of the Order, had all declined performing that Function on this Occaſion; when the Superior of the *Franciſcans* in that Town laid his Commands on our Saint to ſay what the Holy Ghoſt ſhould put into his Mouth. *Anthony* begg'd to be excuſed, and aſſured him he had been more uſed to waſh Diſhes, and do other inferior Offices in the Kitchen, than preach; but, the Superior inſiſting on his Compliance, he enter'd on the Taſk, and perform'd it with ſo much Erudition and Elegance; that it was not eaſy to determine which was more conſiderable his Learning or his Humility. St. *Francis* was apprized of the Diſcovery of this valuable Treaſure; and, that his Inſtructions and Diſputes might be more ſolid and methodical, order'd him to learn Scholaſtick Divinity, which then began to be in great Vogue in the World. He made ſo large a Progreſs in that Science that he was employ'd to teach it publickly, which he did at *Bologna*, *Padua*, *Toulouſe*, and *Montpellier* with uncommon Applauſe and Succeſs.

'Though the Employment of a publick Profeſſor is commonly allow'd a ſufficient Diſpenſation for ſeveral Obſervances in Religious Orders, our Saint went on vigorouſly with that, and yet always found Time enough to preach, to which Office he ſeem'd particularly called by God. His firſt Sermons made ſo much Noiſe, that great Crouds flock'd from all Parts to hear him; the Churches were too ſmall for his Audience, which often obliged him to preach in the publick Street, and open Fields. And indeed *Anthony* was excellently form'd by Nature for delivering the Divine Truths. His Voice was ſtrong, clear, and agreeable; he was a complete Maſter of the Art of ſpeaking, and perſuading; had a moſt happy and exact Memory; was thoroughly acquainted with the Holy Scriptures, and had an excellent Talent at applying the ſacred

June 13 Writings to his Subject. Pope *Gregory* IX, who heard him at *Rome* in 1227, did not know how to expreſs his Opinion of our Saint's many excellent Qualifications better than by calling him the *Ark of the Covenant*. What is extraordinary in this Affair is that he did not gain his Reputation in the World by flattering the vicious Inclinations of Mankind, or ſoothing them in their Crimes; for no human Reſpects, or Conſideration of Intereſt could ſtop his Mouth, or ſoften the Severity of his Reproaches, wherever he found Employment for his Zeal. He inveigh'd ſo ſtrenuouſly againſt the moſt faſhionable Vices, and oppoſed the growing Hereſies of thoſe Times with ſo much Vigor and Succeſs, that his Diſcourſes might juſtly be compared to Torrents of Fire that bore down all in their Way; for the moſt obdurate Sinners, and obſtinate Hereticks threw themſelves at his Feet, and declared themſelves conquer'd; and the many Miracles, God perform'd by his Hands, added not a little Weight to his Miniſtry.

The Liberty, with which he reprimanded the vicious, and confounded ſuch as maintain'd erroneous and heterodox Notions, muſt neceſſarily procure him ſeveral Enemies in the World. But he had a Trial ſtill more ſevere than any he could meet with from People, who had made no particular Profeſſion to follow the Evangelical Counſels in the ſtricteſt Acceptation. Upon the Death of St. *Francis*, which happen'd in 1226, *Elias* was choſen General of the Order; and attempted to introduce ſeveral Relaxations, eſpecially in what regarded his own Perſon and Station. Our Saint's Zeal in oppoſing thoſe Abuſes drew a violent Storm upon him. The General found Means to gain moſt of the Provincials and Guardians to his Intereſt by repreſenting our Saint as a ſeditious and turbulent Perſon; and then proceeded to uſe him with more Severity than religious Decency would have allow'd him to employ on one really guilty of diſturbing the Peace of a Community, and flying in the Face of his Superior. His violent and tyrannical Treatment obliged *Anthony* to fly to *Rome* for Protection. *Gregory* IX was ſtill in St. *Peter*'s Chair, before whom the Saint aſſerted the holy Poverty of St. *Francis*'s Rule ſo ſucceſsfully that *Elias* was ſummon'd to appear before his Holineſs, and depoſed upon a full hearing of the Affair. *Anthony* was then Provincial of *Romagna*; and to convince the World that Ambition had no hand in his Proceedings againſt his General, but that he was entirely acted by Zeal for God's Glory, he begg'd the Pope would allow him to reſign his Poſt, and was reſolved not to leave *Rome* 'till he gain'd his Point. *Gregory*, upon granting his Requeſt, deſired he would ſtay in that City, and afford him his Advice in things that regarded the whole Church; but the Saint, who had given up his Charge only

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to have full Liberty to sanctify himself by Retirement and Penance, petition'd to go to the Convent of *Franciscans* at *Padua*, which he had pitched on before he was made Provincial. This was granted, 'though not without much Difficulty. There he pursued his Labours, and set his last hand to his Sermons, which we have at present in *Latin*, 'though it is certain he deliver'd them in the vulgar Tongue; which has induced some to believe what now bears his Name was only the Substance of what he preached, which he diversified according to the Circumstances of his Audience. June 14

The many Infirmities he now labour'd under, made him believe his End could not be far off; for which Reason he retired into a solitary Place near *Padua*, called *Campietro*, or the *Field of St. Peter*, where Prayer and Meditation were his whole Employment. Here he fell ill; and, for the Conveniency of receiving the Rites of the Church, was removed to *Padua*, where he died on the thirteenth of *June* 1231, being then but thirty six Years old, ten of which he had spent among the *Franciscans*. The many Miracles perform'd at his Tomb engaged Pope *Gregory* IX, who was personally acquainted with him, to canonize him in *May* the following Year, and he appointed the Day of his Death for honouring his Memory.

The XIV Day.

St. Basil the Great, Bishop.

ST. *Basil*, whose Erudition and Vertue have distinguished him by the Appellation of *the Great*, was born at *Cesarea* the Metropolis of *Cappadocia*, about the Year 328. He was Brother to St. *Gregory* of *Nysse*, and St. *Peter* of *Sebaste*, of whom we have spoken in their proper Places. St. *Macrina*, whose Life we shall give on the nineteenth of *July*, was his Sister; he had two Brothers and four Sisters more, all eminent for Sanctity in their several Stations. *Macrina* his Father's Mother, a Woman of extraordinary Piety, undertook to form his tender Years to Vertue; and our Saint, who took a singular Pleasure in calling her his Nurse, does her the Justice to own he receiv'd the first Rudiments of Faith from that excellent Lady in the same Purity with which they were communicated to her by St. *Gregory Thaumaturgus*, or his Disciples. His Fahter, a Man of great Learning, join'd her in the Education of young *Basil*, and gave him an early Acquaintance with what the World calls by that Name.

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June 14. The Saint had a very good Capacity, and a Heart happily turn'd to Goodneſs, which both encouraged and rewarded the Labours of thoſe two illuſtrious Perſons. He was afterwards ſent to *Ceſarea* in *Paleſtine* for the Improvement of his Studies, where he ſoon got the Start of his School-fellows, and bid fair for rivalling his Maſters in the Art of Eloquence.

From *Ceſarea* he was removed to *Conſtantinople*, which was then the Seat of the Empire, and the liberal Sciences. The moſt able Philoſophers reſorted to that City; and *Baſil* gave ſuch Attention to their Diſputes and Leſſons, that he was ſoon diſtinguiſhed there by the Vivacity and Strength of his Wit, and the Compaſs of his *Genius*, 'though not then above ſixteen. *Libanius*, one of the moſt celebrated Orators of his Time, was his chief Inſtructor in Eloquence, who, 'though a profeſs'd Heathen, could not but admire his Pupil's extraordinary Vertue, and the Command he had over his Paſſions in a Place where every thing conſpired to corrupt him. *Baſil*, having made the beſt Uſe of all the Opportunities for Improvement at *Conſtantinople*, went for *Athens*, the moſt famous Univerſity in the World. He reached that City in 346, or the following Year, where he found St. *Gregory* of *Nazianzum*, who had been there three or four Years on the ſame Buſineſs, and contracted an Intimacy with that great Man. *Gregory* was not above one year older than our Saint; but, having ſpent ſome Time at *Athens*, he was better acquainted with the Humours of the People; which qualified him for his Friend's Guide at his firſt coming, and enabled him to caution him againſt the Inſolence of the Students, and the wild Part of that City. The whimſical and rude Formalities uſed at the Arrival of a Stranger among them, and other Levities unworthy of their Education, would have diſguſted one of *Baſil*'s ſerious Temper, had not his Friend taken Care to ſee him exempted from them, and inſpired his fellow Students with a Reſpect for our Saint's extraordinary Gravity.

Baſil's Capacity was ſuch as would have made him very conſiderable without much Application; but he ſtudied as hard as if he was obliged to acquire Knowledge by Dint of Labour, and thus became equal to the moſt learned Men of the Age. He underſtood the *Greek* Tongue in Perfection, was thoroughly acquainted with Hiſtory, and the Writings of the Poets, and a complete Maſter of every Branch of polite Learning. He was well verſed too in all the Parts of Philoſophy, and ſo perfect a Logician that it was impoſſible to elude the Force of his Arguments, or confound him with captious Sophiſms. As Neceſſity gave the firſt Being to all Arts and Sciences, his ill State of Health put him upon ſtudying Phyſick for his own Uſe. Thus St. *Baſil* ſtudied the profane Sciences, which, according to his own Way of ſpeaking, he look'd on

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as an Ornament and Defence of more ſubſtantial Studies, in the Manner that Leaves prove a Decoration to a Tree, and ſecure the Fruit from the Inclemencies of the Air; for he never purſued thoſe inferior Studies to the Prejudice of the Deference he ow'd to the ſacred Letters, which had been his favourite Employment from his Infancy. June 14

Julian, Couſin German to the Emperor *Conſtantius*, afterwards known by the Name of *Apoſtate*, was at *Athens*, with our Saint and his Friend; and diſſembled his Diſpoſition ſo far as to ſtudy the holy Scriptures with ſeeming Application. But the Irregularity of his Genius, and odd make of his Perſon gave them an early Suſpicion of the Corruption of his Mind, ſo that they were leſs ſurprized than the reſt of the World at the ſhameful Change he made as ſoon as he aſcended the Imperial Throne.

Our Saint finiſhed his Studies and return'd to his own Country toward the Cloſe of the Year 355. His Father died in his Abſence; but that Loſs was ſupplied by *Dianæus* Biſhop of *Ceſarea*, in whom, he ſays he found a Prelate of ſingular Merit, a ſpiritual Father, and a moſt important Friend. At his Return he was call'd to the Bar, where he appear'd not out of Oſtentation, and a Deſire of ſhewing his Parts, but to oblige his Countrymen, who look'd on him as the Glory and the Ornament of that City. Beſides, this was a neceſſary Step to Preferment in the *Roman* Empire, which made the Study of Eloquence ſo univerſal. *Baſil*, however, had Philoſophy enough to be above any Ambition of that Nature; he deſpiſed Poſts of Honour, not ſo much then out of a Motive of Chriſtian Humility, and ſelf-denial, as an extravagant Value he ſet on his own Abilities, which he thought could not eaſily be conſider'd and rewarded ſufficiently.

St. *Macrina*, our Saint's Siſter, who had conſecrated her Virginity to God, and lived with her Mother at his Return, concern'd to ſee him ſo puff'd up with an Opinion of his own extraordinary Accompliſhments, undertook to cure him of his Vanity. She ſucceeded ſo well in her Endeavours, that *Baſil* in one of his Epiſtles tells us he waked as it were out of a deep Sleep, began to ſee clearly the Light of the Goſpel, and acknowledge the Uſeleſſneſs of all human Wiſdom. He bewaild his own Folly in ſpending his Youth in acquiring vain and inſignificent Sciences; and, perceiving that the firſt ſtep to Perfection, according to our B. Lord, was to ſell all for the uſe of the Poor, and thus diveſt ourſelves of all the Cares and Affections of this World, he conceived a ſtrong Deſire to find one, who had taken this Road, and might be his Guide in the ſame. Full of theſe Diſpoſitions he ſet out in Queſt of ſuch who as he had heard lived in the ſtrict Practice of the Evangelical Conſels. He travell'd into *Egypt*, *Syria*,

June 14 *Syria*, *Paleſtine*, and *Meſopotamia*, in all which Countries he had the deſired Satisfaction; for the Monaſtick Life was then ſpread through thoſe Provinces. He admired the Abſtinence of the holy Solitaries, their indefatigable Application to Labour, their Conſtancy in Prayer, and great Auſterities. The holy Traveller tells us he was amazed to ſee thoſe admirable Penitents ſuperiour to the Neceſſities of Nature, riſing above all the Conſiderations of Heat, and Cold, Hunger and Thriſt, and living like Strangers on Earth, and true Citizens of Heaven. Such a Sight as this could not but make a ſtrong Impreſſion on St. *Baſil*, and inſpire him with a Deſire of following their Example.

At his Return to *Ceſarea*, *Dianæus* Biſhop of that City, made him a Reader, in order to ſecure ſo valuable a Perſon for the Uſe of his own Church, who he was ſenſible would be coveted by more than one Prelate, when his Merit was known. But this new Employment could not extinguiſh his Inclination to Solitude. As he found ſome in his own Country, who ſeem'd to live like the Anchorets he had ſeen abroad, he was reſolved to join them. They were Perſons of great Compoſure, and Gravity, practiſed great Auſterities, and lived at a Diſtance from all the Pleaſures of the World. *Baſil* was eaſily led to believe their Interiour anſwerable to that Exteriour, and thus concluded he had found what he wanted. The Perſons, of whom the Saint entertain'd ſo favourable an Opinion, were *Euſtathius* of *Sebaſte* and his Diſciples. Several of *Baſil*'s Friends adviſed him to avoid their Company, becauſe they lay under a ſtrong Suſpicion of *Arianiſm*; but he look'd on theſe Admonitions as ſo many Calumnies, or at beſt zealous Miſtakes; and, ſeeing nothing in their Conduct but what was exactly regular, and edifying, he was reſolved to avoid raſh Judgment, without giving eaſily into what he thought the Prejudices of others; and was not undeceived 'till long after.

He had not been long in Purſuit of the Happineſs, he expected in Retirement, when he pitch'd on a ſolitary Place near the River *Iris* in *Pontus*. What drew him thither was his Deſire of being near his holy Siſter, who had erected a Monaſtery there, and fill'd it with her Friends and Servants, and ſuch of her own Sex as were deſirous of being under her Direction Near this Monaſtery our Saint fix't in a wild Place at the Foot of a Mountain, ſurrounded by Woods, Valleys, and a River, which fell down a Precipice. This Situation ſeems to have no Charms; but *Baſil* drew up a beautiful Deſcription of it, and ſent it to his Friend St. *Gregory*, then at *Nazianzum*, which he hoped would engage him to follow him. Some Time after, our Saint gave his old Companion a ſerious Account of his Deſart, in which he ſhew'd the Advantage of Retirement, which,

which, as he ſays, fixes the Thoughts, and in a manner ſuppreſſes the Paſſions by removing the Objects that uſed to excite and enflame them. Solitude, according to his Way of Thinking, does not conſiſt in leaving the World corporally, and living at a Diſtance from Society, but in breaking off all Commerce between the Soul and Body, in having neither Country, Friends, Poſſeſſions, nor any other Engagement on Earth, and forgetting all we have learnt of Men, that we may be better prepared to receive Inſtructions from Heaven. He goes on to preſcribe Labour, Meditation, Reading, Prayer, Abſtinence, and Watching as the neceſſary Ingredients of an Anchoret's Life. June 14

And indeed the Saint was not backward in practiſing what he recommended to others. He lived in an abſolute Poverty; for he had but one Coat, and a Cloak, both very coarſe; and his whole Food was Bread and Water, with the Addition of a few Herbs and a little Salt. Theſe Auſterities made him thin and pale, and little better than a moving Corpſe. He lay in a hair Shirt, had no other Bed but the bare Ground, and practiſed ſuch other Mortifications as ſoon deſtroy'd his Health, and brought him into habitual Illneſs. A Man of this Figure and Way of living, if it deſerved that Name, ſeem'd deſtin'd to enjoy his own Satisfactions alone. But the Providence of God, that deſign'd him for the Father of a numerous and holy Family, directed ſeveral to his Deſart, who became his Diſciples, and the Companions of his Penance. St. *Gregory* was one of that Number.

The Reputation of our holy Solitary, and his increaſing Community was ſoon ſpread through the Country. The Inhabitants of the City of *Neoceſarea* were deſirous of putting their Children into his Hands, who they knew could form them both to Letters and Religion. In this View they deputed their chief Magiſtrates, who employ'd all their Rhetorick, and Authority to engage him to leave his Deſart, and accept of the Charge. But he was deaf to all they could ſay on that Subject. Some Time after this Refuſal Buſineſs call'd him to that City; and then he was attacked by the People in a Body, who made him moſt advantageous Propoſals; but his Reſolution was proof againſt all their Perſuaſions and Offers.

Baſil was ſoon ſurrounded by a great Number of Diſciples, whom he raiſed to God by the Study of divine Wiſdom. He thought it not enough to exhort them conſtantly to Union and Charity in *Jeſus Chriſt*, and teach them the ſacred Truths by Word of Mouth; but at ſeveral Times wrote down the moſt important Precepts of Piety, which the Eaſtern Monks have collected into one Piece, and follow as their Rule; they are known at preſent by the Title of St. *Baſil*'s *Aſceticks*.

June 14 Our Saint's Diſciples lived together in a regular Community, for that Country was too cold to allow of living in ſcatter'd Hermitages, as was practiſed in the warmer Climate of *Egypt*. It was not long before ſeveral Monaſteries were built in *Pontus* and *Cappadocia* upon the Model of that raiſed by our Saint. Thoſe Religious Houſes not only proved ſo many happy *Aſylums* from the Corruption of the Age; but were alſo very ſerviceable to the Church, when attack'd by the *Eunomians* and *Apollinariſts*. For the Sanctity of the Monks gave them ſuch an Aſcendant over the Minds of the People, that it was almoſt impoſſible to reſiſt their Exhortations to remain firm in the Catholick Faith.

While our Saint enjoy'd Repoſe in his Retreat, the Peace of the Church was more diſturb'd than ever by the Diviſions among the Enemies of our Lord's Divinity, who were agreed on nothing but perſecuting the Catholicks. The *pure Arians* being condemn'd by the *Semi-Arians* in a Council held at *Seleucia* in 359, had Recourſe to *Conſtantius*, their uſual Patron, who in the Beginning of the following Year aſſembled ſome Biſhops of the Party at *Conſtantinople*; where the *Semi-Arians* were condemn'd in their Turn, and a Decree made requiring all Biſhops to ſign the Creed made at *Rimini* in the foregoing Year, in which the Term *Conſubſtantial* was ſuppreſs'd. Several Orthodox Prelates in the Eaſt were ſurpriz'd into a Subſcription of this captious Formulary, and among the reſt *Dianæus* Biſhop of *Ceſarea* in *Cappadocia*. The Catholicks in that City were very much ſcandaliz'd and diſturb'd at the Weakneſs and Condeſcenſion of their Paſtor; but our Saint, who had always profeſs'd a particular Regard for that Prelate, and was ſenſible of the Influence of ſuch an Example, felt a more than common Concern both for him and his Flock. Things ſtanding thus, he thought himſelf obliged to quit the Communion of his Dioceſan, who ſeem'd to have cut himſelf off from the Catholick Church, 'though he had in Reality no Deſign of profeſſing an Error. At leaſt this was his own Declaration on his Death-bed two Years after, for calling his Clergy about him, he ſolemnly aſſured them, that what he had done was the Effect of Simplicity, and that he never had the leaſt Thought of oppoſing or denying the *Nicene* Faith. Our Saint, who was preſent on this Occaſion, was tranſported to hear this from his own Mouth, and join'd the reſt in accepting of his Confeſſion and embracing his Communion.

Dianæus was ſucceeded in the See of *Ceſarea* by *Euſebius*, who was not baptiz'd when he was choſen to that Dignity. The new Biſhop could not be ſuppoſed to have much Experience in Eccleſiaſtical Affairs; but was humble and wiſe enough to ſupply that Defect by engaging St. *Baſil* to ſtay with him,

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and give him all the Assistance he could hope for from a Man of his Virtue, Ca- June 14
pacity, and Skill in all that regarded the Church. To make him more considerable, and place him according to his Merit, he obliged him to accept of the Order of Priesthood after much Opposition, and employ'd him in preaching. 'Though our Saint could not at present return to his lovely Solitude, he still retain'd the Spirit of Retirement, and lived with as much Recollection in the middle of *Cesarea* as if he had been in his Desart. While under an indispensible Necessity of conversing with all Sorts of People, his Mortifications were the same as he had practised in his Monastery, and his Life as regular as if he had no Avocations from a close Inspection into himself. *Eusebius* was unfortunate enough to quarrel with him; the Dispute ended in a Separation; and St. *Basil* was the less solicitous to clear up the Matter to get a favourable Opportunity of going back to his Monastery where his Heart always was.

But, whatever becomes of this Matter, it is certain the Monks, who look'd on St. *Basil* as their Head, thought themselves obliged to take his Part in the Dispute, and engaged most of the first Rank in his Favour. This Difference must have produced a Schism in the Church of *Cesarea*, had not the Prudence of our Saint prevented it; for when, he found Matters run to that dangerous Height, he left that City, retired into *Pontus* with St. *Gregory Nazianzen*, and made the Government of the Monastery in that Province his only Business. This seem'd to be a hasty and precipitate Step for which he thought proper to make an Apology; and this was the Subject of a Letter to the People of *Cesarea*. He remain'd in his Retirement about three Years; and then return'd to *Cesarea*. St. *Gregory* had interpos'd his good Offices for an Accommodation, which was pretty far advanced, when the Emperor *Valens*, who protected the *Arians*, after having made great Havock in the Church of *Galatia*, was preparing to do the same Damage in that of *Cappadocia*; he imagined it would be no hard Matter, since the Breach was open between our Saint and his Bishop, which had divided that Prelate's Flock. St. *Basil*, being apprized of the Emperor's Motions, soon forgot all personal Contests, and hasten'd to *Cesarea* for the Defense of the Truth. *Valens*, who knew what Influence he had over the Minds of the People, did all in his Power to gain him; made him handsome Profers of Favour, Protection, and Preferment, if he would come into his Measures, and threaten'd him with the most dreadful Effects of his Resentment upon his Refusal. But *Basil*, unmoved at his Promises and Menaces, calmly exhorted him and the *Arian* Bishops in his Retinue, to consider what they were doing, and leave off persecuting the Servants of God, who, he assured him

June 14 were not to be ſtagger'd at any thing he could do to them. So far was the Saint from ſhewing any Reſentment or Bitterneſs againſt *Euſebius* upon the Account of the late Difference that he join'd him heartily againſt the common Enemy. By this charitable and zealous Conduct he removed all Scandal, and Diviſion which he found among the Catholicks, and exerted himſelf ſo vigorouſly at this critical Juncture that the Union of the Clergy and Laity in Defence of the Orthodox Faith left the Emperor and his Adherents no Hopes of Succeſs; who thereupon quitted the City with Confuſion. From that Time our Saint ſpared no Pains to remove all Suſpicions, and convince the World he had learn't to obey his Biſhop. He was conſtantly with *Euſebius*, inſinuated what was proper to be done, aſſiſted him with his Advice, and executed his Orders with Fidelity and Alacrity; and that Prelate never thought himſelf ſecure but when he follow'd his Directions.

Thus powerfully ſupported by the Authority of his Biſhop, our Saint uſed the utmoſt Freedom in his Diſcourſes to Perſons of the greateſt Conſequence: compoſed Differences to the Satisfaction of all Parties; relieved both the corporal and ſpiritual Wants of the Poor; and became a Father, a Benefactor, and an Advocate to all that wanted his Aſſiſtance. St. *Gregory Nazianzen* adds that he regulated the publick Prayers and the Service of the Altar, by which ſeems to inſinuate that our Saint compoſed a Liturgy; 'though what now bears his Name, and is uſed in the Eaſtern Church, is not preciſely what he left, having receiv'd ſeveral Additions, and Alterations in ſucceeding Ages; a Fate that has attended all Books of that Nature.

In the Year 370, he gave a glorious Proof of his charitable Concern for the diſtreſſed. *Phrygia*, and the adjacent Countries were then ſeverely viſited by a Famine. *Cappadocia* had never felt any thing like it before, and *Ceſarea* was at too great a Diſtance from the Sea to receive any Aſſiſtance from abroad. Thoſe who had Corn were ſo far from being touched with the Wants of their Neighbours that they made an Advantage of their Calamity. *Baſil* employ'd his Entreaties and Exhortations ſo powerfully on this Occaſion that thoſe mercileſs Oppreſſors open'd their Granaries; upon which the Saint, calling the half-ſtarved People together, attended by his Friends and Servants, fed them with his own Hand, and accompanied this corporal Relief with ſpiritual Alms.

While *Baſil* employ'd all his Thoughts for the Service of the Church of *Ceſarea*, *Euſebius* died; and his Flock was now expoſed to the ſame Troubles that infeſted it at the Time of his Election. *Ceſarea* was the moſt conſiderable See in the Eaſt next to that of *Antioch*; The Integrity of the Faith in that important

tant Dioceſe, and the Harmony that reign'd among the People gave the Here- June 14
ticks no ſmall Uneaſineſs, who were now reſolved to make a bold Puſh, and leave no Stone unturn'd to get it into their Hands. Upon this the Clergy of *Ceſarea* notified their Biſhop's Death to the other Prelates in the Province, who haſten'd thither in order to proceed to the Election of a Succeſſor, and thus defeat the Attempts of the *Arians*. St. *Gregory* Biſhop of *Nazianzum*, Father to our Saint's illuſtrious Friend, was then eighty Years old, and ſick in Bed, and conſequently unable to aſſiſt in Perſon at the Choice of a new Biſhop. He wrote to the Clergy and People of *Ceſarea*, aſſuring them that, if it was but barely poſſible for him to be removed to that City, he would not fail of coming; but, if that was not in his Power, he let them know that his Vote went for *Baſil*, whom he could not but prefer on this Occaſion, 'though he was ſatisfied there might be ſeveral Perſons truly worthy of that Dignity. "*He is* "*a Man*, ſays that venerable old Prelate, *of ſound Doctrine, and pure Morals*; "*and the only Perſon, or, at leaſt, the propereſt, to oppoſe the Hereticks, and de-* "*fend the Faith againſt their Aſſaults.*" The ſame Prelate ſent another Letter on the ſame Subject to *Euſebius* Biſhop of *Samoſata*, and, 'though not of the Province, begg'd his Aſſiſtance in the Affair, becauſe it concern'd the whole Church. *Euſebius* went to *Ceſarea*; where the Catholicks receiv'd freſh Courage from the Preſence of one ſo famous and ſo much eſteem'd; which was neceſſary at that Time; for 'though there could be no Diſpute about our Saint's ſuperior Qualifications, his Election was oppoſed by ſome of the chief Perſons in that Country; the Faction was ſupported by great Numbers of ſuch as are always ready to cloſe in with their Leaders, and their Party ſeem'd ſo ſtrong and conſiderable that ſeveral of the Biſhops gave into their Meaſures, imagining they ſpoke the Senſe of the whole People. *Euſebius* undecevied the greateſt Part of them, and the old Biſhop of *Nazianzum*, underſtanding *Baſil* ſtill wanted one Vote, forgot his Age, and Sickneſs, was carried in a Litter to *Ceſarea*, and would have thought himſelf happy had he expired the Moment he had concurred to the good Work. Thus our Saint was regularly and canonically elected and conſecrated on the fourteenth of *June* 370.

Nothing is ſo difficult for a Man in a publick Station as to act up to the exalted Opinion his Friends have conceived of him before his Promotion. This was St. *Baſil*'s Caſe, who, however, was happy enough to anſwer their largeſt Expectations. His firſt Care was to ſoften the Minds of ſuch as were exaſperated againſt him, and had been heated with the late Intrigues; he gain'd them ſo effectually by a noble, ingenuous, and ſweet Behaviour without the leaſt Mixture of Flattery, or mean Condeſcenſion, that they were perſuaded their

Salvation

June 14 Salvation could not be ſafe, while they remain'd diſobedient to this excellent Prelate. Thus conquer'd by generous Uſage, and convinced of their Fault by the Conduct of their Paſtor, they endeavour'd to recommend themſelves by a vertuous and regular Life, which was all that could entitle them to his Favour, and convince him of the Reality of their Repentance. This is the Account St. *Gregory* has left us of his Friend.

His new Dignity was not ſupported by a large Retinue, a ſplendid Table, and magnificent Furniture; Humility, Frugality and Mortification were his only Ornaments. His Servants were reduced to ſo ſmall a Number, that he often wanted Perſons to copy his Writings, carry his Letters, and go of the moſt neceſſary Meſſages; and only the Poor knew that the Revenue of his Biſhoprick was conſiderable. His whole Family was moſt exactly regular, and no one could be admitted into his Houſe, who was not diſpoſed to conform to the Diſcipline of it. Neither the Multiplicity of Buſineſs, nor his continual Infirmities hinder'd him from often explaining the Word of God to his People on working days both Morning and Afternoon; upon which Occaſion the Tradeſmen ſhut up their Shops moſt willingly and haſten'd to the Divine Food, without any Concern for the Loſs of their Buſineſs in the mean Time. The Ardour, his Flock ſhew'd, augmented our good Paſtor's Zeal, which often exceeded his Strength; for which Reaſon in one of his Homilies he compares himſelf to a Nurſe, who has no Milk, but is obliged, however, to give her Child the Breaſt to keep it from crying. He made frequent Viſitations of his whole Dioceſe; eſtabliſhed Eccleſiaſtial Diſcipline in it's primitive Rigour; reclaim'd ſeveral who ſeem'd to be loſt to all Senſe of Goodneſs; and employ'd both his Tongue and Pen in laying down excellent Rules for every State of Life, which are the Subject of ſeveral of his Letters and Homilies.

St. *Baſil*, like a true Catholick Paſtor, extended his Care beyond the Bounds of his Dioceſe, and acted like one ſenſible of his Obligation to intereſt himſelf in all that concern'd the whole Church. A Man full of this Zeal muſt be ſenſibly afflicted at the Diviſions that reign'd in the Eaſt, and ſubſiſted even between Catholicks. The Church of *Antioch* had two Orthodox Biſhops, *Meletius* and *Paulinus*; the former of which was acknowledged by the Eaſtern Prelates; the latter by thoſe of the Weſt. St. *Baſil* was ſcarce ſeated in the Epiſcopal Chair, when he laid this unhappy Schiſm to Heart, and wrote to *Athanaſius* and Pope *Damaſus* preſſing Letters on that Subject. Our Saint, who according to his own Expreſſion, was united to *Meletius* by all manner of Ties, adviſed him to conſult the Peace and Good of the whole Church, wrote ſeveral Letters to the Biſhops of the Weſt in his Favour, and brought things into ſo favourable a Diſ-

a Diſpoſition that they were united with thoſe of the Eaſt in leſs than a Year after his Death. June 14

His Zeal for gaining the *Macedonians* to the Church carried him to make Uſe of a Condeſcendence that was highly blamed by the Monks, and ſeveral Biſhops in his Province, who ſuſpected him of favouring the Sentiments of thoſe Hereticks. The Truth is, he uſed much Caution and Tenderneſs with them, and ſeem'd ſatisfied with their profeſſing the Nicene Faith, and declaring they believed the Holy Ghoſt not a Creature, without inſiſting on their expreſsly ſaying he was *God*. He was as careful in his Writings and publick Diſcourſes not to make uſe of a Word that gave Offence, while he eſtabliſhed the Belief of the Divinity of the *Holy Ghoſt* in equivalent Terms, and by inconteſtable Proofs. The *Arians* were watchful for an Opportunity of depoſing the moſt zealous Catholick Biſhops, and the Eaſtern Church was full of Diſturbance and Diviſions; while Affairs were in this unhappy Poſture *Baſil* thought it very allowable to preſerve Peace, wherever it could be had without any Damage to the Truth, and uſe all poſſible Condeſcention in favour of the Weak. He hoped that after they were received to the Communion of the Catholick Church, God would give them a farther Light, and remove what Difficulties they had about Words. This is the Apology St. *Gregory Nazianzen* makes for his Friend's Conduct, who aſſures us that on all other Occaſions he called the Holy Ghoſt *God*; and tells us he one Day proteſted to him he wiſhed he might be abandon'd by the Holy Ghoſt, if he did not adore that ſacred Perſon, as *conſubſtantial* with the Father and Son. St. *Athanaſius* too employ'd his Pen in Defence of our Saint. In ſome Letters on that Subject he calls him a great Ornament of the Church of Chriſt, and a glorious Champion of Truth, and ſays he is perſuaded he became Weak with the Weak, in Order to gain them.

While the Saint was employing all his Pains and Skill for the Peace of the Church, his own Province was torn by Diſſentions, which proved a great Exerciſe of his Patience. The Emperor *Valens* had divided *Cappadocia* into two Provinces; upon which *Ceſarea* remain'd the Metropolis of the firſt, and *Thyane* was made the Capital of the ſecond *Ceſarea*. *Anthimus* took this Opportunity of inhancing his own Juriſdiction, pretending that the Eccleſiaſtical Government ought to be regulated by this Diviſion, and conſequently that he was now Metropolitan of the ſecond *Ceſarea*; but *Baſil* was for maintaining things in the ſame Situation in which he found them. The new Metropolitan gave our Saint no ſmall Trouble, drew ſeveral of the Biſhops to his Councils; gain'd a conſiderable Number of Prieſts to his Party; diſplaced ſuch as he could

June 14 could not prevail with to eſpouſe his Cauſe, and ſupport his Pretenſions; and ſeiz'd on Part of the Revenues of the Church of *Ceſarea*. Theſe, and ſeveral other Grievances our holy Prelate bore, as neceſſary Conſequences of *Anthimus*'s Claim.

Baſil, whoſe pious Intentions enabled him to make a good Uſe of every thing, endeavour'd to turn this Diſturbance to the Advantage of the Church, and erected ſeveral new Biſhopricks in that Country to ſtrengthen the Catholick Intereſt. *Saſima*, a ſmall Town on the high Road on the Confines of the two Provinces, ſhared that Honour, and *Gregory Nazianzen* was the firſt Biſhop of it. This occaſion'd a freſh Diſpute between *Anthimus* and our Saint, each aſſerting a Right to that Town, which ended in Favour of the former.

Our Saint's Regard for *Euſtathius* Biſhop of *Sebaſte* has been already obſerved; he had all along look'd on him as a Man of ſingular Piety, and conſequently profeſs'd a warm Friendſhip for him. His good Opinion of him ran ſo high that he had willingly accepted of ſeveral Perſons recommended by that artful Prelate, and employ'd them in the Labours of his Dioceſe. *Euſtathius*, however, had been guilty of ſo much Variation in Matters of Faith, that many of the Catholick Prelates declared againſt him, and particulary *Theodotus* Biſhop of *Nicopolis*, his Metropolitan, who would by no means hold Communion with him, and did all he could to undeceive our Saint in Regard to him. That Prelate, having called a Council of the Biſhops of his Province, invited our Saint thither; who, imagining *Euſtathius* might be examin'd in that Aſſembly, took *Sebaſte* in his Way, and had ſeveral Conferences with him; in which he freely laid before him the Points urged againſt him by his Metropolitan, and preſs'd him to give a ſhort, and clear Anſwer to the Charge, aſſuring him that no Ties of Affection were ſtrong enough to engage him to remain in the Communion of one, who held heterodox Opinions. *Euſtathius* gave his Friend the deſired Satisfaction, and diſſembled ſo well, that *Baſil* was ready to juſtify him upon all Occaſions; nothing ſeem'd to be wanting now but to engage the Biſhop of *Sebaſte* to ſign an Orthodox Confeſſion of Faith; and, to prevent Miſtakes, he deſign'd to conſult *Theodotus* about drawing it up. *Theodotus*, underſtanding our Saint had been at *Sebaſte*, either took it for granted that he was diſpoſed to vindicate his Friend, or had been impoſed on by a falſe Account of that Converſation, found Means to let him know his Company was not inſiſted on at the Council; upon which he went back to *Ceſarea*, very much mortified at his having made ſo long a Journy to no Purpoſe.

Some Time after this Diſappointment, *Baſil* went to ſee St. *Meletius*, where he met *Theodotus*, who complain'd very loudly of the Connexion between our Saint

Saint and the Biſhop of *Sebaſte*. This gave him a handſome Opportunity of doing what he thought Juſtice to his Friend, and aſſuring the Company that *Euſtathius* had convinced him of his being perfectly Orthodox in every Particular; *Theodotus* immediately told him he did not know that Hypocritical Prelate, who changed his Note as ſoon as he left him. St. *Baſil*, full of Zeal for Truth, and Concern for the Biſhop of *Sebaſte*, could not eaſily believe him capable of ſuch double dealing; but propoſed the drawing up a large and explicit Confeſſion of the Catholick Faith, and promiſed to renounce his Communion upon his refuſing to ſign it. *Meletius* and *Theodotus* approved of the Propoſal; and the latter gave our Saint a civil Invitation to *Nicopolis*. *Baſil*, hoping to bring this Affair to a happy Concluſion, went to that City; but was ſurprized to find *Theodotus* abſtain from his Communion upon the old Quarrel. The Saint bore this ſhocking Affront with Chriſtian Patience, and purſued his Journey to *Satala* in *Armenia*; for he was join'd with *Theodotus* in a Commiſſion for placing Biſhops in ſeveral vacant Churches of that Province. *Satala* was one of that Number; and the whole Town, with the Magiſtrates at their Head, deſired our Saint to give them a Paſtor; upon which he conſecrated *Parmenius* for their Uſe, a near Relation, who had been very ſerviceable to him in the Government of his own Church. The Emperor *Valens*, who had engaged him to viſit the *Armenian* Churches, was a profeſs'd *Arian*; but our Saint, ſupported by the Intereſt and Authority of *Terentius*, a Man of the firſt Rank in the Empire, and a good Chriſtian, reſtor'd ſeveral Catholick Biſhops, who had been thruſt out of their Sees by the Violence or Intrigues of the Hereticks. June 14

Baſil having by this Time heard the Suſpicions and Judgment of ſeveral Perſons of Learning and Piety in Relation to his old Friend *Euſtathius*, who were not ſo eaſily ſatisfied with his repeated Declarations, was reſolved to bring the Affair to ſome Concluſion, and went once more to *Nicopolis*, where he was better receiv'd than at his former Viſit there. He drew up a Profeſſion of Faith at large in Concert with *Theodotus*, which he undertook to get ſubſcribed by *Euſtathius*. It was very full and plain upon the Article of the Holy Ghoſt; the Biſhop of *Sebaſte*, however, received it in as clear Terms as could be deſired; and *Baſil*, pleaſed it was now in his Power to give the whole World an authentick Proof of his Friend's Innocence, aſſembled the Biſhops of *Armenia* and *Cappadocia*, and laid his Subſcription before them. *Euſtathius* promiſed to appear at the Council, and bring his Diſciples with him; but never came. *Baſil*, uneaſy at the Delay, ſent to *Sebaſte*; but his Meſſengers brought Word that the Party were ſtrangely alarm'd, gave out that a new Faith was thruſt upon them, and declared their Biſhop ſhould not ſtir from them; after which *Euſta-*

June 14 *thius* ſent a Letter of Excuſe to the Biſhops; but took no Notice of what had paſſed between our Saint and him. This Diſappointment broke up the Council, and *Baſil* was now convinced he had been impoſed on. *Euſtathius* would not have taken off the Maſk ſo ſoon, had he not apprehended he ſhould loſe his Intereſt at Court, and forfeit the Friendſhip of *Euzoïus* the *Arian* Biſhop of *Antioch* by holding Communion with St. *Baſil*, upon the Terms he had ſo formally ſign'd and receiv'd.

The Hypocritical Prelate, thus dragg'd out into the Light, made it his whole Buſineſs to declaim againſt our Saint upon all Occaſions, and impeach him of falſe Doctrine, he endeavour'd to make him paſs for a Diſciple of *Apollinarius* the Heretick; a Calumny founded on *Baſil*'s having about ſeventeen Years before written a civil Letter to him, while they were both Laymen. *Euſtathius* however, making his Advantage of that innocent Correſpondence, publiſh'd a large Diſcourſe full of bitter Invectives againſt our Saint, and made up of Calumny; in which he calls him *Conſubſtantialiſt* by way of Contempt, and accuſes him of decoying him into a new Profeſſion of Faith. *Baſil* bore all this for three Years together without writing in his own Defence, except ſome Letters to his Friends in which he rejects the Errors of *Apollinarius*. In the mean Time *Euſtathius* made ſome Advances for an Accommodation, which were intimated to our Saint by *Euſebius* Biſhop of *Samoſata*. *Baſil*'s Veneration for that great Prelate made him liſten to the Propoſal; and, to cut the Matter as ſhort as poſſible, he only inſiſted on his rejecting in plain Terms all who did not receive the *Nicene* Faith, or held that the Holy Ghoſt was a Creature. *Euſtathius*'s Anſwer to this Demand was looſe and rambling; it paſs'd through the Hands of *Euſebius*, who tranſmitted it to St. *Baſil*, and exhorted him to preſerve Peace; the Saint, with a true Paſtoral Courage, replied, he was ready to procure Peace at the Expence of his Life, provided it was ſuch as deſerved the Name; and that he was willing to bear the whole Blame of what had happen'd, upon Condition that *Euſtathius* would ſincerely and ingenuouſly break off from the Communion of the Hereticks. This Declaration ſatisfied *Euſebius*, and convinced him of the Hypocriſy of the Perſon, whoſe Cauſe he had undertaken.

Theſe are all the remarkable Actions of St. *Baſil* 'till the Year 373; toward the Cloſe of which, or the Beginning of the next, *Valens* came to *Ceſarea*, with a Deſign of exerciſing the ſame Severities on the Catholicks there, which he had uſed in other Places. Before he enter'd the Town, he ſent *Modeſtus*, one of his chief Officers, with Orders to oblige the holy Biſhop to communicate with the *Arians*, or quit the Place. *Modeſtus* had been Count of the Eaſt under *Conſtantius*,

Constantius, and in Complaisance to his Prince receiv'd Baptism at the Hands of the *Arians*; when *Julian* ascended the Throne, this politick Nobleman passed for a Pagan, and thus was made Governor of *Constantinople*. *Valens*, finding him proper for his Purpose, and ready to run all the Lengths of his Sovereign's Passions, had advanced him to the Post of *Præfectus Prætorio*, which gave him the Command of the Emperor's Lifeguard, and made him the highest Person in the Military List, and the most considerable Subject in the Empire. This Officer then enter'd *Cesarea* with much Noise and Formality; and, surrounded with all the marks of his Dignity, order'd the Bishop before him, who appear'd with his natural Gravity and Serenity. The Prefect assum'd a haughty Air, and such as he imagin'd became his Quality; "*Basil*, said he, what do you "mean by opposing the Imperial Authority? and why will you be so singu- "larly rash and insolent? Upon the Saint's asking, wherein his Rashness consisted; he was told it lay in refusing to embrace his Sovereign's Religion, when others had submitted. *Basil*, observing what Stress was laid on the Emperor's Authority, told *Modestus* his only Reason for standing out was because *His Emperor* had strictly forbid that Compliance. "I, said the Saint, who am "created by God, and am by him commanded to be a God, can never be "induced to adore a Creature." In which Words he evidently alludes to those Passages of Scripture, where Men in Power and Dignity are called *Gods*. *Modestus* then asked him, whether he set no Value upon being in Communion with his Prince, and the first Persons in the Empire; and what he took them to be. To which the holy Bishop replied, he look'd upon them as Prefects, and what the World justly called illustrious Personages; but did not think they could challenge more Respect than the Almighty; "It would, no Doubt, said the "Saint, be a great Advantage for us to be united with you by the Ties of "Friendship and Religion, as you are Creatures made by the same God; but "we think ourselves as happy in the Communion and Conversation of your In- "feriors; for the Integrity of our Faith, not the Rank we hold in the World, "makes the Distinction among Christians."

June 14

Ps 81. v. 6. John 10. 33, 34.

Provoked at his Freedom *Modestus* 'rose up, and asked him in an angry Tone, if he had no Apprehensions from his Resentment and Power. Upon which *Basil* desired to be inform'd of the worst Consequences of provoking or offending him. *Modestus* mention'd Confiscation of his Goods, Banishment, Tortures, and Death. To which the holy Prelate calmly replied, "Nothing "of this Nature can hurt, or affright me; if you expect to move me, you "must threaten me with somewhat worse than all this." The Prefect called upon him to explain himself, which he did in the following Manner: "He

June 14 " who has nothing to lose, said the Saint, cannot suffer from Confiscation; for " certainly you cannot want these poor Rags, and a few Books, which are " my whole Substance. As to Banishment, I do not understand there is any " such Thing; for I have not been used to look on any Country as particu- " larly my own; and shall be at home wherever I am, because I shall be still " in the Dominions of my God. Torments cannot affect me much; my Body " will not hold out long under them; and I shall embrace Death as the greatest " Favour that can be done me, because it will hasten my Journey to that " Being, for whom alone I live, and to whom my Course has been long di- " rected." *Modestus*, amazed at this Speech, told him he was the first Person who ever dared speak so boldly to him. " Perhaps, said *Basil*, you never, " met with a Bishop 'till now; for certainly one of that Character would have " used the same Language on the like Occasion. In all other Cases we profess " the utmost Mildness and Submission; so far are we from any thing that looks " like Warmth or Passion when we have to do with Persons of the first Rank, " that we do not even exalt ourselves above the meanest Subject. But, when " God is in Question, we regard only Him. Then Fire, Sword, wild Beasts, " and all the World calls terrible, lose their Horrors, and are converted into " Pleasures and Delight. Employ your utmost Power against us, and use us " as you please; but let the Emperor know he shall never carry his Point." *Modestus*, finding the Saint invincible, grew cool, spoke to him in a softer Stile, desired he would at least think what an Honour he receiv'd by having his Imperial Majesty one of his Auditors; and observed that all the Satisfaction he desired was to have the Term *Consubstantial* thrown out of the Creed. " Yes, replied the Holy Bishop, " I am always pleased to see one of that Rank in the " Church, and a Soul thus gain'd to God; but am so far from consenting to " any Addition or Diminution in the Creed, that I am not disposed so much as " to change the Order of the Words." In the Conclusion *Modestus* desired him to consider of the Proposal, and give him his final Answer the next day. But *Basil* assured him it was to no Purpose; and that he should be the same then.

The Saint being dismiss'd for that Time, the Prefect went immediately to the Emperor, and told him all his Pains and Endeavours would be thrown away, for the Bishop could neither be reason'd nor aw'd into his Measures, and nothing would do but open Force. This was no News to *Valens*, who had experienced our Saint's Courage, and Intrepidity before he was raised to the Episcopal Chair, and therefore order'd all his Officers to use him tenderly. It was impossible not to be charm'd with so much Vertue and Resolution; but that Prince's

Hear

Heart was harden'd by his long Converſation with the *Arians*, and his ſolemn Engagement to that blaſphemous Sect. For in 367 *Eudoxus*, then in Poſſeſſion of the See of *Conſtantinople*, had obliged him at his Baptiſm to ſwear to remain true to the Intereſt of the Party, and perſecute all of a different Faith; which Promiſe he had kept moſt punctually. Thus corrupted he could not prevail with himſelf to abjure his Errors, and communicate with our Saint; but complied ſo far as to be preſent at Church when he officiated. He went thither on the Feaſt of the *Epiphany* attended by his uſual Guard, and thus mix'd with the Catholicks for Form's Sake, and heard the Sermon; which, if we may judge of it by thoſe Homilies of his that are extant, could not fail of affecting him. But he was moſt agreeably ſurprized and delighted with the Manner of ſinging the Pſalms alternately, which *Baſil* had introduced at *Ceſarea*, and was far from common at that Time. The prodigious Number of People ſtruck him very much the beautiful Order obſerved in the Sanctuary; the Clergy more like Angels than Men; the holy Biſhop ſtanding at the Altar fix't in his great Miniſtry, and his Mind entirely taken up with the God he adored; and all who attended him full of Reverence and Reſpect; was a glorious Sight that inſpired in him ſuch a holy Awe for the Service of God, and our great Prelate, that when he was to carry his Offering to the holy Table, he trembled ſo violently that he muſt have fallen, had not one of the Miniſters of the Altar ſupported him. This Offering, as we learn from St. *Gregory Nazianzen*'s Account, was Bread which every Communicant made with his own Hands, and was conſecrated in the Holy Myſteries. June 14

This was not the only Time that *Valens* appear'd at Church. He one day went within the Veil, into what ſome take for the Veſtry, others for the Encloſure of the Altar, where the Emperors were admitted according to the Cuſtom of the Eaſtern Churches. That Prince had been long deſirous of converſing with our Saint, and made Uſe of this Opportunity of enjoying that Satisfaction. Their Diſcourſe turn'd on Matters of Faith; St. *Gregory Nazianzen*, who made one at the Conference, aſſures us, that the principal Officers of the Court, who were preſent on that Occaſion, were obliged to own the Saint talk'd moſt divinely; and *Theodoret*, after giving us the ſame Account, tells us the Emperor was ſo well pleaſed with his Diſcourſe that he became more gentle to the Catholicks, and gave a very fair Eſtate in that Neighbourhood for the Relief of poor Lepers, of whom the holy Biſhop took Care, and afterwards built an Hoſpital for their Reception. But this Suſpenſion did not laſt long; for the *Arians* laid cloſe Siege to the Emperor, and made him forget thoſe Sentiments of Reſpect he had ſo lately entertain'd for St. *Baſil*. They perſuaded

June 14 ded him to attack him once more on the Subject of Religion, and ſend him into Exile on his refuſing to accept of the Communion of the Party. Every thing was now ready for the Execution of this Order, and the Saint ſurrounded by his ſorrowful Friends upon the Point of quitting them, when a Meſſage came from Court for the Holy Biſhop to go thither immediately. The Emperor's Son was ſeized with a violent Fever, that ſeem'd too ſtrong for all the Art of Phyſick; and the Empreſs *Dominica*, who had firſt engaged *Valens* in the *Arian* Party, was at the ſame Time rack'd with moſt violent Pains; which made her conclude theſe Afflictions muſt certainly be ſent from Heaven as a Puniſhment for their Proceedings againſt the Holy Biſhop of *Ceſarea*; upon which the Emperor diſpatched ſome of his chief Officers to beg his Aſſiſtance in the preſent Calamity. The Saint went without much Intreaty, and the Moment he enter'd the Palace the Child's Diſtemper abated conſiderably. *Baſil*, however, would not undertake to obtain a perfect Cure but upon Condition he ſhould be baptiz'd by a Catholick, and brought up in the ſame Profeſſion. St. *Ephrem*, who was perſonally acquainted with the Holy Biſhop of *Ceſarea*, tells us the Emperor conſented to the Propoſal, and that the Child recover'd; whereas the *Greek* Hiſtorians affirm that he died, and impute it to the Emperor's Obſtinacy in refuſing what the Saint inſiſted on. But it is eaſy to reconcile this Difference, by ſuppoſing that *Valens* made the deſired Promiſe; upon which the young Prince was reſtor'd to perfect Health; but that afterwards, being put in Mind of his impious Oath, he allow'd the *Arians* to baptize the Child, who thereupon relapſed, and died.

But *Valens* was wretchedly infatuated by the Hereticks, and liſten'd to their Inſinuations ſo far as to give a ſecond Order for the Baniſhment of St. *Baſil*. The Writing was drawn, and brought to him to ſign; but the Reed, with which he undertook to ſubſcribe his Name, broke. Thinking this the Effect of meer Chance, he took a ſecond, and a third, which all diſappointed him in the ſame Manner. He was now convinced that an over-ruling Providence interpoſed in Favour of the Saint; wherefore he tore the Paper, recalled his Order, and gave *Baſil* no farther Diſturbance.

Soon after this *Modeſtus*, who had ſolicited our Saint to embrace the Communion of the Emperor upon unlawful Terms, fell ill; Remembring his Vertue and Courage, he deſired to ſee him, and begg'd the Aſſiſtance of his good Prayers. *Baſil*'s Application to Heaven had the deſired Succeſs the Prefect recover'd, publiſhed his Obligation to the holy Biſhop, ever after retain'd a moſt profound Veneration for him, and ſhew'd a particular Deference to his Recommendations. *Baſil* was afterwards perſecuted by *Euſebius*, Governor of *Pontus*,

Pontus, Uncle to the Empress *Dominica*, and a Slave to the same Heresy. June 14
An Assistant of that Magistrate employ'd all means in his Power, to engage the Affections of a Widow; and at last made use of Force, and endeavour'd to oblige her to marry him. Thus closely pursued she fled to the Church, and laid hold of the Altar. *Eusebius* required St. *Basil* to give her up; which he refused to do, both on the Account of the Regard due to the Place where she had taken Shelter, and from a Sense of his Duty as Bishop, to protect the distress'd. The Governor, transported with Rage, sent some of his Servants in Quest of the Lady, with Orders to carry their Enquiries into St. *Basil*'s Bed-Chamber; which he knew would prove a very shocking Insinuation, and be no small Affront to a Man, who upon all Occasions, kept a Religious Distance from the whole Sex. *Eusebius* did not stop there; but order'd the holy Bishop to appear before him as a Criminal. Being seated in his Tribunal, he commanded the Saint's Cloak to be taken off. That Indignity gave him so little Mortification that he offer'd to strip himself of his Coat too, if the Governor pleased. This Indifference exasperated *Eusebius*, who immediately gave Orders for his being struck; upon which the Saint freely offer'd his poor mortified Carcase to the Blows. The Governor taking this for an Insult, flew into a violent Passion, and told him he would see his Flesh torn with iron Hooks, and his very Liver forced from within him. St. *Basil* told him with a Smile, that would be a singular Favour, for it had been long very troublesome to him. While the Saint was under Examination, the whole Town was alarm'd at his Danger; every one resented what was done to their Pastor, as an Injury to himself; and they were all ready to rise and mutiny in his Defence. The chief Artizans belonging to the Court were most active on this Occasion; each arm'd himself with the Tools belonging to his Business, or what was next at hand; and the very Women were ready to employ their Distaffs in this holy War. Warm'd with Affection for their common Father, and Indignation at his Treatment, they marched to the Governor's House, and seem'd resolved to tear him in Pieces; which obliged that haughty Magistrate to change his Language, and implore the Saint's Assistance in his present Calamity. *Basil*, who was all Sweetness and Charity, employ'd his Authority in appeasing the Rage of his Friends, and securing his Persecutor from the Effects of their Zeal.

The Death of St. *Athanasius* went a great way in breaking our Saint's Measures for uniting the Prelates of the East and West; but nothing could make him desist from a Design so worthy of his Character. The late glorious Bishop of *Alexandria* had deputed several Persons to the Bishops of *Italy* on that important Errand; but these Messengers did not return 'till after his Death; and then they

June 14 they brought Letters from the Weſtern Prelates that gave a comfortable Account of their Diſpoſitions to Peace; which he endeavour'd to improve by anſwering thoſe Letters in Conjunction with St. *Meletius* of *Antioch*. He join'd his Labours with thoſe of *Amphiloclius* Biſhop of *Iconium* for reforming and regulating the Church of *Iſauria*, 'though not under his Juriſdiction. He was engaged in that Work by his paſtoral Solicitude for the whole Flock of *Jeſus Chriſt*, and his perſonal Affection for *Amphilochius*, Metropolitan of *Lycaonia*, in which Province *Iſauria* then was. *Amphilochius*, an intimate Friend of our Saint and St. *Gregory Nazianzum*, had been raiſed to the See of *Iconium* about the Year 374. Soon after his Promotion *Baſil* wrote to him, endeavour'd to inſpire him with the Reſolution and Courage neceſſary for becoming his Station in the Church, and invited him to *Ceſarea*. *Amphilochius*, who look'd on our Saint as his Maſter, made that Journey with Pleaſure, and found his Accounts in it by the Solution of ſeveral Difficulties in Regard to the Holy Scripture, and ſome Points of ſpeculative Divinity.

While the Biſhop of *Iconium* was at *Ceſarea*, he obſerved that St. *Baſil* in the publick Prayers of the Church uſed two different Doxologies; ſaying ſometimes *Glory be to the Father, with the Son, and with the Holy Ghoſt*; at others, *Glory be to the Father, by the Son, in the Holy Ghoſt*; and, perceiving ſeveral People uneaſy at this Language, which they ſaid was new, and ſelf contradictory, he ventured to beg the Saint would explain himſelf on that Subject, who complied with his Requeſt, and wrote a Treatiſe *on the Holy Ghoſt*, which is ſtill extant. Several Letters of St. *Baſil* on the moſt important Topicks are addreſs'd to the ſame Prelate; and, among the reſt, the three celebrated Epiſtles which are called *Canonical*. They are a Collection of Anſwers to ſeveral material Queſtions propoſed by *Amphilochius*, which are there reſolved according to the Laws of the Church in his Time; and therefore thoſe Pieces are not look'd on as the Sentiments of a private Perſon, but as the ſtanding Conſtitutions of the Eaſtern Church in the fourth Age.

In theſe Canons, we find Adultery and Murther branded with the Infamy thoſe Crimes deſerve, and ſuch Penances enjoyn'd as are capable of inſpiring a Horror for them. Twenty Years Penance for voluntary Murther; and eleven for ſuch as may be term'd caſual, or involuntary; ten Years for a Woman who procures Abortion, even before ſhe is judged to be with quick Child; the ſame Sentence pronounced againſt ſuch as take no Care of themſelves when with Child, and are delivered in the Street; fifteen Years to be ſpent in the different Stages and Degrees of Penance for Adultery; and ſeveral ſevere Decrees againſt other popular Sins are ſo many excellent Inſtances of the Rigour of Eccleſiaſtical

Ecclesiastical Discipline in the primitive Church, and our Saint's Zeal for preserving it in it's due Vigour. The same Pastoral Spirit made him forget his very ill State of Health, and exert himself strenuously in cultivating a good Understanding with all those Bishops, whose Intentions and Capacity could make them serviceable to the Church. He gain'd those of *Pontus*, who had been set against him by *Eustathius* of *Sebaste* and other Incendiaries; and this Reconciliation was the Fruit of no small Labour and Difficulty. He established a good Correspondence between the Churches of *Cesarea* and *Neocesarea*, which had suffer'd some Interruption from the ill Offices of *Eustathius*'s Party; and even procured a Reconciliation with *Anthimus* his Rival Metropolitan. June 14

St. *Basil* was so famous for the Soundness of his Faith, and Zeal in maintaining the Unity of the Church, that the Bishops and Clergy of *Lycia* sent a Deputation to him about the Year 376, to declare their Affection and steddy Adherence to the Orthodox Principles, and desire to communicate with him, and seperate themselves from the other *Asiatick* Prelates, who were infected with Heresy. The Saint receiv'd them with open Arms, and served them with as much Activity, and Cheerfulness, as if they had been a necessary Part of his own Charge.

We have already observed that St. *Basil* sate down contented under the virulent Calumnies of *Eustathius* of *Sebaste* three Years, without troubling the Publick with any Apology. But he could not be silent any longer without allowing the World to conclude him really guilty of all the extravagant Opinions with which his malicious Enemies charged him; and therefore wrote his Defence in a sort of Letter directed to *Eustathius*, but in reality address'd to all the Faithful, in which he tells them at large how he had been deceived by the Bishop of *Sebaste*, and answers the Accusation urged against him in a Way that could not fail of giving the intended Satisfaction. About the same Time he wrote to his Monks, who were scatter'd up and down in *Pontus* and *Cappadocia*, justified his own Conduct, and gave them proper Precautions against the Artifices of *Eustathius*. Our Saint, who was indefatigable in the Labours of his Station, and had a most ardent Charity for the whole Flock of Christ, resolved to give the whole World a most authentick Proof of his rejecting the Communion of *Eustathius*, and condemning the Errors of *Apollinarius*, by putting himself at the Head of the Eastern Prelates, when they desired the Concurrence of those in the West to the Censures pronounced against those Hereticks; as soon as he receiv'd the News of St. *Ambrose*'s Promotion to the See of *Milan*, he sent a Letter to him in which he congratulates the Church upon the Happiness it was like to enjoy in such a Pastor, exhorts

June 14 him stro gly, to fight strenuously in Defence of the Orthodox Faith, and desires to hear from him often.

His many Fatigues, and habitual Illness had now reduced our Saint to a very low Condition; and his Hand and Head were almost the only Parts of his Body that were at Liberty. But even in this infirm Situation he employ'd himself in the Service of the Church, and instructed those, whom he could not visit, with Letters. We have at this Day, four hundred and thirty one written by this holy Bishop; and, had we no other Work of his, it would be surprizing how a Person loaded with Infirmities, and distracted by such a Multiplicity of Affairs, could ever find Time to write so much. These Letters are usually reckon'd one of the most curious and valuable Remains of Ecclesiastical Antiquity. The Purity of the Diction, and the Sweetness, Majesty, and Eloquence of their Stile have been deservedly admired and commended by the ablest Judges. They contain the whole History of his own Times; the different Characters of the Persons concern'd in the Disputes of that Age are there drawn to the Life; and the State of the Eastern and Western Churches most exactly described. These Letters, with Homilies upon several Subjects, some Dogmatical Treatises, and Pieces of Morality, are a lasting Monument of the Saint's Zeal for the Church, and Care of his Flock; and let us see the true Use of a sublime Genius, and great Erudition, which were never better employ'd than when in his Hands.

After having supported the Weight of the Episcopal Character about nine Years, and acquitted himself of every Duty of his Station with universal Applause, he receiv'd the Reward of his Labours on the first Day of the Year 379. When he was at the Point of Death, and as every one, thought actually expiring, his Concern for his People rouzed him to fresh Life, and gave him Strengh enough to lay Hands on several of his Clergy, whom he desired to entrust with the Government of the Churches in his Jurisdiction, and thus secure them from the Danger of Heretical Pastors. His Funeral, perform'd with great Solemnity, was attended by infinite Numbers, who bewail'd the Loss of a tender Father, and a vigilant Pastor; and the whole Christian World paid a mixt Tribute of Grief and Honour to the Ashes of our Saint, whom they had been used to look on as the Doctor of Truth, and the Bond of Peace in the Church. He was buried with his Predecessors in his own Church; and several Epitaphs and funeral Orations were made on that Occasion. Of the latter we have four left, which are so many Panegyricks on the Holy Bishop. One was spoken by his Brother *Gregory Nyssen*, a second by *Amphilochius*; both which were deliver'd on the Day of his Death; a third was made by St. *Ephrem*;

rem; and a fourth by *Gregory Nazianzen*, which was ſpoken at *Ceſarea* ſome Years after the Deceaſe of the Saint. June 15

The *Greek* Church honours his Memory on the Day of his Death; and joins him with two other great Doctors of the Eaſt, St. *Gregory Nazianzen*, and St. *John Chryſoſtom* in a ſecond Feſtival on the thirtieth of *January*. But the *Latins* chooſe to pay their Veneration to him on the fourteenth of *June*, which is uſually given as that of his Conſecration.

The XV Day.

St Vitus, St. Modestus, and St. Crescentia, Martyrs.

ST. *Vitus* was a Native of *Sicily*, and deſcended from one of the moſt conſiderable Families in that Iſland. It was his good Fortune to be put into the Hands of a Chriſtian Nurſe, whoſe Name was *Creſcentia*. That pious Woman, and her Husband *Modeſtus*, conſidering the Deſigns of Providence in directing the Child to their Care, inſtructed him in the Principles of their Religion, and brought him up in the Fear of God. Their Endeavours in his Favour were bleſs'd with all the Succeſs they could wiſh; *Vitus* improved in Vertue as he grew up; and was ſo well grounded in his Principles, that nothing could prevail with him to renounce them, or diſhonour his Profeſſion. His Conſtancy was expoſed to many ſevere Trials, but proved ſuperior to them all. *Hylas*, our Saint's Father, after repeated Attempts to make him abjure his Religion, forgot the Ties of Nature ſo far, as to inform againſt him, and give him up into the Hands of a Heathen Magiſtrate. *Diocleſian*'s Perſecution then raged in moſt Parts of the *Roman* Empire, and *Valerian* Governor of *Sicily*, was not backward in executing the bloody Edict.

Vitus, according to the Acts of his Martyrdom, was but twelve Years old, when he was carried before that Magiſtrate, who was deſired to correct him, and affright him with the Proſpect of Death, if he perſevered in the Faith of *Chriſt*. *Valerian* order'd him to be whipt, and then ſent back to his Father, imagining it would now be no hard Matter to bring him to any Terms. But this proved a happy Miſtake; and *Hylas*, finding his Son invincible, gave a free Looſe to the wild Tranſports of Zeal for his Gods, whom he thought diſ-

June 16 honour'd and affronted by this young Chriſtian's Conduct, and reſolved to ſacrifice him, to deter the reſt of his Family from following his Example. *Vitus* had Notice of his Father's Deſign, and thought it moſt adviſeable to avoid the intended Blow as long as he could. In this View he put to Sea in Company with *Modeſtus* and *Creſcentia*, ſail'd to the Continent, and landed in the Province of *Lucania*, now Part of the Kingdom of *Naples*. Whether they were purſued here by the Governor's Order, or met with new Perſecutort, is not certain. But the Veneration paid them by the whole Weſtern Church as Martyrs leaves us no Room to doubt of their having finiſhed their Courſe gloriouſly, and laid down their Lives for the Faith. The Acts of theſe Saints ſeem to place their Martyrdom at *Rome*, and tell us their Bodies were embalmed and honourably buried by the Chriſtians of that City. Their Sufferings are there dated on the fourteenth of *June* 303. The *Sicilians*, however, claim the Honour of having that Iſland the Scene of their laſt Combat.

The XVI Day.

St. Cyr, and St. Julitta, Martyrs.

JULITTA, a Native of *Lycaonia*, deſcended from the ancient Kings of *Aſia*, was more illuſtrious upon the Account of her Vertue than her Birth. She reſided at *Iconium* the capital City of the Province when *Dioclefian*, and *Maximian* iſſued out their Edict for perſecuting the Chriſtians. *Domitian*, the Governor of that Country, was very active upon this Occaſion; and *Julitta*, out of an humble Diffidence of her own Strength, retired to avoid the Rage of that Magiſtrate. With this Thought ſhe quitted her Native Country, and her whole Subſtance, which was very conſiderable, and went off attended only by two Women Servants, with a Child of three Years old in her Arms, whoſe Name was *Cyricus*, and who is known at preſent by that of *Cyr*. She reached *Seleucia* in *Iſauria*, where ſhe found the Perſecution rage more violently than at *Iconium*; for *Alexander* the Governor of that Country carried it on very vigorouſly, both to ſatisfy his own private Averſion to the Chriſtians, and make his Court to the Emperor. Upon which ſhe left that City for the Reaſon that had brought her from home, and made her Way to *Tarſus* in *Cicilia*. But ſhe was purſued and ſeized there; for the Governor of *Iſauria*, whoſe Fury ſhe thought ſhe had eſcaped when ſhe quitted the Country under his Juriſdiction, had receiv'd a ſpecial

a ſpecial Commiſſion to go to *Tarſus*, and execute the Imperial Edict in that City. June 16

Julitta was one of the firſt that was brought before *Alexander* after his Arrival. Neither Nature, nor Religion would allow her to leave her Child behind, whom ſhe therefore carried in her Arms. Her Servants ran away when they ſaw their Miſtreſs apprehended; but, recovering their firſt Surprize, mix'd with the Croud to ſee what became of her. *Alexander* began with the uſual Interrogatories; to all which her only Reply was that ſhe was a Chriſtian; which ſhe repeated ſo often, and with ſuch Intrepidity, that the Judge in a violent Paſſion order'd her Child to be taken from her, and the Mother to be tortur'd into a Compliance with the Will of the Emperors. The Executioners ſtretched her on the Rack, and beat her unmercifully.

Cyricus, thus torn from his Mother, cried and ſtruggled to return to her. The Governor, who had yet Humanity enough left to be touched with the Tears and Beauty of the Infant; ſet him on his Knee, and endeavour'd to quiet him by careſſing and playing with him. But the Child would not accept of any Comfort, while ſeparated from his Mother; and as the Governor attempted to kiſs him, his little Hands were employ'd in thruſting his Head from him, and ſcratching his Face. Whatever Endeavours were uſed to divert him, he ſtill kept his Eyes on *Julitta*; and, like her, declared he was a Chriſtian. *Alexander*, inraged at his Behaviour, took him by the Foot, threw him from his Tribunal with all his Strength, and daſhed his Brains out againſt the Corner of one of the Steps. *Julitta* ſaw that innocent Victim fall with dry Eyes; and, as a Proof of the Power of God's Grace, which had raiſed her above the Sentiments of Fleſh and Blood, in a Tranſport of Joy thank'd the Almighty, who had crown'd her Child, and thus freed her from all farther Anxiety for his Salvation. The Judge was ſurprized to hear her deliver herſelf in this Manner, and began now to deſpair of conquering her; but, to complete the Barbarity of the Day, order'd her Sides to be torn with iron Hooks, and boiling Pitch to be pour'd on her Feet, while a publick Crier exhorted her to obey the Emperors and ſacrifice to the Gods. *Julitta*, equally inſenſible to Menaces, and Promiſes, ſeem'd to receive new Strength of Soul, as her Body grew weaker. She was ſo far from ſighing, groaning, or making the leaſt Complaint, that ſhe never open'd her Mouth, but to declare the Divinity of *Jeſus Chriſt*, profeſs her Belief in him, proteſt againſt the abominable Idolatry to which ſhe was ſolicited, and expreſs an ardent Deſire of following her Child.

Quite tired out with our Saint's Courage and Patience, *Alexander* at laſt ſentenced her to be beheaded; and order'd her Body, and that of *Cyricus* to be expoſed

June 16 poſed together in the open Fields. She was immediately led to Execution, and, after a ſhort Prayer to *Jeſus Chriſt* offer'd her Head to the Sword, and finiſhed her Martyrdom on the ſixteenth of *July*, about the Year 305.

Her two Servants carried off the Bodies the next Day, and buried them, in the Territories of *Tarſus*, at ſome Diſtance from the Town. One of them lived 'till *Conſtantine* the Great eſtabliſhed the Peace of the Church, and then diſcover'd the Place where thoſe valuable Relicks lay. This Account of the Matter was drawn up about two hundred and fifty Years after the Death of *Julitta* and her Son by *Theodore* Biſhop of *Iconium*, who places their Martyrdom on the fifteenth of *July*. But the *Greeks* keep their Feſtival on the fourteenth, and the *Latins* on the ſixteenth of *June*, which may have been the Day on which thoſe venerable Bodies were tranſlated. There are ſeveral Churches in the different Provinces of *France*, which bear the Name of St. *Cyr*; and that happy Infant was honour'd with his Mother on this Day by the *Engliſh* Church, 'till ſhe broke Communion with the reſt of the Chriſtian World.

The XVII Day.

St. Nicander, and St. Marcian, Martyrs.

NICANDER and *Marcian* were Soldiers in the *Roman* Army, in which Capacity they had ſerved ſome Time when the Grace of God enlighten'd their Minds, and let them ſee the Vanity of the World, and the Deceitfulneſs of it's Profers. Upon which they quitted their Profeſſion, renounced all Hopes and Proſpects of that Sort, and engaged in the ſpiritual Warfare of *Jeſus Chriſt*. This Change could not remain long a Secret; as it was directly oppoſite to the Will of the Powers then in Being, as declared by ſeveral Edicts publiſh'd from Time to Time againſt our moſt holy Religion, they were ſoon accuſed of Diſobedience to their Prince, and Impiety to the Gods of the Empire, and carried before the Governor *Maximus*. That Magiſtrate order'd the Imperial Edict to be read, which obliged all to ſacrifice to the Heathen Deities, and the Martyrs were accordingly required to comply with it immediately. *Nicander* alledged the Laws of his Religion as inconſiſtent with the deſired Act; to which *Maximus* replied, that he would make the Matter as eaſy as he could, not inſiſt on any great and ſolemn Sacrifice, but be ſatisfied with his throwing a little Incenſe into the Fire in Honour of the Gods. "No, ſaid *Nicander*;

" *Nicander*, a Chriſtian cannot adore Stocks and Stones without a manifeſt June 17
" Injury to the Immortal God: It is He who made the whole World out of
" Nothing; He is the only Object of our Worſhip, and will ſave me and all
" who hope in Him." *Maximus* then aſk'd why they would make ſo raſh a Step, and thus deprive themſelves of the Favours and Rewards due to their Rank and Merit. To which *Nicander* only replied that their Reaſon for declining thoſe Advantages was becauſe there was unhappily a cloſe Connexion between them and ſuch Actions as left an indelible Stain on the Soul. This generous Martyr was married to *Daria*, a Chriſtian of ſingular Piety, who went to the Governor's Houſe as ſoon as ſhe heard her Husband was there on his Trial, and exhorted him to remain faithful to his Saviour. *Maximus*, obſerving her Conduct, turn'd to her, and called her a wicked Woman for deſiring the Death of her Husband. To which Reproach ſhe anſwer'd, that her Intent was to procure him a better, and an Eternal Life. The Governor repeated the Charge, and told her, her only View in the preſent Proceeding was to gain her Liberty, and marry another. " If, ſaid *Daria*, you can entertain ſuch a
" Thought of me, put it in my Power to undeceive you; and if your Orders
" extend to our Sex, diſpatch me firſt." *Maximus* replied that he had no particular Commiſſion in Regard to Women, and could not give her the Satisfaction ſhe deſired; but wou'd ſend her to Priſon.

Daria was thrown into Priſon, as the Governor had threaten'd who then addreſs'd himſelf to *Nicander*, and told him he was not to take Notice of what his Wife had ſaid, but provide for his own Safety in the Manner propoſed; and that he allow'd him Time to make his Choice of Life or Death. " Well,
" ſaid *Nicander*, I have conſider'd of the Matter, am come to a Reſolution,
" and have no other Thought or Deſire but that of ſaving myſelf." *Maximus*, imagining he meant to ſave his corporal Life, was pleas'd with the Conqueſt, and order'd all things to be got ready for ſacrificing. Upon which *Nicander* raiſed his Voice, repeated what he had ſaid before with ſome Vehemence, and pray'd to be preſerved from the Temptation that was prepared for him. *Maximus* who now underſtood the Saint's Meaning, told him he was ſurprized at this ſuddain Change; " for, ſaid he, I apprehended you was deſirous to live; but
" now I perceive you make Death your Choice." " The Life which I aſk,
" ſaid the Saint, is that of Eternity, not that of this World, which at beſt is but
" of a ſhort Duration.

It was now *Marcian*'s Turn to be examin'd, who cut the Affair ſhort by aſſuring the Governor, he was of the ſame Sentiments with his Friend, and could ſpeak no other Language than his; upon which he was told he ſhould

have

June 17 have the ſame Fate too. They were then carried to Priſon, where they lay three Weeks, and were then brought out for a ſecond Examination. Upon their appearing, *Maximus* obſerved to them that they had had Time enough to conſider what they would do, and aſked them whether they were yet diſpoſed to give the expected Proof of their Obedience to the Imperial Authority. The Martyrs repeated their former Profeſſion, and aſſured him they could not think of renouncing the Faith; had a full Confidence in the Aſſiſtance of the Omnipotent Power whom they adored; deſired only to be ſet into the Way which *Jeſus Chriſt* required them to go, and begg'd they might ſpeedily be allow'd that Favour. The Governor told them they ſhould not be diſappointed of Death, ſince they deſired it ſo eagerly. *Marcian* then conjured him by the Life of their Imperial Majeſties to grant them their Wiſh without any farther Delay; and let him know at the ſame Time that this Requeſt did not proceed from any Impatience under their Sufferings, or Apprehenſions of what he could inflict on them, but from an ardent Deſire of going to their God.

This Petition was urged with ſo much Warmth, that the Governor immediately ſentenced them to loſe their Heads; for which the Martyrs were thankful both to the God from whom they expected their Crowns, and the Judge who contributed to their Glory by condemning them. But a few Minutes paſs'd between Sentence and Execution, to which they went with all the Cheerfulneſs that the near Proſpect of Happineſs could inſpire.

They were attended by great Crouds of their Friends and Relations, whoſe Sentiments on this Occaſion were as different as their Religion. *Marcian*'s Wife was one of that Number; but her Behaviour was widely different from that of *Daria*, who, being now at Liberty, was reſolved to have the Satisfaction of ſeeing *Nicander* finiſh his Courſe glorioufly. That unhappy Woman reproached her Husband with neglecting all the Means offer'd for ſaving his Life; conjured him to have ſome Compaſſion for her and her Child; and told him it was ſtill in his Power to avoid Death. But *Marcian* was immoveable; told her Satan had blinded her, and commanded her to leave him, and not attempt to hinder him from conſummating his Martyrdom. He was going on in this Strain, when *Zoticus*, a Chriſtian, took him by the Hand, bid him take Courage, applauded his Reſolution, and congratulated him upon the Glory to which he was going. *Marcian*'s Wife ſtill follow'd him, crying, and pulling his Cloaths, which obliged him to deſire *Zoticus* to keep her at ſome Diſtance from him.

When they were at the Place of Execution, *Marcian* deſired his Wife might be brought to him; whom he embraced with all poſſible Tenderneſs, and then

conjured

conjured her in the Name of God to retire from a Sight which ſhe could not bear. He then kiſs'd his Child; and, raiſing his Eyes to Heaven, recommended him to the Divine Protection. After this the Martyrs were allow'd to embrace one another, and then parted to make the laſt Preparation, and finiſh the Combat. As *Marcian* was taking a View of the Company, he ſaw *Daria*, who was endeavouring to make her Way to the Scaffold; he gave her his Hand and conducted her to *Nicander*. That admirable Woman ſtood by her Husband and encouraged him to the laſt Moment. "I had the Misfortune, "ſaid ſhe, to live ten Years without ſeeing you; during which Time I made "it my conſtant Prayer to enjoy that Satisfaction once more. My Requeſt "has been granted, and I am now much happier than I expected by being "the Wife of a Martyr. Go on, then, as you have begun, and deprive me "not of that Honour; and, if you would add any thing to my preſent Happi-"neſs, when you are in Poſſeſſion of the Felicity of the other World, beg of "the Almighty that I may glorify him in the ſame Manner." June 18

The Martyrs remain'd invincible to the laſt Moment, and died on the ſeventeenth of *June*. We have no certain Account of the Year or Place of their Martyrdom. The moſt plauſible Conjecture places it in *Meſia*, a Province in *Illyricum*, in the Reign of *Diocleſian*. The *Italians*, who ſuppoſe they ſuffer'd under *Domitian*, affirm that they died near *Venafro* now in the Kingdom of *Naples*. The *Grecians*, who honour their Memory on the eighth of *June*, ſpeak of them as Natives of *Greece*, and give a long Account of the Tortures that preceed their Death. The *Roman* Martyrologe places their Names on the ſeventeenth of *June*, which uſually paſſes for that of their Death.

The XVIII Day.

St. Marcus and St. Marcellianus, Martyrs.

THE Saints of this Day were Twins; *Romans* by Birth, and deſcended of a Family remarkable for Opulency and bearing the moſt conſiderable Offices. Their Parents were Heathens, but left their Education to the Care of ſuch as inſtructed them in the Principles of Chriſtianity, and employ'd all their own Thoughts in providing for them according to their Rank in the World, in which they ſucceeded to their Wiſh. *Marcus* and *Marcellianus* were both married and well eſtabliſhed at *Rome*, when they were ſeiz'd upon

June 18 the Account of their Religion, in the Beginning of *Diocleſian*'s Reign, who came to the Imperial Throne in 284. The Church had enjoy'd a long Peace, when that Prince was raiſed to that Dignity: But the Enemies of *Jeſus Chriſt*, particularly the Prieſts, and other Perſons intereſted in the Worſhip of the Heathen Deities, making their Advantage of the Change of Publick Affairs, and the Prince's Temper, raiſed a Storm againſt the Chriſtians. So that, 'though the Emperor, and his Aſſociate *Maximian* publiſh'd no Edicts againſt the Profeſſors of our holy Religion 'till toward the Cloſe of their Reign, we fin'd ſeveral Martyrs much earlier, who were taken off by Vertue of the ſtanding Laws of the Empire againſt Innovations in Worſhip.

Sebaſtian, an Officer of the Emperor's Houſhold, whoſe Life may be read *Jan.* the twentieth, a zealous Chriſtian, came to *Rome* ſoon after our Saints were committed; and viſited them conſtantly during the whole Time of their Confinement. They were expoſed to the moſt ſevere Tortures and then condemn'd to loſe their Heads. *Tranquillinus* and *Marcia*, the Parents of the Martyrs, had Intereſt enough with the Prefect of *Rome*, or his Lieutenant *Chromatius* to obtain a Month's Reſpite of the Sentence, in which Time they did not doubt of being able to bring them to what Terms they pleas'd. The Emperor granted an Order for their being removed to the Houſe of *Necoſtratus* the publick Regiſter. While they were there, *Tranquillinus* and *Marcia*, accompanied by their Sons Wives and Children, attempted their Conſtancy with all that was tender and moving; the united Tears of a diſtreſs'd Family pleaded very ſtrongly, and were much more forcible than any Reaſons or Arguments that could be offer'd. *Sebaſtian*, who ſtill continued his charitable Viſits every Day, perceiving his two Friends begin to ſoften into a Deliberation on the Caſe, came ſeaſonably to their Aſſiſtance, and fix't them in their firſt Reſolutions by ſtrong Perſuaſives to Perſeverance, and the Converſion of their Parents, Wives, and Children, and that of *Nicoſtratus* himſelf, whoſe Priſoners the Saints then were.

When the appointed Time was expired, *Chromatius* ſent for *Tranquillinus*, and deſired to know what Succeſs his Endeavours had met with. The Acts of Saint *Sebaſtian*, from which this Part of the Account is taken, tell us that the Converſion of *Tranquillinus* and his Family was follow'd by that of *Chromatius*, who gave our Saints their Liberty, and then laid down his Office, and retired into the Country. *Caſtulus*, an Officer of the Houſhold, conceal'd our Saints and their Family in his own Apartment in the Palace; but *Torquatus*, one of their Company, betray'd them; and *Marcus* and *Marcellianus* being now taken a ſecond Time, were order'd for Execution without farther Formality.

They

They were tied to a Poſt, and their Feet pierced with Nails; but were ſo far from complaining of this new and cruel Puniſhment, that they expreſs'd the greateſt Satisfaction imaginable in their preſent Situation, and declared they wiſh'd they might be allow'd the Pleaſure they enjoy'd in their Sufferings during the Courſe of a long Life. They remain'd in this Poſture a Day and a Night, and then were kill'd with Lances by the Command of *Fabian*, who ſucceeded *Chromatius*. June 19

Their Bodies were buried about two Miles from *Rome*; and the eighteenth of *June* has been always look'd on as the Day of their Death.

The XIX Day.

St. GERVASIUS, and St. PROTASIUS, MARTYRS.

THESE Martyrs are uſually called Brothers; an Appellation which ſeems beſtow'd on them for their being united in their Sufferings; for we have no Account now extant of their Lives, and it is certain their Names were ſcarce known, and remember'd by the oldeſt Perſons in the Town at the Time of the Diſcovery of their Relicks; which has induced ſome to ſuppoſe they ſuffer'd in the Time of *Nero*; 'though others take the Liberty of placing them in the Perſecution raiſed by *Dioclefian*. What we now know of them with Certainty is deliver'd by St. *Ambroſe* and St. *Auguſtin*; from whoſe Writings we have drawn the following Account.

The Empreſs *Juſtina*, Mother to the young Emperor *Valentine*, was a profeſs'd *Arian*, and uſed all the Authority of her Station to diſturb the Catholicks; The Church of *Milan* in a particular Manner felt the Weight of her Indignation; and nothing comforted the Holy Biſhop of that City and his Flock more effectually under that Calamity than the Diſcovery of the Bodies of the Saints, whoſe Memory we honour this Day, which happen'd in the Year 386. St. *Ambroſe* was then going to dedicate a Church which bears his Name at this Day; and the People begg'd he would perform the Ceremony in the ſame manner as he had done that of the *Roman Church*, which bore the Names of the Apoſtles, whoſe Relicks were depoſited there, and was built near the Gate that leads to *Rome*. The Saint replied that he was ready to comply with their Requeſt, provided he could find the Relicks of ſome Martyrs for that Purpoſe; and he tells us, that when he gave them this Anſwer, he felt an uncommon Ardor within him, which ſeem'd to promiſe him Succeſs in the Undertaking. St.

June 19 *Auguſtin* ſays he ſoon after receiv'd Information of the Place where the Bodies of St. *Gervaſius* and St. *Protaſius* lay, in what in one Place he calls a Viſion, and in another a Dream. Directed by the Divine Admonition, he found them in the Church of St. *Felix* and St. *Nabor*. He communicated this Revelation to the Clergy of *Milan*, who made ſome Oppoſition to their Biſhop's Propoſal; this however did not diſcourage him from breaking the Ground; upon which he found, what he terms ſufficient Proofs of what he look'd for; they might be either Palm Leaves cut in the Stone, as a Mark of the Victory of ſuch as had died for the Faith, or ſome Inſtrument of their Sufferings, which the pious Care of the Faithful had buried with them. Upon farther Search he diſcover'd the Bones of two Men of an extraordinary Size in their natural Situation, the Heads lying ſeparate from the Bodies, and a large Quantity of Blood near them.

Before this valuable Treaſure was taken up, St. *Ambroſe* order'd ſome, who were known to be poſſeſs'd by the Devil, to be brought to the Place. A Woman, one of that Number, fell down on the Spot where the Relicks lay, which the Holy Biſhop took for a Proof of Martyrs Bodies lying there. The Bones were then taken up, laid upon Biers and cover'd, in Order to be carried to St. *Fauſtas*'s Church, which now bares the Names of St. *Vitalis* and St. *Agricola*, where they were left 'till the next Day. During all that Night there was a great Concourſe of People at that Church, and ſeveral poſſeſs'd Perſons felt the Power of God in the Preſence of thoſe glorious Remains of his faithful Servants. The next Day the venerable Bones were removed to what St. *Ambroſe* himſelf calls the *Ambroſian* Church, with great Solemnity; and it was at this Proceſſion that a Blind Man recover'd his Sight; which Miracle is mention'd by St. *Auguſtin* in three ſeveral Places of his Works. He aſſures us that he was an Eye Witneſs of the Fact; and, as it happen'd before his Converſion to the Catholick Faith, we may eaſily believe nothing but the Force of the Evidence could oblige him to own, or atteſt it. The Perſon, who receiv'd that Favour, was well known in the Town; hearing a Noiſe, he aſk'd what was the Cauſe of it; and, being inform'd of the Occaſion of this publick Joy, deſired to be led to the Bodies of the Martyrs; having touched them with his Handkerchief, he laid it on his Eyes and immediately recover'd his Sight. He was ſo ſenſibly affected with this Miracle, that he reſolved to ſpend the Remainder of his Life in the Church where the Relicks were depoſited, in the conſtant Service of God who was thus *wonderful in his Saints*. St. *Ambroſe* wrote a particular Account of this Affair to his Siſter *Marcellina*, tells her of a great Number of Cures wrought on this Occaſion, and the extraordinary Veneration paid to every thing that had touched thoſe valuable Relicks.

When

When they were brought to the *Ambroſian* Church, the Holy Biſhop made his People a pathetick Diſcourſe on the Occaſion; in which he calls the two Martyrs by the Names they now bear. He would willingly have finiſhed the Ceremony of the Tranſlation that Day; but the Devotion of the People ran ſo high, that it was with ſome Difficulty he prevail'd with them to end it the next. The Number of Miracles perform'd during the whole Solemnity was ſo conſiderable, that the *Arians* had Recourſe to Calumny, and pretended St. *Ambroſe* had hired Perſons to play their reſpective Parts on this Occaſion, and appear to be poſſeſs'd, only to raiſe the Value of the pretended Relicks. To which Accuſation the holy Biſhop oppoſed the Facts, eſpecially that of the Blind Man; this makes the Subject of a ſecond Diſcourſe which he ſent with the former to his Siſter as a complete Hiſtory of the whole Affair. Thoſe Miracles, however, 'though ridicul'd, and ſeemingly doubted of, were too conſiderable to be quite neglected, and made ſome Abatement in the Perſecution rais'd againſt the Church of *Milan*. June 19

There is ſomewhat very beautiful in the manner in which St. *Ambroſe* ſpeaks of the Relicks of theſe Saints, which ſhews the Veneration paid in the fourth Age to the Bodies of ſuch as died for *Jeſus Chriſt*. In his firſt Diſcourſe on that Subject, he thanks God who had favour'd the Church with ſuch a ſeaſonable Aſſiſtance, and declares he would not wiſh for any other Defence in his greateſt Dangers. In his ſecond Sermon on the ſame, he aſks thoſe who were bold enough to deny the Sanctity of thoſe Relicks, and queſtion the Truth of what had been done in their Preſence, what it is they denied in the preſent Affair. "Is it, ſays he, that the Martyrs can aſſiſt us? This would be giving *Chriſt* "the Lie, who aſſures them, *they ſhall do greater Things*. But, adds that great "Saint, do our Enemies envy Me, or the holy Martyrs? Their Oppoſition "ſhews they have not the ſame Faith with the Martyrs; for it is not I that "do the Miracles, of which they are ſo jealous." John xiv. 12.

From the Time of that Diſcovery, and the Diſplay of God's Power and Glory, the Church of *Milan* hath always kept a ſolemn Feſtival in Memory of the Favour. St. *Auguſtin* carried it into *Africa*; and we have a Sermon of his deliver'd in a Church dedicated in Honour of our two Saints, which was deliver'd on the nineteenth of *June*, the Day on which the whole Church has long celebrated their Victory and the Diſcovery of their Relicks. The *Grecians*, who are not uſually fond of admitting the Weſtern Saints into their Menologes, keep the fourteenth of *October* in Honour of theſe Holy Martyrs.

The

The XX Day.

St. SILVERIUS, Pope and Martyr.

POPE *Agapitus* died at *Conſtantinople* toward the latter End of *April* 536. As ſoon as the News came to *Rome*, *Theodatus* King of the *Goths* in *Italy*, procured *Silverius* to be choſen in his Place, whoſe Father *Hormisdas* died in that See in 523. The *Roman* Clergy look'd on this Act of *Theodatus* as an Invaſion of their Right, and therefore oppoſed it with ſome Warmth. But, when they found the Biſhops accept of his Nomination, and conſecrate *Silverius* they acquieſced, to avoid the terrible Conſequences of a Schiſm; a Conſideration which they wiſely judged ought to outweigh all others, eſpecially when the Perſon in Queſtion was one of good Morals, which was the true Character of our Saint.

In the mean Time *Theodora*, Wife to the Emperor *Juſtinian*, ſent for *Vigilius*, Deacon to the late Pope, then at *Conſtantinople*, and made him a Profer of her Intereſt for his Promotion to the See of *Rome*; upon Condition that he ſhould reſtore *Anthimus* to that of *Conſtantinople*, and aboliſh the Council of *Chalcedon*. *Vigilius* made no Scruple of promiſing all ſhe required; upon which he was furniſhed with what was neceſſary for his Journey, and making his Way to St. *Peter*'s Chair. Thus provided and ſupported, he went to *Rome*, where he found *Silverius* in Poſſeſſion; and conſequently nothing to be done there without the Aſſiſtance of *Beliſarius*, to whom the Empreſs had recommended his Affair. He was General of the Imperial Forces, had reduced *Sicily*, and was now purſuing the War againſt the *Goths* in *Italy*, from whom he had taken *Naples*. *Vigilius* went thither, or, as ſome ſay to *Ravenna*, where he found the General, ſhew'd him the Empreſs's Order, and promiſed him a handſome Gratuity for the Service he expected from him. *Beliſarius* aſſured him he would do all in his Power to ſerve him, and oblige his Royal Miſtreſs. The *Goths* had now choſen *Vitiges* King in the Room of *Theodatus*, who poſted a ſtrong Garriſon in *Rome*, and obliged the Pope nnd Senate to ſwear Allegiance to him. But the People, remembring the ſacking of *Naples*, and the Calamities that fell on the Inhabitants of that City, were apprehenſive of the ſame Treatment from the Emperor's Troops, and therefore to avoid thoſe Extremities drove the *Goths* out, and invited *Beliſarius* to take Poſſeſſion of their Town; whieh he did accordingly on the tenth of *December* in 536. *Vitiges* raiſed a numerous Army, and laid Siege to *Rome* in the *February* following, which laſted a Year.

Before

Before *Rome* was beſieged *Vigilius* went back to *Conſtantinople*; acquaint- June 20
ed the Empreſs with the Succeſs of his Journey, and let her know that the Per-
ſon then in the Holy See was a Creature of the King of the *Goths*, and con-
ſequently in cloſe Correſpondence with the Enemies of the Empire. That
Princeſs thought it moſt prudent to ſound *Silverius*, before ſhe proceeded any
farther; ſhe wrote to him, and propoſed the Reſtoring of *Anthimus*, and a-
brogating the Council of *Chalcedon*, that thus his Refuſal might afford her a
plauſible Handle for depoſing the Saint, and raiſing her Favourite to the Papal
Dignity. Her Letter was anſwer'd with a becoming Courage, which convin-
ced *Theodora* ſhe was not miſtaken in him. *Vigilius* found Means to enter
Rome at his Return from *Conſtantinople*, 'though the City was then inveſted by
the *Goths*, and deliver'd the Empreſs's Letter in his Favour to *Beliſarius*.
Vigilius ſtrengthen'd his Intereſt with that General by the perſuaſive Argument
of a round Sum of Money, to be paid when the Buſineſs was done; who there-
upon ſent for *Silverius*, reproached him with holding a Correſpondence with the
Enemy; a Calumny grounded upon the Reſpect the *Goths* were obſerved to
pay to the Churches out of the Walls of the City during the Siege; upon which
ſeveral forged Letters were produced with our Saint's Name to them.

Upon this Accuſation *Silverius* was ſtrip't of his Pontifical Ornaments and
baniſhed to *Patara* in *Lycia*; while *Vigilius* was by the Authority of *Beliſarius*
declared Pope, and conſecrated as ſuch on the 22*d* of *Nov.* 537. At our Saint's
Arrival at the Place of his Exile, the Biſhop of that City, full of a holy Indig-
nation at his Treatment, went to the Emperor, complain'd loudly of the In-
juſtice, and aſſured him he would thus draw the Vengeance of God upon his
own Head. *Juſtinian*, who was a Stranger to his Wife's Proceedings in that
Affair, liſten'd to that Prelate's Remonſtrance, and order'd the Pope to be
carried back into *Italy*; with Directions to enquire into the Truth of what had
been alledged againſt him; if the Charge could be made good, he was to be
allow'd to live in ſome other City; but if he proved innocent, he was immedi-
ately to be reſtor'd to his See. The Empreſs did all in her Power to hinder
the Execution of this Order; but *Juſtinian* was bent on it, and *Silverius* re-
turn'd. *Vigilius*, alarm'd at his Motions, went to *Beliſarius* and told him that,
unleſs he would deliver *Silverius* into his Hands, it would not be in his Power to
pay him what he had promiſed. The General's Love of Money proved his
predominant Paſſion on this Occaſion, and he gave up our Saint according to
Vigilius's Deſire. That Invader of the Holy See, aſſiſted by his wicked Coun-
ſellors, ſent *Silverius* to *Palmaria*, now *Palmarola*, a ſmall deſart Iſland in
the Mediterranean; where he correſponded with the Catholick Bi-
ſhops

June 21 ſhops, who condoled his Fate, endeavour'd to comfort him under his hard Uſage, and expreſs'd a thorough Deteſtation of what had been done againſt him. The Troubles of *Italy* would not allow them to give him any other Aſſiſtance; and *Vigilius* remain'd in quiet Poſſeſſion of his ill gotten Dignity. But in reality that Uſurper could know no Reſt as long as the Saint was alive, and therefore took Care to ſtarve him to Death. *Silverius* receiv'd the Reward of his Patience on the twentieth of *June* 538, the Day on which the *Roman* Martyrologe propoſes him to our Veneration.

The XXI Day.

St. EUSEBIUS, Biſhop of *Samoſata*, MARTYR.

THE Saint, we honour this Day, who makes a very conſiderable Figure in Eccleſiaſtical Hiſtory, and proved one of the greateſt Supports of the Orthodox Faith againſt the *Arians*, was a Native of *Samoſata* in *Syria*, on the Banks of the River *Euphrates*, of which City he was made Biſhop in the Reign of *Conſtantius*. But we have no Account of his Actions 'till *Meletius* was raiſed to the See of *Antioch*; which happen'd in 361. The *Perſian* War brought *Conſtantius* to *Antioch*, where he aſſembled a Council, with a Deſign of condemning the Terms *Conſubſtantial*, and *different in Subſtance*, and thus preſerve ſome Medium between the Catholicks and the *pure Arians*. The Biſhops, who met on that Occaſion, among whom was *Euſebius*, made it their firſt Petition that that Church ſhould be provided with a Paſtor, whom they might conſult on proper Meaſures for regulating the Things in Diſpute; for *Euſtathius* had been depoſed by the *Arian* Party, and *Eudoxus* whom they had placed in his Room, was removed to *Conſtantinople*, and thus *Antioch* was entirely unprovided of a Biſhop. We have already told our Readers what recommended *Meletius* to the Choice of both Catholicks and Hereticks, in the Life of that Saint *February* the twelfth. The Writing, which contain'd the free Act of both Sides for his Election, ſubſcribed by all the Biſhops, was lodged in the Hands of our Saint.

The firſt Diſcourſe the new Biſhop made let the *Arians* ſee they were miſtaken in their Man; upon which they prevail'd with the Emperor to baniſh him after he had been about a Month in Poſſeſſion of his See. *Euſebius*, perceiving the Violence and Irregularity of theſe Proceedings, thought he had no farther Buſineſs at *Antioch*, and therefore made the beſt of his Way home. The *Arians* remembring

remembring our Saint was in Poſſeſſion of the Act of *Meletius*'s Election, and not thinking their Honour ſafe, while it remain'd in ſuch Hands, prevail'd with the Emperor to diſpatch a Meſſenger after him to force it from him. *Euſebius*'s Anſwer was that he could not give up a Truſt repoſed in him by a large Number, without the expreſs Conſent of all concern'd in it. The Emperor, incenſed at this Reply, wrote to him on that Subject, and aſſured him he had commiſſion'd the Bearer of his Letter to cut off his Right hand, if he refuſed to ſurrender the Inſtrument in Queſtion; which Threat the Hiſtorians tell us was added only to awe him into a Compliance. *Euſebius*, however, knew the Party was capable of any Cruelty to promote their Cauſe; but, without the leaſt Emotion, offer'd both his Hands, and declared he would loſe them both rather than part with ſo flagrant a Proof of *Arian* Injuſtice. The Emperor, could not but be ſurprized at his Reſolution, and profeſs'd a high Eſteem for him ever after; ſo true it is that Vertue can force even it's declared Enemies to love and praiſe it. June 21

From that Time our holy Biſhop's Merit became very troubleſome to the *Arians*, who look'd on him as a dangerous Enemy. In the Year 363 *Jovian*, who ſucceeded *Julian* the Apoſtate, reſtor'd the Peace of the Church, which gave *Miletius* the Liberty of convening a Council at *Antioch*. Our Saint with twenty five other Prelates compoſed that Aſſembly; who were all united in declaring for the Doctrine of the Church as deliver'd by the Council of *Nice*; and drew up their Deciſions in a Letter to the new Emperor.

In the Year 370 the Metropolitan See of *Ceſarea* in *Cappadocia* became vacant; upon which Occaſion old St. *Gregory* Biſhop of *Nazianzum*, the Father of the Saint of the ſame Name, wrote a preſſing Letter to *Euſebius*, deſiring he would exert himſelf vigorouſly at this critical Juncture. Our Saint, whoſe Zeal for the Glory of God, and the Service of his Church knew no Bounds, obey'd the Summons and went to *Ceſarea*, where he promoted the Election of St. *Baſil*, and was thus inſtrumental in procuring the Faithful of that City, and the whole Church one of the moſt valuable Bleſſings they ever enjoy'd in the Perſon of a Biſhop. St. *Gregory* the younger wrote to *Euſebius* at the Time of this Election, and is very large on the Advantage the Church receiv'd from his appearing at *Ceſarea*; he there calls him the Pillar of Truth, the Light of the World, the Fortreſs of the Church, the Rule of Faith, the Support of the Faithful, an Inſtrument in the Hands of God for beſtowing Favours on his People, and the Glory of Catholicks, who by his Means were preſerved from the Corruption of Hereſy. St. *Baſil* from that Time contracted an Intimacy with our Saint, which was cultivated by Letters.

June 21 The Church at that Time ſuffer'd very much from the *Arians* ſupported by the Authority of *Valens*, blindly devoted to their Sect. The Induſtry and Activity of the Party obliged the Catholick Biſhops to be on their Guard; and none was more vigilant than *Euſebius*, whom the Hereticks look'd on as a formidable Adverſary. But his Zeal was always ſo exactly govern'd by the Rules of Prudence, that his Attempts ſeldom fail'd of Succeſs. It was not enough for our excellent Prelate to ſcreen his own Flock from the Inſults of the common Enemy, and maintain the Faith in it's Purity againſt all the Endeavours of ſuch as would corrupt the People; but knowing that ſeveral Churches were by the Iniquity of the Times deprived of their Paſtors, he diſguis'd himſelf; and thus made the Tour of *Syria*, *Phenicia*, and *Paleſtine*; fortified the Catholicks againſt the Solicitations of the Hereticks; ordain'd ſeveral Prieſts and inferior Miniſters, wherever they were wanting; and, when he found any Orthodox Prelates in his Travels, aſſiſted them in conſecrating Biſhops for the Uſe of the widow'd Churches. It was impoſſible to conceal the Hand that every Day gave ſome freſh Stroke to the *Arian* Party, and ſunk their Intereſt wherever it was employ'd; ſo that the Emperor at their Inſtigation granted an Order for baniſhing him into *Thrace*. He was at *Samoſata* when the Meſſenger came with this Commiſſion; it was late in the Evening, and *Euſebius*, who was very well beloved by his People, begg'd he would make no Noiſe, but conceal his Buſineſs; "for, ſays he, if it takes Air, the People will fall "on you, throw you into the River, and then I ſhall be charged with your "Death. *Euſebius* was calm enough to go through his uſual Devotions, and when the Night was far advanced he left his Houſe on Foot, attended only by one truſty Servant, who carried a Pillow and one Book after him. Thus accommodated he took a Boat, and went to *Zeugma*, about ſeventy Miles down the River. This Fact is uſually placed in 373.

At break of Day the whole Town was in an Uproar; for the Biſhop's Servant, who accompanied him in his Exile, had left his Maſter's Orders for ſuch as were to follow him, and what Books he would have ſent after him. But there was no Room for Conſolation, while the Saint was abſent; and the River was ſoon cover'd with Boats, which went in Queſt of their Friend and Father. He had not left *Zeugma* when they reached that Town; they conjured him with Tears and Sighs not to abandon them, and leave his Flock expoſed to the Fury of the Wolf. The Holy Biſhop could not but be ſtrongly affected with the Remonſtrance of their Danger; but urged the Authority of St. *Paul* for ſubmitting to the Commands of the Powers in Being. Finding they could not prevail with him to return to *Samoſata*, they begg'd to be allow'd to teſtify

their

their Affection for him by furniſhing him with all that could make that long and difficult Journey tolerable to him. They offer'd him Money, Cloaths, and Slaves, and every Accommodation in their Power; he thank'd them for theſe Marks of Reſpect; accepted only of a ſmall Matter from his moſt intimate Friends; pray'd with the Company; exhorted them to fight ſtoutly for the Apoſtolical Doctrine; and then purſued his Journey into *Thrace*. St. *Gregory Nazianzen* could not have the Satisfaction of ſeeing our Saint, as he paſſed through *Cappadocia*, for he was then actually confin'd to his Bed. But, as ſoon as he was able to write, he let him know how much he was mortified at being deprived of that Pleaſure. In this Letter he tells him, that ſeeing him aſſert the Faith with ſuch an undaunted Courage, and ſubmit to all the Hardſhips which attended his generous Behaviour with ſo much Patience and Humility, he look'd on him as an illuſtrious Martyr of *Jeſus Chriſt*, and in that Quality deſired the Aſſiſtance of his Prayers, in which he repoſed a ſingular Confidence. Jun 21

When our Saint was at his Journey's End, he wrote to St. *Baſil*, and ſent his Letter by a Perſon, perfectly well acquainted with the Country, and capable of giving an exact Account of his Situation there. *Baſil*, overjoy'd to hear from our illuſtrious Prelate, took the Opportunity of one of his Diſciples, who was going for *Thrace*, to let him know his Sentiments concerning his Courage, and the Glory that attended ſuffering for ſuch a Cauſe; The Correſpondence was carried on between thoſe holy Biſhop's during our Saint's Exile.

In the mean Time the See of *Samoſata* was fill'd by *Eunomius*, not the Perſon againſt whom St. *Baſil* and St. *Gregory Nyſſen* wrote; but a Man of a ſweet and eaſy Temper, and never deſign'd for ſupporting this Uſurpation; the Behaviour of the People at his Acceſſion was an undeniable Proof of our Saint's uncommon Merit, and paſtoral Qualifications. They were ſo unanimous in their Affections to their baniſhed Prelate, that not one of them of what Rank ſoever would communicate with him, or even attend at the publick Service when he undertook to officiate; they carried their Reſentment at his Intruſion ſo high, that they would not ſpeak to him, nor exchange any of the Offices of civil Life with him. *Eunomius* could not but ſee how diſagreeable he was to the People of *Samoſata*, and therefore thought it moſt adviſeable to leave them. The *Arians* perceived their Miſtake in placing a Perſon of ſo much Moderation at the Head of the Church of *Samoſata*, and took Care to chooſe one of a very different Character to ſucceed him. This ſecond Uſurper was *Lucius*, remarkable for Roughneſs, and ſerving the Cauſe with as much

June 21 Warmth and Paſſion as could be deſired by thoſe who promoted him. *Lucius* ſoon ſaw he was as odious to our Saint's Flock as the Opinions he held, and endeavour'd to eſtabliſh among them. But nothing could diſcourage him: on the contrary the Behaviour of the Clergy and People to him, did but put him upon more violent Meaſures. In the Tranſports of his Rage, he baniſhed ſeveral Eccleſiaſticks; and among the reſt *Evolcius* a Deacon, and *Antiochus* a Prieſt, Nephew to *Euſebius*; the former of which was ſent into the Deſart of *Oaſis*, beyond *Egypt*; the latter to a remote Corner of *Armenia*.

The great St. *Baſil* could not bear that our Saint and *Meletius* of *Antioch* ſhould be miſrepreſented by thoſe who eſpouſed *Paulinus*'s Intereſt, and paſs on the Weſtern Biſhops for Perſons ſuſpected of *Arianiſm*; upon which he wrote a warm Letter in their Defence to *Peter* of *Alexandria*, then at *Rome*, urged their Sufferings from the Party as a Proof of the Purity of their Faith, ſolemnly aſſured him on his own Experience that they were perfectly Orthodox in their Sentiments and Diſcourſes; and in a Letter addreſs'd to *Euſebius* made very ſtrong Complaints againſt the Prelates of the Weſt, who were ſo eaſily prejudiced againſt one, for whoſe Faith he could anſwer ſo ſafely.

Thrace was now become the Scene of War between the *Goths* and the Emperor's Forces, which encreaſed the Mortification's of our Saint's Baniſhment. During theſe Conteſts his Life was often in Danger; but the Divine Protection was viſibly employ'd in his Favour, and reſerved him for the Uſe of the Church. In the Year 378 *Valens* left *Antioch*, went to *Conſtantinople*, and, after ſome Stay there, reſolved to march againſt the *Goths* in Perſon; but before he enter'd on that Expedition he endeavour'd to ſecure the Protection of Heaven by granting Peace to the Church, and allowing the Catholick Biſhops to return to their Sees. *Euſebius*, thus reſtor'd to his Poſt, began to conſider the diſtreſs'd Condition of the Faithful in *Meſopotamia* and *Syria*, who were deprived of their Paſtors. Hiſtorians tell us he provided them with Biſhops; by which we are to underſtand that his perſonal Merit, and Sufferings for the Truth allow'd him a ſort of Juriſdiction that was not regularly annex'd to his See; for we find the Biſhops of *Berea*, *Hierapolis*, *Cyrus*, and ſome others of different Provinces placed in thoſe Sees by him. The laſt Place to which he extended his Care in this Manner was *Dolica*, a ſmall Town in *Syria*, overrun with *Arianiſm*; his Deſign was to put that Dioceſe in the Hands of *Maris*, a Man of ſingular Merit, and every Way qualified for the important Poſt. Our Saint was entring the Town with this View, when an *Arian* Woman, who knew his Buſineſs there, threw a Tile from the Top of her Houſe, which broke his Head, and he died in a few Days. Our Saint, whoſe whole Ambition

was

was to imitate his divine Maſter to his laſt Moment, foreſeeing his Death would bring that unfortunate Woman into Trouble, gave his Friends, who were with him, their Oath not to proſecute her. This was the End of the Holy Biſhop of *Samoſata*, whom the *Latin* Church venerates as a Martyr on the twenty firſt of *June*; while the *Greeks* pay him the ſame Honours on the twenty ſecond of the ſame Month; and both ſuppoſe he died in the Year 380. June 22

The XXII Day.

St. PAULINUS, Biſhop of *NOLA.*

PAULINUS, famous for his own perſonal Qualifications and an Intimacy with the greateſt Men of his Time, deſcended from a long Race of *Roman* Senators, and was born at *Bourdeaux* in 353 or the Year following. Both his Body and Mind ſeem'd form'd to engage the Affections and Admiration of all that ſhould ſee, or converſe with him: He was brought up from his Cradle in the Principles of the Chriſtian Religion, which was that of his Parents, at a Time when ſeveral of their Rank in the World were ſtill engaged in Paganiſm; but, according to the common Practice of that Age, he was left in a State of a Catechumen for ſome Years. His firſt Maſter in human Literature was the celebrated *Auſonius*, then Profeſſor of Grammar, and Rhetorick at *Bourdeaux*: With the Advantage of a happy Genius, and ſuch a Tutor, he ſoon anſwer'd the largeſt Hopes his Friends could entertain of him. He made a conſiderable Progreſs in Poetry, and Eloquence, and in his Youth laid in a Stock of Erudition, which gave him one of the firſt Places among the Learned of that Age. We might gueſs at his Talent for Poety, from what *Auſonius* ſays of him. Every one knows how jealous ſuch Men as he uſually are of their Reputation for excelling in all they undertake, or profeſs, and how little they are inclined to commend others in the ſame Way; and yet *Auſonius* makes no Scruple of ſaying his Pupil arrived to a Perfection in Poetry which no other Perſon was to expect to attain to. The Criticks obſerve that what Pieces of that Sort we have at preſent do not ſeem to deſerve ſo large a Commendation; to which the Anſwer is eaſy, that he deſtroy'd all the Monuments of human Eloquence, and fine Poetry when he renounced the World, and made them Part of that Sacrifice which he offer'd to God upon devoting himſelf entirely to his Service.

But

June 22 But, how conſiderable ſoever he might be for Learning and Eloquence, it is certain that his Integrity, Uprightneſs, and Probity, and the other excellent Qualities of his Heart were much the moſt valuable Parts of his Character, which recommended him to the Eſteem of the whole World in ſuch a Manner, that a modern Author of great Credit, calls him *the Delight of his Time.* A Man ſo univerſally beloved could not have much Difficulty to find a worthy Partner of Life; and *Paulinus* was happy in a young Lady of great Vertue, nobly born, and Miſtreſs of a plentiful Fortune, whoſe Name was *Therasia*, or *Tereſa*. *Paulinus* made a conſiderable Figure at the Bar at that Time, and raiſed himſelf to ſome of the moſt important Offices in the Roman Empire by his uncommon Merit. *Auſonius* tells us he was Conſul of *Rome*, but it has been obſerved that his Name is not to be found in the Liſt of the Conſuls, and therefore it is uſually thought he was raiſed to that Dignity in the Room of one who died before his Year expired.

Thus far the Life of *Paulinus* was what the World admired and commended; but it was yet only ſuch as an honeſt and wiſe Pagan might lead by the Maxims of Philoſophy; and ſuch as is but too often miſtaken for a ſufficient Recommendation of a Perſon both to God and Man, becauſe it contains nothing ſhocking or viſibly criminal; This is the true Character of what is uſually called *an honeſt, moral Man.* But God open'd our Saint's Eyes, and let him ſee that all theſe Vertues, were unprofitable to Salvation, when they proceeded from any other Principle, or were directed to any other End than God himſelf. The many Troubles he met with in the World proved ſo many real Favours, as they diſguſted him of it, and put him upon retiring from it. In this View he applied to *Delphinus* Biſhop of *Bourdeaux*, who inſtructed him in the Myſteries of our Holy Religion, and baptiz'd him, being then about thirty eight Years old. Thus freed from the Chains, which bound him to the Earth, and changed into a new Man, he began to feel how eaſy the Yoke of *Jeſus Chriſt* ſits on ſuch as take it up cheerfully; and, reſolving to carry it as long as he lived in Silence and Solitude, he retired into the Country, where the Service of God was his only Employment. But living in daily Apprehenſions of being forced into the World again as long as he ſtaid in his own Country, he went into *Spain* in leſs than a Year after his Converſion. *Therasia*, who had all along encouraged this pious Diſpoſition, accompanied him, and was deliver'd of a Son at *Complutum*, now *Alcala* de *Henarez*. The Child died when it was but a Week old, and was buried there. Soon after this they agreed to obſerve a perpetual Continence for greater Perfection, which is the Reaſon that from that Time St. *Jerom* and other Authors, as well as *Paulinus* himſelf call

call *Theraſia* his Siſter. This Action drew large Commendations of that Holy Woman from the Pens of St. *Ambroſe* and St. *Auguſtin*, and ſeveral other great Men, who knew what Price to ſet on her Vertue. *Auſonius* ſeems to be the only conſiderable Perſon who was not pleaſed with their Retirement and Separation; and he goes ſo far as to accuſe him of Weakneſs, being govern'd by his Wife, and giving way to Melancholy. *Paulinus*, who had broke off all Commerce with the World, took up his Pen now to vindicate his Wife's Honour, and explain his own Deſign. His Apology is in Verſe, in which he tells his old Maſter that his preſent Retirement was the Effect of God's Grace, that he had renounced all profane Studies, and taken his Leave of the Muſes; but aſſures him at the ſame Time that no Change of Life ſhould ever make him forget his Obligations to him. June 22

Paulinus reſolved to quit the World in good Earneſt, threw up his Senatorian Dignity, bid an eternal Farewell to his Country and Relations, ſold his whole Eſtate, gave the Money to the Poor, and made publick Profeſſion of voluntary Poverty. *Theraſia* follow'd his Example, making only a ſmall Reſerve for the bare Neceſſaries of a frugal, retired Life. This glorious Action made a great Noiſe in the World; and was differently talk'd of, according to the different Paſſions and Sentiments of Mankind. Thoſe, who knew no Happineſs but in the free Enjoyment of worldly Pleaſures, were both ſurprized and diſturbed, at what they thought no better than Madneſs. But St. *Martin* of *Tours*, St. *Ambroſe*, St. *Auguſtin*, and St. *Jerom*, who ſaw things in a true Light, were very large in their Commendations of that happy Couple, and propoſed their Conduct as the Model of that Perfection to which we are adviſed in the Goſpel; the laſt of thoſe great Saints being then at *Bethlehem*, *Paulinus* wrote to him, and deſired his Advice in his new State of Life. St. *Jerom* anſwer'd his Letter at large, and told him if he would be a Monk his Buſineſs was to fly from Towns, and avoid the Converſation of the World; which was only fit for thoſe who loved it, or were obliged by their Character to labour for the Salvation of others.

Our Saint had the Satisfaction of ſeeing one of his moſt intimate Friends follow his Example. It was *Sulpicius Severus*, a Native of the ſame Province which gave him Birth; a Perſon of noble Extraction, a plentiful Fortune, and great Parts. This illuſtrious Convert, however, did not go ſo far as our Saint; he quitted all publick Employments indeed, but ſtaid in his own Country; and gave the Bulk of his Fortune to the Poor, without depriving himſelf of a handſome Subſiſtence. *Sulpicius*, obſerving the Courtiers and other Perſons, who profeſs'd to live by the Maxims of the World, divert themſelves at the

Expence

June 22 Expence of his Friend's Character, and laugh at his Retirement, as the Reſult of a diſtemper'd Brain, was reſolved to undertake his Defence againſt their Railery. But *Paulinus* check'd his Zeal, telling him he was ſatisfied with God's Approbation of his Conduct, and had no Concern about the Opinion of the World.

Paulinus had had the Trial of ſeveral Places in *Spain*, and ſettled at laſt at *Barcelona*; his Deſign was to ſtay in that City 'till he was quite forgot in the World, and had wore all the Impreſſions of it out of his Mind, and then go into *Italy*, and ſpend the Remainder of his Days at *Nola*, and employ himſelf in the loweſt Offices in the Church that bore the Name of St. *Felix*. But it pleaſed the Almighty to break his Meaſures by an Accident he could not foreſee, and which his Humility never allow'd him to ſuſpect would happen. According to his own Account of the Matter in a Letter to *Sulpicius Severus*, it was as follows. Being at Church on *Chriſtmaſs-Day*, the Congregation laid hold of him on a ſuddain, and with one Voice inſiſted on his being ordain'd Prieſt; he oppoſed the Motion very vigorouſly, and expected to be excuſed accepting of that Dignity by alledging his Reſolution of retiring to *Nola*, and conſequently not being diſpoſed to ſerve the Church of *Barcelona*, according to the Tenour of the Canons then in Being. This Excuſe would not paſs with that zealous People; they had ſo much Complaiſance for him as to promiſe he ſhould not be obliged to reſide among them any longer than he pleaſed; and then hurried him away to *Lampius* the Biſhop of that City, and deſired he might be ordain'd on his own Terms, which was done accordingly. In his Letter to his worthy Friend on that Subject, he aſſures him that his Reluctance proceeded not from any Averſion to the ſacred Character, to which he could have wiſhed he had been allow'd to make his Way by the uſual Steps of a lower Miniſtry. He goes on to profeſs he was engaged in an Employment vaſtly ſuperiour to his Merit and Abilities; but had an entire Confidence in the Grace of God for a Supply of what was neceſſary to carry him through all the Duties of his Station; and invites *Sulpicius* to afford him the Pleaſure of his Company. This happen'd in 393; in the next Year our Saint went for *Italy*, and came to *Milan*, where St. *Ambroſe* was very preſſing with him to take the Title of a Prieſt of his Church, even 'though he was not diſpoſed to reſide on the Spot. The Saint excuſed himſelf, and purſued his Journey to *Rome*, where he found ſeveral of his Friends in the Practice of ſtrict Piety. The People were tranſported at the Change Religion had made in *Paulinus*; but Pope *Siricius*, and ſome of his Clergy gave him but a cold Reception, which might proceed from the Irregularity of his Ordination, 'though that

ſeems

ſeems to have been no Fault of his from what we have already ſaid on that Article. June 22

Perceiving, however, that it was not in his Power to gain the good Will of his Adverſaries, who were only ſo upon an unhappy Miſtake of his Intentions, he went to *Nola*. St. *Felix* was buried in a Church about half a Mile from that Town; and there he ſhut himſelf up with his Wife, and a ſmall Number of devout Perſons, who compoſed a ſort of Regular Community under him. They ſaid *Lauds* at Sunriſing, and *Veſpers* at Sunſetting: and ſpent a conſiderable Part of the Night waking. Coarſe Bread, Herbs, Legumes, and Water was their whole Food; and they reckon'd it a great Indulgence to break Faſt at three in the Afternoon between *Eaſter* and *Whitſuntide*. *Paulinus*, 'though of a weak and tender Conſtitution, allow'd himſelf no Diſpenſation of the penitential Practices eſtabliſhed in his religious Family, unleſs his Infirmities obliged him to comply with St. *Paul*'s Advice to *Timothy*, and drink a little Wine. Next his Skin he wore a hair Shirt, over it he had a Coat made of Goat's Hair, which he tied about him with a Rope. All the Veſſels he uſed at his Meals were of Wood or Earth; and Poverty reign'd in every Circumſtance of his preſent Situation. Here he maintain'd a Correſpondence with the ableſt Doctors, and greateſt Saints of his Time; and wrote as freely to other Perſons, whenever the Service of the Church, or the Duties of Chriſtian Charity called for his Aſſiſtance. We have fifty, or, according to ſome, fifty two of our Saint's Letters at this Day, which are full of the Love of God, and Sentiments of Humility and Piety.

The Reputation of his eminent Sanctity invited ſeveral illuſtrious Viſitants to *Nola*; but none were more conſiderable than St. *Nicetas* and St. *Melania*; the former, Biſhop of the *Dacians* on the Banks of the *Danube*, went twice to ſee him; the latter, a *Roman* Lady of great Quality, viſited him at her Return from *Jeruſalem*. *Anaſtaſius*, who ſucceeded *Siricius* in the Year 398, gave him ſignal Proofs of his Eſteem for his Vertue as ſoon as he was raiſed to the Holy See; and ſoon after wrote to the Biſhops of *Campania*, to make them ſenſible of his extraordinary Merit, and engage them to put a due Value on it. Thoſe Prelates were already acquainted with his Character; and had long wiſhed to ſee ſo great a Light placed advantageouſly for the Uſe of the Church; this was done in the Year 409; for upon the Death of *Paul*, Biſhop of *Nola*, he was promoted to that See. His Flock was not very numerous, and conſequently he could the more eaſily be inform'd of the Neceſſities of each particular Perſon, in order to provide proper Remedies, in which Office he was extremely diligent and active. His whole Endeavours were employ'd in

June 22 eſtabliſhing himſelf in the Hearts of his People, rather than make them fear him; and when ever he was under a Neceſſiety of uſing Severity, it was always attended with ſuch a fatherly Concern for the Perſons in Queſtion, that it was impoſſible for them not to love the Hand that corrected them. The Revenues of his Church made no Alteration in his Poverty; but only engaged him to acquit himſelf faithfully of his Stewardſhip to the Poor, for whoſe Uſe they were put into his Hands.

Paulinus had ſcarce been a Year in the Epiſcopal Chair, when the *Goths*, commanded by *Alarick*, took and plunder'd *Rome*, and then, marching into *Campania*, made the ſame Havock at *Nola*. The Holy Biſhop, and the chief of the Town were taken Priſoners; upon which Occaſion he made this Prayer, "*Lord let me not be tormented for Silver nor Gold; for you know where all my* "*Treaſure lies.*" *Alarick*'s Death that happen'd ſoon after, reſtor'd a Calm; upon which *Paulinus*, ſet about repairing the Breaches which the late Diſorders had made in the Diſcipline of his Church; and eſtabliſhing Regularity, which had ſuffer'd very much from the Inroads of the Barbarians. He conſulted thoſe two great Lights of the Church St. *Jerom*, and St. *Auguſtin* upon every Difficulty that occur'd, which thoſe Saints look'd on rather as a Proof of his Humility than his Ignorance. It is to *Paulinus* we owe ſeveral of the Epiſtles of thoſe two Fathers; and the latter wrote a Treatiſe in anſwer to a Queſtion propoſed to him by our Saint about the Advantage of being buried near a Martyr, or in a Church dedicated in his Honour. This Piece is called *a Diſcourſe on the Care of the Dead.*

Paulinus continued his Paſtoral Labours twenty two Years; during which Time he ſtruggled with many Infirmities and an habitual Indiſpoſition; but nothing could make him remiſs in his Care of his Flock. He was ſeventy two Years old when he was taken with his laſt Illneſs, which was a violent Pain in his Side. Three Days before he died he was viſited by *Symmachus* and *Acindynus*, two neighbouring Biſhops. The Sight of thoſe Prelates gave him new Life; he ſeem'd now to have forgot his Pain; called for the ſacred Veſſels, order'd them to be ſet on a Table by his Bedſide, and offer'd the *Holy Euchariſt*, aſſiſted by the two Biſhops; after which he pronounced a General Abſolution of all ſuch as had been ſeparated from his Communion by his Authority. He ſpent the two following Days with an edifying Patience under moſt racking Pains, and never open'd his Mouth but to praiſe God, or exhort thoſe who attended him, to the conſtant Practice of all Religious Duties. *Poſthumian*, one of his Prieſts, came and put him in Mind of a Sum of Money owing for ſome of the Poor's Cloaths; to which he replied, with a Smile, that God would take

take Care that Debt ſhould be diſcharged. It was not many Hours before his Dependence on the Divine Providence was rewarded by an unexpected Supply ſent from a Biſhop of *Lucania*, and a Man of Quality in the ſame Country; which proved more than ſufficient for the Payment of what he ow'd. His Clergy attended him to the laſt Moment, and ſaid the Office of the Church with him; and he expired on the twenty ſecond of *June* in the Year 431. *Uranius*, a Prieſt who ſaw the End of our Saint, gives this Account of it, and tells us his Chamber ſhook ſo violently a little before he died, that all the Company was affrighted, threw themſelves on the Ground, imagining what they felt was the Shock of an Earthquake; 'though upon Enquiry they found it was peculiar to the Saint's Room. June 22

The Holy Biſhop was univerſally lamented; and buried in a Church which he had raiſed in Honour of St. *Felix* his Patron. We are told that his Body was afterwards removed to *Rome*, depoſited in St. *Bartholomew*'s Church, and lies there to this Day.

St. ALBAN, the firſt MARTYR of *BRITAIN.*

THE Saint, of whom we are now to give ſome Account, has always been honour'd as the firſt Martyr of *Great Britain*, not only as he is the moſt celebrated of this Country, but alſo becauſe we have no Account of any who ſuffer'd here for the Faith of *Jeſus Chriſt* before him. Moſt of the Inhabitants of the Southern Parts of what is now called *England* profeſs'd the Chriſtian Religion, which was handed down from Father to Son ever ſince King *Lucius* receiv'd the Faith about the Year 180. Our Iſland had not felt the Rage of the ſeveral Perſecutions rais'd againſt the Chriſtian Church in the Cloſe of the ſecond, and the greateſt Part of the ſucceeding Century. *Alban* however, who is ſuppoſed to have lived under the Emperors *Aurelian* and *Probus*, and ſuffer'd in the Reign of *Diocleſian*, was involved in the Errors of Paganiſm when he ſhelter'd an Eccleſiaſtick, called by moſt of our Writers a Prieſt, from the Fury of ſome Officers who were in Queſt of him with Deſign of putting him to Death for his Religion. Moved with Compaſſion for his perſecuted Countryman he took him in, and conceal'd him effectually for ſome Days. This Act of Humanity proved the Source of our Saint's Happineſs; for having his Gueſt always before his Eyes, obſerving him conſtantly employ'd in Prayer, and retrench his Sleep to purſue that heavenly Exerciſe,

June 22 ercise, he was touched with the glorious Example, which, seconded by a particular Grace, changed his Heart, and gave him a strong Desire to imitate what he admired. The Ecclesiastick, glad of an Opportunity of making so substantial a Return for the Favours he receiv'd, undertook to instruct him in the Principles of Christianity, and finished the Work before he was discover'd. *Alban* was thoroughly grounded in his new Religion, and resolved to square his Life by it's Precepts, or die in it's Defence, when the Governor of the Country had Notice of the Ecclesiastick being at *Alban*'s House, and sent a Guard to seize him. Our Saint, understanding the Danger to which his Guest was exposed, resolved to run all Hazards for a Person to whom he had such weighty Obligations, changed Cloaths with him, let him escape; and, when the Soldiers came on their Errand, offer'd himself as the Man they wanted; he was carried before the Governor, who lived at *Verulam*, one of the most considerable Towns of this Island, some Ruins of which are still to be seen near that which bears our Saint's Name in *Hertfordshire*.

The Pagans of the Place were offering Sacrifice to the Divinity of the Country, when *Alban* was brought thither; and the Governor assisted at that detestable Solemnity. That Magistrate soon understanding he was cheated, and that the Person before him was not the Ecclesiastick he had enquired for, discharged his whole Rage on our Saint. He order'd him to come up to the Altar, and assured him he should certainly suffer instead of the Man he undertook to screen from the Force of the Law, if he did not immediately renounce his new Religion, and join in worshipping the Gods. *Alban* was not the least terrified at his Menaces, but resolutely declared he could not comply with what he required. The Governor then took his Seat and began with the usual Interrogatories of his Family and Profession; to all which the generous Convert answer'd that the only material Question at that Time would be concetning his Religion, which he freely own'd was that of *Jesus Christ*, and he hoped he should be enabled to discharge all the Obligations of that Profession. The Judge press'd him a second Time to sacrifice; but, finding him still persist in the Refusal, order'd him to be whip't most severely. The Saint endured that Torment with wonderful Resolution, and even seem'd delighted with what he suffer'd; The Governor, convinced he had no Room to hope for a Change in his Sentiments, and Practice, pronounced Sentence against him, and condemn'd him to lose his Head.

There was a River between the Town, and the Place order'd for his Execution, and such Crouds appear'd on the Bridge to see him suffer, that it was im-

impoſſible for the Saint, to paſs for ſome Time. *Alban*, impatient of enjoy- June 22
ing the Happineſs in View, would not ſtay 'till the Bridge was clear, but took the River, and made his Way over on Foot. *Venerable Bede* gives us this as a Miracle, and tells us that at leaſt a thouſand Perſons croſs'd the ſame Way, the Water ſtanding like a Mountain on each Side, and falling down into it's natural Courſe as ſoon as they were ſafe over. He adds that the Soldier, who was to execute our Martyr was converted at the Sight, threw himſelf at his Feet before the whole Company, proteſted he was ready to ſave his valuable Life at the Expence of his own, and deſired at leaſt to be allow'd to die with him. Upon this Declaration the ſame Author tells us another Soldier undertook to perform the Bloody Office, and beheaded both *Alban*, and his converted Executioner without any farther Ceremony.

The twenty ſecond of *June* is generally ſuppoſed to be the Day of St. *Alban*'s Martyrdom; but the Year in which he ſuffer'd is not ſo eaſily determin'd. Some have placed it in the general Perſecution rais'd by *Dioclefian* at the Beginning of the fourth Century; but others, perhaps with more probability, have believed it happen'd about the Year 287. When *Conſtantine* the Great gave Peace to the Profeſſors of Chriſtianity, a magnificent Church was raiſed near the Place where the Martyr died, and a great Number of Miracles every Day, declared how dear he was to the God who had crown'd him. The Pagan *Saxons* deſtroy'd this firſt Building; and *Offa* King of the *Mercians* erected another in 793, to which he join'd a Monaſtery. Pope *Adrian* IV, in Conſideration of the Dignity of the Martyr whoſe Name it bore, declared the Abbot of this Houſe the firſt of that Character in *England*; and it was afterwards one of the moſt conſiderable of thoſe which ſent their Superiour to Parliament.

The Devotion of the Faithful to the Memory of the holy Martyr ran ſo high in ſucceeding Ages, that at preſent we ſee a large handſome commodious Town near the Abbey, called by his Name.

The Monks were expell'd the Monaſtery at the Reformation; and the Zeal of the firſt Proteſtants would have demoliſhed this glorious Monument of the Piety of their Anceſtors, had not the Inhabitants of the Town interpoſed, and reſcued that venerable Pile from Ruin by a Sum of Money.

The XXIII Day.

St. ETHELDRED, Queen and Abbess.

ETHELDRED, Daughter to *Annas*, King of the *East Angles*, and *Hereswith* of the Royal Blood of *Northumberland*, then a distinct Kingdom, was born toward the middle of the seventh Century. In her Infancy she gave promising Marks of that eminent Vertue to which she arrived in her riper Years; expressing upon all Occasions a thorough Distaste and Contempt of the Pleasures of this Life, and all worldly Grandeur. She had made a Resolution of consecrating her Virginity to God; but her Parents either were not acquainted with her Dispositions, or overruled them, and married her to *Tombert*, Prince of *Girwich*, in the Kingdom of the *East Angles*; which would have proved a severe Mortification to our Saint, had she not found him inclined to come into her Measures, and agree to a perpetual Continence. She was married a second Time to *Egfrid* King of *Northumberland*, was happy enough to engage his Consent to the same Terms, and lived several Years with him like a Sister. *Egfrid*, charm'd with his Wife's Behaviour, and affected by the Example of her Vertue, allow'd her full Liberty to fast, watch, and pray, and perform all other Acts of Piety and Charity.

The King, however, was young, and frequently complain'd of that Agreement as a real Hardship to him, and a Detriment to his Subjects, who were thus deprived of the Hopes of seeing a Continuation of the Royal Line. But he had too great a Veneration for his Consort's Vertue to disturb her with his Importunities on that Subject, and therefore address'd himself to St. *Wilfrid* Archbishop of *York*, and begg'd he would undertake to represent the Affair to her, and press the Obligation of a married State. *Wilfrid*, who was very well pleased with the Queen's Love of Virginal Purity, did all he could to decline that Commission; but *Etheldred* thought the only way to secure what she valued so much would be to work the King to a Disposition of living separate. It was no easy Matter to bring *Egfrid* into this Way of thinking; but he yielded to her Importunity at last, and after they had been married twelve Years, she retired into the Monastery of *Coldingham*, where she receiv'd the Veil at the Hands of St. *Wilfrid*, who approved of her whole Conduct, and had assisted her with his Advice. Thus she cheerfully quitted Silks and Purple for a Habit of coarse Stuff; and was so delighted with her Vocation, that she declared she never thought herself a Queen 'till she was profess'd, and thus solemnly contracted to the King of Heaven.

Egfrid,

Egfrid, who had conſented but very imperfectly to the Separation, found his Heart ſtill full of ſoft Deſires, and ſeem'd reſolved to take her out of her Cloiſter. *Etheldred*, to avoid the Danger, that threaten'd her, left the Houſe privately, and made her Way into the Kingdom of the *Eaſt Angles*, her own Country. *Wilfrid*, who was ſuſpected of having a Hand in her Eſcape, felt the Weight of the King's Anger at his Diſappointment; and *Egfrid* was ſo violently bent on gratifying his Paſſion, that he married another; which left our Saint at full Liberty to purſue her devout Inclination, and ſatisfied the *Northumbrians*, who were deſirous of ſeeing their King live in his Poſterity. June 23

Etheldred had an Eſtate in *Ely*, where ſhe built a double Monaſtery according to the Cuſtom of that Age; but the Nuns were more numerous. *Wilfrid*, who was then in quiet Poſſeſſion of the See of *York*, made her firſt Abbeſs of the new Houſe. She was no ſooner placed in that Station, but ſhe made it her whole Buſineſs to eſtabliſh ſtrict Diſcipline in her pious Family, to which her Example contributed more than her Inſtructions. She eat but once a Day, unleſs ſome great Feſtival ſeem'd to recommend a ſecond Meal, or Sickneſs made it abſolutely neceſſary.

The Monaſtery of *Ely* had been bleſt with the Preſence of their holy Foundreſs ſix Years, when an infectious Diſtemper, that had made great Havock in the Neighbourhood, found the Way into that Houſe, and carried off ſeveral of the Community. As long as ſhe remain'd free from the Contagion, ſhe aſſiſted and comforted her ſick Children with her uſual Zeal and Charity; but at laſt was ſeiz'd with the ſame Diſtemper; during which ſhe ſhew'd an edifying Example of Patience, and died on the twenty third of *June* in the Year 679. As the laſt Proof of her Humility, ſhe made it her dying Requeſt to be buried among the other Siſters without any Mark of Diſtinction. St. *Huna*, the ſpiritual Director of that devout Community, had the Management of her Fune- and took Care to ſee her laſt Will punctually executed. In the Year 695, *Sexburg*, Siſter to our Saint, who ſucceeded her in the Government of the Houſe, order'd her Relicks to be taken up. The Coffin, which was made of Wood, was rotten and fell to Pieces on opening of the Ground; and the Body which had ſuffer'd no Damage from the Moiſture of the Place, was depoſited in a Stone Monument, where it lay 'till the Year 1106, when *Robert*, Abbot of *Ely*, removed it into the Church with great Solemnity. Two Years after that this Monaſtery was converted into a Biſhoprick by Pope *Paſchal* II, with the Conſent of *Henry* I, then King of *England*.

Venerable *Bede*, who was Cotemporary with St. *Wilfrid*, learnt all the Circumſtances of our Saint's Life, which compoſe this Account from that holy

Prelate;

June 24 Prelate. And it appears from his Martyrologe that the *Engliſh* Church paid a ſingular Veneratian to her Memory ſoon after her Death; for he places her Feſtival on the twenty third of *June*, in which he is followʼd by moſt Martyrologiſts, and is venerated on the ſame Day by the whole Weſtern Church.

The XXIV Day.

The Nativity of St. JOHN BAPTIST.

THE Deſcendants of *Aaron* were by Divine Appointment, entruſted with the Jewiſh Prieſthood, while the Poſterity of the other Branches of the Tribe of *Levi* had an Hereditary Right to the inferiour Offices in the Tabernacle or Temple. In King *David*'s Time the Prieſtly Family was grown ſo numerous that it was impoſſible for every individual Perſon in it to be employʼd in the Service of the Altar at once. That Prince's Zeal for the Honour
1 Chron. 24. of God put him upon an Expedient which might prevent Confuſion, and leave no Room for Diſputes among them, which was done by dividing them into twenty four Families, each of which was to attend in it's Turn; *Abia* was one of thoſe who caſt Lots on that Occaſion, and got the eighth Place. *Zacharias*
Luke 1. was of that Family, and was married to *Elizabeth* of the Race of *Aaron*, a near Relation to the Bleſſed Virgin. The inſpired Writer draws a glorious Character of this Couple in a few Words, when he tells us, *they were both juſt,*
v. 6. *and walkʼt in all the Commandments of God without Blame.* They were now pretty well advanced in Years, and had no Child, when the Angel *Gabriel* was ſent from Heaven to aſſure *Zacharias* of a Son in his old Age. He was favourʼd with this Meſſage when he was offering Incenſe in the Temple, and upon the Appearance of the Angel was ſeizʼd with Apprehenſion; the Divine Meſſenger, perceiving his Surprize, ſpoke to him, bid him not fear, aſſured him his Prayer was heard, and that his Wife ſhould bear him a Son, who ſhould be called *John*, and would prove not only a Comfort to his old Age, but alſo a Subject of univerſal Joy, and a Publick Good. *The Child*, ſaid the Angel, *ſhall be great before the Lord: He ſhall drink neither Wine, nor any thing ſtrong, and ſhall be full of the Holy Ghoſt from his Mother's Womb*; and then, alluding to the Similitude of Character, Temper, and other Circumſtances, *goes on to tell him, his Son ſhould have the Spirit and Power of* Elias, *to turn the Hearts of the Father to their Children, and reduce the diſobedient to the Wiſdom of the Juſt, and prepare a People for the Lord.*

Zachary

Zachary heard out the Angel's Meſſage, but had not Faith enough to de- June 24.
pend on what he foretold, and urged his Wife's and his own Age as a power-
ful Impediment to what he promiſed. The Angel then declared his Name and Office, and aſſured him what he had ſpoken was by the Divine Direction; but, as a Puniſhment of his Infidelity, and a Security of the Truth of what he had deliver'd, told him he ſhould be dumb from that Moment 'till the whole was fulfilled. This Viſion had detain'd *Zacharias* in the Temple longer than was neceſſary for the Diſcharge of his Miniſtry there, and the People were ſurprized at his ſtaying ſo long; but were much more ſo upon his coming out, and perceiving by his Dumbneſs and what Signs he made to them, that ſomething extraordinary had happen'd to him.

It is not certain how long each Prieſt was obliged to attend in the Temple; moſt Commentators affirm it was a Week, which Opinion they ground on ſome Texts of Scripture, that ſeem to inſinuate they were relieved on the Sabbath. But whatever, becomes of that Queſtion, the Evangeliſt tells us *Zacharias* left *Jeruſalem* when his Time was out, and went home; where he had not been long, when *Elizabeth* conceived the promiſed Child. She conceal'd the unexpected Bleſſing five Months; but 'though ſhe might have ſome Confuſion to ſee herſelf with Child at that Age, ſhe had at the ſame time no ſmall Joy at being thus deliver'd from the Imputation of Barrenneſs, which among the Jews paſs'd for a Mark of God's Diſpleaſure. When ſhe was ſix Months gone ſhe receiv'd a Viſit from the Bleſſed Virgin, who had then newly conceived the Saviour of the World. At their Meeting our Saint leap'd in his Mother's Womb as ſoon as the Bleſſed Virgin ſpoke, and was ſanctified by the Preſence of his God before he was born. But we ſhall have Occaſion to be more particular on this holy Viſit on the ſecond of *July*; and therefore confine ourſelves at preſent to what regards our Saint.

Three Months after this, *Elizabeth* was deliver'd of a Son. Her Relations and Neighbours, being acquainted with the Favour ſhe had receiv'd from Heaven, went, and congratulated her on that Subject. When the Child was eight Days old, he was circumciſed, and all preſent agreed upon calling him *Zacharias* but *Elizabeth*, who inſiſted on his being named *John*. Her Friends obſerved to her that none of the Family bore that Name: but agreed at laſt to be determin'd by the Child's Father, to whom they made Signs expreſſive of their Appeal to his Will in the Affair before them, upon which he wrote theſe Words, *John is his Name*; which very much ſurprized the whole Company. When he had thus complied with the Angel's Directions, he recover'd the Uſe of his Speech, which he immediately employ'd in praiſing God for the Won-

June 24 ders he had done in his Favour. *Zacharias* was now fill'd with the holy Ghoſt, and in a prophetical Manner declared the Completion of all the Promiſes made to *Abraham* concerning the *Meſſias*; and thens addreſſing himſelf to the new born Infant, called him the Prophet, and Forerunner of that Divine Perſon. This is the Subject of that excellent Canticle called *Benedictus*, repeated every Day in the Office of the Church. The Birth of this extraordinary Perſon accompanied by ſo many Miracles fill'd the Neighbours with Surprize and was publiſh'd all over the Country. As his Name was in every one's Mouth, they expreſs'd their Senſe of that wondrous Scene by ſaying one to another, *what will this Child be one Day?*

The Hand of the Lord, as St. *Luke* ſpeaks, *was with him*, to protect and guide him in all his Ways. As he grew in Strength and Stature, he improved in Grace, that is, the Power of the Almighty, which reſided in his pure Soul from his firſt Sanctification, became every Day more viſible. The Goſpel tells us he lived in the Deſart 'till it was Time to enter on his publick Miniſtry, which has induced ſome good Commentators to ſuppoſe he was brought up there from his Infancy; while others of equal Reputation for underſtanding the Holy Scriptures are of Opinion that he receiv'd a Religious Education at home, and when he was capable of providing for himſelf, quitted his Fathers Houſe for the Deſart; and there liſten'd to the Voice of God in Solitude and Penance. It is not our Buſineſs to determine which of theſe two Opinions is right; it is ſufficient for us to tell our Readers, after the inſpired Writers, that he lived in the Wilderneſs in the Practice of moſt rigorous Mortifications. His whole Matt 3. 4. Mar. 1. 6 Food was Locuſts and wild Honey; and he was ſo abſtemious that our Bleſſed Saviour makes no Difficulty of ſaying he *neither eat nor drank*. His Cloaths were as coarſe as his Diet; for he wrapt himſelf up in a looſe Garment of Camels Hair tied about him with a leathern Girdle. Thus was *John* prepared for his Miniſtry, that the Jews might be ſtruck at the Example and Appearance of the Preacher, and liſten with Reſpect to the important Truths which he was to deliver.

After many Years ſpent in the Deſart, he was directed and commiſſion'd to appear in the World in the fifteenth Year of the Emperor *Tiberius*, *Judea* being then govern'd by *Pontius Pilate*, upon the Baniſhment of *Archelaüs* the Son and Succeſſor of King *Herod*. His Orders were to *prepare the Way of the Lord*, that is diſpoſe the Hearts of the People for the Reception of the Bleſſing then in the World.

He began to execute this Commiſſion on the Banks of *Jordan*, by preaching Penance, and declaring the Kingdom of Heaven was at Hand. Upon his firſt

firſt appearing great Crouds from *Jeruſalem* and other Parts of *Judea* reſorted to him. His penitential Figure, which ſpoke a thorough Contempt of the World, and a perfect Diſengagement from it was as moving as his Diſcourſe, and increaſed the Number of his Auditors. It is obſerved that *John* did no Miracles; but the People were perſuaded he was a Prophet, and flock'd to him the more eagerly, becauſe it was a long Time ſince any of that Character was ſeen in *Judea*. Thus ſurrounded by a Multitude of Perſons of all Stations, and Employments, he exerted himſelf with great Vigour, and inſtructed every one according to his Circumſtances and State of Life. He brought them to acknowledge, and confeſs their Sins, and baptiz'd all ſuch as profeſs'd to repent of them. But, while he plunged them in the Waters of *Jordan*, he let them know they had a farther Obligation, and were to receive a Baptiſm of infinitely greater Dignity from one who was to come after him, which from it's Effects he calls the Baptiſm of the *Holy Ghoſt and Fire*. June 24. Jo. 10. 41

The Baptiſt deliver'd himſelf in ſo ſtrong and maſterly a Manner, that the very Soldiers and Publicans, Perſons of the vileſt Employments, and worſt Characters, enter'd ſeriouſly into themſelves, and offer'd to take his Directions for their Conduct. But the Phariſees and Doctors of the Law, who made a larger Profeſſion of Knowledge and Religion than the reſt of the Jews, ſhew'd much Indifference and Contempt for him; inſtead of being baptized by his Hands, they diverted themſelves with his mean Appearance, and endeavour'd to deſtroy his Credit with the People by ſaying he was poſſeſs'd by a Devil. The holy *Baptiſt*, full of the Spirit of God, ſaw into their Hearts, called them *a Generation of Vipers*, and made them ſtrong Reproaches of Hypocriſy and Pride. But ſuch as applied to him with a ſincere Inclination to know their Duty, found ſuitable Inſtructions, and were exhorted to forget this World and place their whole Thoughts and Affections on Heaven. Several of his Converts would not venter back into the Dangers from which they had been thus happily reſcued, and ſtaid with their Maſter in the Deſart; for the Goſpel makes frequent Mention of the Diſciples of *John the Baptiſt*. Luke 7. 29, 30. Matt. 11. 18.

Our Saint's Reputation ran ſo high that ſeveral People imagin'd the *Meſſias* was among them in his Perſon. This Miſtake gave our Saint a glorious Opportunity of ſhewing a profound Humility. One leſs verſed in that Vertue than he might have anſwer'd on ſuch Occaſions, that, 'though he was not the *Meſſias*, he had the Honour to be his Forerunner, and the Angel or Divine Meſſenger mention'd by the Prophet *Malachi*. So far was he from encouraging their Miſapprehenſions, or giving himſelf any extraordinary Character, that he aſſures his Auditors

June 24 he was not worthy to untie the Shoes of the Perſon, who was to come after him. Thus it was that St. *John* preached the coming of the *Meſſias*, whom he had not yet ſeen, but was taught to diſtinguiſh by the Deſcent of the Holy Spirit. It appears from St. *Matthew*'s Account of our Lord's Baptiſm, that
c 3. v. 13, 14. our Saint by Divine Revelation knew the Saviour of the World upon his firſt offering to receive that Ceremony at his Hands. The Baptiſt therefore ſeeing his Redeemer make the ſame Demand as the Crouds of Sinners who preſs'd for Baptiſm, at firſt declined the Office, and alledged he had himſelf more need of being baptized, and cleanſed by him; but upon our Lord's urging the Neceſſity of what he aſked, *John* ſubmitted and perform'd the deſired Taſk: As ſoon as *Jeſus* came up out of the River, the Heavens were open'd and the Holy Ghoſt deſcended on him in the Form of a Dove.

John continued to preach and baptize with ſo much Applauſe and Succeſs, that the Heads of the Jewiſh Church were alarm'd at his Proceedings, and began to imagine he was the expected *Chriſt*; upon which a proper Number of Prieſts and Levites were diſpatched from *Jeruſalem* to enquire into the Matter. Their firſt Queſtion was anſwer'd with an open Declaration of his not being *Chriſt*. They then went on to aſk him whether he was *Elias*. He might with Truth have replied he was, as performing the Functions of that Prophet in the
Matt. 17. 11. Senſe our Lord ſpeaks of him after his Death. But he was a Stranger to any thing that might deceive the Enquirers, and therefore choſe to anſwer without the leaſt Equivocation, and own'd he was neither *Elias* nor a Prophet. He was then preſs'd to declare his own Title, which he did in the humbleſt Terms; and out of all the Propheſies which foretold him, choſe that which ſpoke him
Iſai. 40. 3. the leaſt conſiderable. "*I am*, ſaid he, *the Voice of him who cryes in the Wil-*
"*derneſs prepare the Way of the Lord.* The Perſons employ'd in this Meſſage were *Phariſees*, the moſt learned Set of People among the Jews, and the beſt verſed in what related to Religion; but they either did not underſtand the Meaning of this Anſwer, or diſſembled according to their uſual Character of Hypocriſy, and therefore aſked why he then undertook to baptize; this gave the Baptiſt an Opportunity of declaring He only baptiz'd with Water; but that there was than one among them, whom they knew not, of far greater Dignity than He. The next Day he ſpoke more clearly on the ſame Subject; for, upon ſeeing *Jeſus* advance toward him, he let all preſent know in plain Terms, that was *the Lamb of God, who taketh away the Sins of the World.* The Day after he repeated the ſame Declaration, which engaged two of his Diſciples, one of which was St. *Andrew*, to quit him and follow *Jeſus Chriſt*.

The

The Baptiſt continued the Execution of his Miniſtry, for which he choſe ſuch Places as afforded large Quantities of Water; this was his Inducement for ſtaying ſome Time at *Ænon* near *Salim*. Our Lord had lately been at *Jeruſalem* at the Feaſt of the *Paſſover*, and was then not far from the Place where *John* was employ'd. As the Baptiſt's Diſciples were apt to imagine none but their Maſter had a Right to baptize, they were highly offended that *Jeſus* ſhould undertake that Function, and was follow'd by great Numbers. The Jealouſy of St. *John*'s Diſciples raiſed a Diſpute between them and ſome *Jews* about what the Goſpel calls *Purification*, which the Commentators on St. *John* underſtand of a Debate concerning the Difference between the Baptiſm of St. *John* and that of *Jeſus Chriſt*. The Diſciples of the Holy Baptiſt endeavour'd to engage him in the Quarrel, and therefore complain'd of our Lord's Conduct as an Uſurpation. But he undeceived them by letting them know with his uſual Sweetneſs and Humility, that they could not oppoſe *Jeſus*, without declaring againſt God whoſe Son he was; and purſued his Miſſion 'till he was impriſon'd, which is uſually placed at the Cloſe of the ſame Year in which he baptized our Lord.

June 24

John 3. 2.

Here we are to break of his Story, which we ſhall be call'd on to finiſh on the nineteenth of *Auguſt*, the Day conſecrated by the Church to his Death. It will not be improper however to conclude the preſent Account with his Character as drawn by the Hand of eternal Truth. "He was, in the expreſs "Words of our God and Saviour, a burning and a ſhining Light: He was "not a Reed ſhaken by the Wind; he was a Prophet, and more than a Pro- "phet; he was the Angel, whom God promiſed to ſend to prepare the Way "of the *Meſſias*; and no Perſon was ever born of Woman before him, who "could be reckon'd greater than He.

'Tis the Remark of St. *Bernard*, that the Church celebrates only the Death of other Saints, becauſe their Lives and Deaths were holy; but reverences the Nativity of St. *John the Baptiſt*, becauſe his very Birth was Holy, and proved the Source of a holy Joy to Mankind, a Privilege, ſays that devout and holy Writer, peculiar to him. St. *Auguſtin*, ſeveral Centuries earlier, has given much the ſame Reaſon for the Conduct of the Church in Regard to our Saint; and tells us the Faithful of his Time had receiv'd the Obſervation of this Feſtival from an ancient Tradition; which was then kept, as it is at this day, on the twenty fourth of *June*, conformably to the Goſpel Account of the Diſtance between his Birth, and that of our Saviour.

The

June 25

The XXV Day.

Saint PROSPER.

ST. *Proſper*, whom we venerate this Day as a moſt illuſtrious Defender of the Faith againſt the prevailing Errors of his Time, was born in *Aquitain*, toward the Cloſe of the fourth Century. It does not appear from any of his own Writing, or the Manner in which others addreſs'd themſelves to, or ſpoke of him, that he was in Holy Orders. He had a natural Inclination to Knowledge, and happy Diſpoſitions to Vertue, which he improved ſo well that he became one of the moſt conſiderable Perſons of that Age for Learning and Piety. The Works of St. *Auguſtin*, which were then handed about the World, and read as the beſt Preſervatives againſt the many Hereſies by which the Church was attacked, were his favourite Study, after the Holy Scriptures. 'Though the Diſtance of Place never allow'd our Saint the Satisfaction of ſeeing his great Maſter, he was ſo charm'd with his Doctrine, that he ſoon conceived an extraordinary Veneration for his Perſon, and reſolved to cultivate an Acquaintance with him by Letters; and it is certain that ſeveral had paſs'd between them before the Year 429. The Occaſion of our Saint's Writing then to that great Doctor of the Church was as follows. Several, whom St. *Proſper* calls the Servants of *Chriſt*, and Perſons of great Vertue, at *Marſeilles*, having read St. *Auguſtin*'s Treatiſes againſt the *Pelagians*, were of Opinion that they contain'd ſomewhat too harſh and ſhocking on the Subject of the Vocation of the Elect, according to the Decree of God. *Caſſian*, the Author of the *Monaſtick Inſtitutions* and *Conferences* ſtill extant, was one of that Number; he was for bringing the Matter to an Accommodation, and eſtabliſhing a Medium between the Doctrine of St. *Auguſtin*, and that of *Pelagius*. In his thirteenth Conference the Abbot *Cheremon* affirms, that the Beginning of Faith and good Deſires proceeds ſometimes from ourſelves, and ſometimes from Grace; that we have ſtill ſome Seeds of Vertue in our Nature; that our Freewill can by it's own Force turn to Goodneſs; and that Grace ſometimes prevents that Faculty, and ſometimes follows it's Motions. Theſe Principles, advanced under the ſpecious Pretence of ſoftening the Rigour of St. *Auguſtin*'s Language, which was that of the Catholick Church, and keeping Men from Deſpair, were the Refinements of the *Semipelagians*. Our Saint could not bear to ſee his Liberty of reforming and explaining away the true Doctrine of Grace; and therefore wrote to St. *Auguſtin*, deſiring him to confute theſe new Opinions, and defend his own Tenets againſt the Objections of the Prieſts of *Marſeilles*. St. *Auguſtin* complied

complied with his Requeſt, by writing his Books *of the Predeſtination of the Saints, and the Gift of Perſeverance.* June 25

Proſper's Zeal for the Faith engaged him to explain and defend the Doctrine of that great Light of the Church on all Occaſions; we have an excellent Proof of his Affection to that great Man's Sentiments, and Skill in maintaining them in a long Letter which he wrote to one *Rufinus*, who had been much diſturb'd at the Reports ſpread abroad to prejudice the World againſt them and their Author. This was written in St. *Auguſtin*'s Life Time. The Death of that Scourge of the Hereticks, which happen'd in the Year 430, ſeem'd to give them new Life, and inſpired them with freſh Inſolence. *Proſper*, who could not bear to ſee his Maſter's Memory treated ſo rudely, and the Catholick Faith wounded through the Sides of that great Champion of Truth, engaged *Hilary* an old Friend of his, and profeſs'd Diſciple of the ſame holy Doctor, to accompany him to *Rome*, and lay their Complaints before *Celeſtine*, who then ſate in St. *Peter*'s Chair. That Pope gave them a very favourable Reception, heard them at Large, and in the Concluſion granted them a Letter to the Biſhops of *Gaul*, in which the Sentiments of theſe new Enemies of the Grace of *Jeſus Chriſt* were cenſured, and St. *Auguſtin*'s Doctrine applauded and enforced.

But the Adverſaries of St. *Auguſtin* were not eaſily to be conquer'd; for when it was no longer ſafe to attack his Tenets directly, they drew odious and forced Conſequences from them which they urged as his Opinions. Of this ſort were ſixteen falſe and ſcandalous Propoſitions drawn up by *Vincentius*, whom ſeveral good Authors ſuppoſe to be the ſame whoſe Memory we venerate on the twenty-fourth of *May*, which he pretends were maintain'd by St. *Auguſtin* and his Diſciples. Our Saint wrote an exact and learned Anſwer to each of theſe Propoſitions, which we have at this Day. His Reply did not entirely ſatisfy thoſe for whoſe Sake it was drawn up; new Objections were ſtarted, which turn'd upon the uſual Topicks of Predeſtination and free Will, &c. The Anſwer to theſe is the Subject of another Treatiſe ſtill extant among his Works, which was ſoon after follow'd by a third, in which he makes it his Buſineſs to clear up ſome Difficulties urged by two Prieſts of *Geneva*, or according to ſome *Genoa*, from nine Paſſages in St. *Auguſtin*'s Books *of the Predeſtination of the Saints*, and *Perſeverance.* All theſe Pieces of our Saint are written with ſo much Light and Strength, that he has uſually been reckon'd to have ſet the laſt Hand to the glorious Enterprize begun by his Maſter, and given the finiſhing Stroke to the *Pelagian* Hereſy.

The Conferences of *Caſſian* were the moſt conſiderable and popular Piece then extant againſt the Principles of the great Doctor of Grace. The whole

Poiſon

June 26 Poiſon of them is confin'd to one ſingle Conference, of which we have already given a ſufficient Account. Our Saint, obſerving *Semipelaginiſm* gain ground by the Credit of the Author of theſe Dialogues, thought it now high Time to attack thoſe Errors in their ſtrongeſt Quarters. In this View he penned an excellent Treatiſe in which he ſhews that *Caſſian* favours the *Pelagians*, and contradicts himſelf. Some have look'd on this as our Saint's Maſterpiece, while others in greater Number give that Character to his Poem *on the Ungrateful*, a Title he beſtows on the Enemies of the Grace of *Jeſus Chriſt*. This admirable Piece is a Sort of Abridgment of St. *Auguſtin*'s Sentiments then in Diſpute; in which the moſt intricate Points of Grace and Freewill are truly ſtated, and clearly diſcuſs'd, a thing that ſeems ſcarce poſſible while under the Conſtraint of Verſe.

His other undoubted Works are a Collection of Sentences from St. *Auguſtin*, ſome ſhort Poems made up of the ſame Materials, two Epigrams againſt the Adverſaries of that Saint, a Chronicle from the Beginning of the World to the Year of our Lord 455, and a Commentary on the fifty laſt Pſalms. We learn from the Date of his Chronicle that he was alive in 455, and *Victorius* of *Aquitain*, no Stranger to our Saint, in his *Paſchal Rule*, which he wrote in the Year 457, mentions him as then dead.

The XXVI Day.

St. JOHN and St. PAUL, Brothers and Martyrs.

THE two illuſtrious Martyrs of this Day, united by Nature and their Sufferings for the Faith of *Jeſus Chriſt*, laid down their Lives in the Reign of *Julian* the Apoſtate. It is probable they were born of Chriſtian Parents, had filled ſome very conſiderable Poſts at Court in the preceeding Reign, and, as their Acts tell us, fell into Diſgrace with the Apoſtate upon refuſing to ſerve him in the ſame Capacity, and conform to his Religion. The Captain of the Life Guards, whom the Acts call *Terentianus*, and others imagine might be *Apronianus*, his Succeſſor in that Poſt, was a violent Enemy of the Chriſtians, took all Opporunities of perſecuting them; and was the acting Officer on this Occaſion. He allow'd the Saints ten days to conſider of the Propoſal, and then beheaded them. Their Martyrdom is placed on the twenty ſixth of *June* in 362 or the following Year. The Account of their Sufferings adds, that the Prefect and his Son being deliver'd from an Evil Spirit, who poſſeſs'd them, by the Power

of

of God manifeſted at the Place where the Bodies of the Martyrs were privately buried, embraced the Faith of *Jeſus Chriſt*; and *Terentianus* in Gratitude for the Favour is ſaid to have drawn up the Narrative of their Sufferings. June 27

The Veneration of theſe holy Martyrs was very earlily eſtabliſh'd at *Rome*, where there was an old Church dedicated in their Honour near St. *Peter's*. Our Nation was no Stranger to their Character, but paid a particular Reſpect to their Memory 'till the Change of Religion. Their Names appear in all our old Calendars on this Day, and a Council held at *Oxford* in the Year 1222, making three Ranks of Feſtivals, places that of our Saints in the third, and conſequently forbids all Work before Maſs.

The XXVII Day.

St. LADISLAUS, King of *HUNGARY.*

LADISLAUS, King of *Hungary*, the firſt of that Name, Son to King *Bela*, was born in *Poland*; for his Father had fled to that Kingdom, to avoid the Rage of *Peter* then on the Throne. In his Exile he married a Daughter of the Duke of *Poland* about the Year 1039, by whom he had ſeveral Children, one of which was the Perſon of whom we are now to give ſome Account. *Ladiſlaus* was about ſix Years old, when *Andrew*, his Father's elder Brother, aſcended the Throne of *Poland*, which gave *Bela* an Opportunity of returning to his Native Country with his whole Family. Our Saint's Education was ſuch as was proper to form both the Prince and the Chriſtian, and made him give early Proofs of thoſe Vertues that ſhone forth ſo gloriouſly in the whole Courſe of his Life. Chaſtity, Gravity, Sweetneſs of Temper, Piety, Affability and Charity were the diſtinguiſhing Parts of his Character from his Infancy. He had ſo little Reliſh either for Grandeur or Riches, that it is not eaſy to ſay which he deteſted moſt, Avarice or Ambition. No Conſideration could prevail on him to approve of any Action which proceeded from theſe corrupt Sources, 'though in thoſe to whom Nature had moſt cloſely united him. He was in the prime of his Years when his Father was raiſed to the Throne of *Hungary*, and, naturally ſpeaking, not inſenſible to the Pleaſure of ſeeing himſelf the ſecond Perſon in the Kingdom. But that Dignity had no Charms for him, when he remember'd *Bela* made his Way to it by the Death of his Brother, whom he kill'd in the Field. *Bela* wore the Crown but five Years; and after his Death our Saint exerted himſelf very vigorouſly in Favour

June 27 of *Solomon*, Son to the late unhappy *Andrew*, who was placed on the Throne. That Prince might have been hapyy in his Station, had he known the right Uſe of Power; but his Cruelty and other Extravagancies made him odious and inſupportable to his Subjects. Upon which *Ladiſlaus* join'd his elder Brother *Geyza*, depoſed the Tyrant, and promoted his Brother's Election. Upon the Death of that King, the Crown was preſented to our Saint, who had upon ſeveral Occaſions given ſubſtantial Proofs of all thoſe Vertues which are required in a Prince to make his Subjects happy. In Reality he was poſſeſs'd of all the Advantages of Body and Mind that could recommend him to their Choice. He was tall and Majeſtick; had an admirable Mixture of Calmneſs and Courage; and was well acquainted with all the Arts of War and Peace: *Ladiſlaus* would willingly have declined the proferr'd Honour, and propoſed reſtoring the Crown to *Solomon*, or beſtowing it on one of *Geyza*'s Sons. But the Prelates, Nobility, and Magiſtrates of the Realm being bent on enjoying the Happineſs they depended on under him, he was crown'd in the Year 1080 with univerſal Applauſe. *Solomon*, who had ſpent his Time, in Baniſhment ever ſince his Diſgrace, was the only Perſon diſcontented at *Ladiſlaus*'s Promotion; for he could not but look on ſo general and cordial a Conſent of the *Hungarians* as a formal Act of Excluſion, which deprived him of all Hopes of ever returning to the Throne. *Ladiſlaus* could not be eaſy, 'till he had done all in his Power toward making others ſo, and therefore declared he was ready to quit the Royal Purple in Favour of *Solomon*'s Claim, and ſpend the reſt of his Days in private, if he could prevail with the Heads of the Kingdom to accept of him a ſecond Time. The depoſed King was ſo ſenſibly affected at our Saint's diſintereſted Generoſity, that he renounced all his Pretenſions, and proferr'd to accept of a yearly Allowance in lieu of the Crown. But the unhappy Inconſtancy of *Solomon*'s Temper put him in Motion again; upon which *Ladiſlaus* was obliged to confine him and put it out of his Power to diſturb the Peace of the Nation; but gave him his Liberty ſoon after, and allow'd him to come to Court, endeavouring thus to overcome him by kind Uſage. But *Solomon*, who could not bear to ſee himſelf a Subject where he had once govern'd, engaged the King of the *Huns* to make War upon *Ladiſlaus*. It is not the Buſineſs of ſuch a Work as this to give an exact and particular Relation of all the Marches of the *Hungarian* Forces upon this and other Occaſions; it is enough for our preſent Purpoſe to let our Readers know that he drove the *Barbarians* out of his Kingdom, added *Dalmatia* and *Croatia* to his Dominions, brought the *Bohemians* to a Senſe of their Duty, worſted the

Poles

Poles and *Ruſſians*, and had very good Succeſs in his Wars with the *Tartars*, and other People who were jealous of his Glory. June 28

Theſe Employments, which are but commonly attended by a general Forgetfulneſs of God, and the real Good of the Subjects, were not allow'd to divert him from eſtabliſhing the Kingdom of God in the Hearts of his People, and maintaining Peace and good Order among them. He accommodated their Differences with wonderful Patience, and ſhew'd ſuch a tender Regard for the Intereſt and Security of thoſe under his Care that every one look'd on him as a Parent. When in his Palace, he choſe to endure all the Hardſhips of a Camp, as far as it was practicable, out of a Spirit of Penance. He enforced the regular Obſervation of Eccleſiaſtical Diſcipline in his Kingdom, and required his own Houſhold ſhould be an Example to the whole Nation. His Deſire of ſhedding his Blood for the Name of *Jeſus Chriſt* engaged him to accept of the Command of the *Croiſade*, which all the Princes concern'd in that Expedition preſs'd on him. But God was ſatisfied with the Diſpoſition of his Heart, and deliver'd him from this World on the thirtieth of *July* 1095. He was canoniz'd by *Celeſtine* III, in the Year 1198, and the *Roman* Martyrologe propoſes him to our Veneration on the twenty ſeventh of *June*.

The XXVIII Day.

St. IRENÆUS, Biſhop of *LYONS*, and Martyr.

ST. *Irenæus*, a Native of *Greece*, born according to the moſt feaſible Account, toward the Cloſe of *Adrian*'s Reign, who died in 138, had the Advantage of Learning the Principles of the Chriſtian Religion from St. *Papias* and St. *Polycarp*, who had both been Scholars to the Apoſtle St. *John*. He paid a particular Deference to the Memory of the latter of thoſe excellent Biſhops, and, as we learn from his Letter to *Florinus*, a Fragment of which is extant in *Euſebius*, obſerved all that Apoſtolical Prelate's Words and Actions with the utmoſt Exactneſs, gave a particular Attention to what he taught his Diſciples, and aſſured them he had receiv'd from his own great Maſter, and others who had ſeen and converſed with our Saviour, while on Earth; In the ſame Piece he ſays he had taken Care to write all that venerable Perſon's Diſcourſes on the Life, Miracles, and Doctrine of our Redeemer in his Heart, and made them the Subject of his Daily Meditation.

June 28 *Irenæus* had obſerved that an Acquaintance with the Mythology and Divinity of the Pagans was abſolutely neceſſary for one who deſign'd to defend the Truth againſt the Idolatrous Heathens, or the Extravagancies of the Hereticks of his Age, which were derived from the Philoſophers; for this Reaſon he made an early Application to profane Learning, and acquired a perfect Knowledge of their Writings and the Compoſition of the ancient Poets. He was very well verſed in Hiſtory, and the Diſcipline of the Church, and ſo complete a Scholar that *Tertullian*, a Man too rough to flatter either the Living or the Dead, gives him the Character of a *moſt curious Searcher into all Branches of Learning*. In his Preface to his Books *of Hereſies* he makes an Apology for the Lowneſs, and Plainneſs of his Stile, and declares he had never ſtudied the Arts of perſuading, adorning his Diſcourſe, or writing politely and methodically. But this Way of ſpeaking of his own Performances might only be an Effect of his great Modeſty; for *Tertullian* and St. *Jerom*, who probably had ſeen that Piece entire in the Original *Greek*, give us great Commendations of it, and his other Writings.

After our Saint had ſpent his Youth in the Apoſtolical School, he was ſent into *Gaul* by St. *Polycarp*; and it is moſt probable he receiv'd the Order of Prieſthood from the Hands of St. *Pothinus* Biſhop of *Lyons*; for St. *Jerom* calls him *His Preſbyter*. His Learning and Vertue diſtinguiſh'd him among the many excellent Eccleſiaſticks, who adorn'd the Church of that City; for when the Martyrs, whoſe Hiſtory we have given on the ſecond of this Month, wrote to Pope *Eleutherius*, begging he would do his utmoſt for reſtoring the Peace of the Church, and provide ſome Remedies for the Diſorders occaſion'd by the new Sect of *Montaniſts* in *Phrygia* and *Aſia*, they pitched on our Saint to carry their Letter, which they concluded with recommending him as a Perſon full of Zeal and Piety. The Account of the Martyrs of *Lyons* drawn up in the Form of a Letter to the Churches of *Aſia* and *Phrygia* is by ſome able Criticks judged to be the Produce of our Saint's Pen. The Learned are divided about his Journey to *Rome*. *Euſebius* and St. *Jerom* ſeem to ſay he went on that Errand, and diſcharged his Commiſſion according to the Direction of thoſe who engaged him in it; for they make no Mention of his Journey being ſtopt; moſt modern Writers adhere to this Opinion; while ſome, who have made no contemptible Figure in the Learned World, think it improbable that the Church of *Lyons*, which had then loſt it's Paſtor, ſhould conſent to our Saint's leaving them at that critical Juncture.

Pothinus glorified God by Martyrdom in the Year 178, and ſoon after our Saint was unanimouſly choſen to ſucceed him in the Care of the afflicted Church.

Church of *Lyons*, as moſt cupable of ſteering the diſtreſs'd Ship in that Storm. June 28
He employ'd all his Influence over his Flock in fortifying them againſt the Fury of the Perſecution, which laſted 'till the Death of *Marcus Aurelius*. *Commodus* his Son, who ſucceeded him in the Year 180, had not zeal enough for the Gods he own'd to puniſh the Chriſtians for their Contempt of them, and therefore allow'd them the quiet Poſſeſſion of their Religion. The Holy Biſhop improved this Calm to the Advantage of his People; and his Labours were ſo ſucceſsful, that in a little Time he had the Satisfaction of ſeeing the whole Town profeſs the Faith of *Chriſt*. *Euſebius* tells us, he govern'd the Churches of *Gaul*; ſo that, if he was not the only Biſhop of that large Country, at leaſt he was acknowledged as the Maſter of the reſt, and perhaps their Head, or Metropolitan.

Our Saint's Zeal was not confined to the Limits of his own Church; and indeed his whole Life was ſpent in ſuch Works and Labours as concern'd the whole Flock of *Jeſus Chriſt*. He was particularly vigorous in oppoſing the Attempts of the Hereticks to corrupt the Faith of the Church. But, 'though he upon all Occaſions teſtified a ſettled Averſion to their Errors, he ſpoke of the unhappy Authors of them with all the Tenderneſs and Charity that is due to ſuch as are involved in the moſt pernicious Miſtakes; and, while he ridiculed their extravagant Tenets, he never fail'd to exhort the Orthodox to bewail their Misfortune. Having obſerved that theſe Hereticks made uſe of a great Deal of Art to diſguiſe and conceal the Venom of their Opinions, wore the ſpecious Appearance of Piety, and a pretended Love of Truth, and preſs'd their pernicious Principles in the Language of holy Writ, he undertook to pluck off the Maſk, and expoſe them to publick View. This is the Subject of his Books *againſt Hereſies*; which we have at preſent only in a very bad *Latin* Verſion, while ſome few Fragments of the Original are preſerved in the Writings of others. The main Deſign of this celebrated Piece was to attack the *Gnoſticks*, a Name aſſumed by ſome who imagin'd themſelves in ſole Poſſeſſion of true Knowledge. The Diſciples of *Valentine* affected that Appellation; they had adopted almoſt all the Extravagancies of *Simon Magus*, and *Baſilides*, to which they had added a monſtrous Syſtem of their own. This Work conſiſts of five Books; the firſt of which is employ'd in repreſenting the Opinions of the Hereticks he undertakes to oppoſe; the ſecond, third, and fourth contain a Confutation of their Errors from Senſe and Reaſon, the Words of the Apoſtles, and *Jeſus Chriſt* himſelf; and in the laſt ſeveral Paſſages of St. *Paul*, abuſed and perverted by the Hereticks, are explain'd and reſcued from their Hands. In the third Book we have an excellent Diſcourſe on the Credit of Tradition;

which

June 28 which we cannot paſs by without Notice. He obſerves the Artifice of the Hereticks of his Days, who, being preſs'd by the Scripture, had Recourſe to Tradition; and, when that proved againſt them, ran back to the Scripture. He proves a conſtant and uninterrupted Tradition in the Church by the Succeſſion of it's Biſhops. "We, ſays he, can reckon up thoſe to whom the "Apoſtles committed the Government of the ſeveral Churches, and their "Succeſſors in that Charge down to our Time, who have never taught any "thing like theſe Abſurdities. For, continues he, if the Apoſtles had been "entruſted with ſome particular Myſteries, which they deliver'd only to the "Perfect, they would certainly have communicated them to ſuch as they "thought worthy to govern the Churches, they founded." And the ſame Way of reaſoning againſt particular and private Revelations, ſuch as may privilege a Reformation of the Faith, will hold good as long as the Apoſtles have any Succeſſors on Earth. "If, ſays *Irenæus*, in the ſame Book, a Diſ-"pute ariſes on the ſlighteſt Queſtion poſſible, are we not to apply to the moſt "ancient Churches, which were once govern'd by the Apoſtles? And, ſuppo-"ſing they had left us no Scripture, ſhould we not have been obliged to fol-"low the *Tradition* they handed down to the firſt Biſhops; which is now the "Caſe of ſeveral Barbarous Nations, as we call them, who were never ac-"quainted with Letters, but profeſs the Faith of *Jeſus Chriſt*, have the "Doctrine of Salvation written in their Hearts, and faithfully obſerve the anti-"ent Traditions?" This is St. *Irenæus*'s Opinion of the Dignity of *Apoſtolical Tradition*, and is neither leſs nor more than what the Catholick Church means by embracing *Tradition*. St. *Irenæus* wrote ſeveral other Pieces which are at preſent known only by their Titles; and ſome Fragments. Among ſuch of his Works as have not reached us was a Treatiſe againſt the *Octonary*, or whimſical Generation of the eight Ages, or *Eons*, maintain'd by *Valentine*; *Euſebius* mentions this Books, and, as a Proof of his great Accuracy in preſerving the Doctrine of the Church ſuch as it is deliver'd by it's Paſtors, gives us a few Lines which that Saint had placed at the End of the ſaid Book in which he ſolemnly conjures whoever ſhall tranſcribe it, to reviſe and correct his Copy by the Orignal with all poſſible Exactneſs, and tranſmit the ſame ſolemn Petition to Poſterity by annexing it to his own Copy.

Irenæus employ'd his whole Time in endeavouring to gain Souls to God, and maintain Peace and Union among Chriſtians; of which Diſpoſition he gave an excellent Proof when the Diſpute abont keeping *Eaſter* ran to a dangerous Height. *Victor* was promoted to the Holy See in 185, and the next Year declared himſelf very warmly on the ſaid Subject. The Biſhops of *Aſia*, according

according to a Cuſtom, which they held to be founded on the Practice of the Apoſtles, kept the Reſurrection on the fourteenth of the Moon, on whatever day of the Week it fell, whereas the Weſtern Prelates obſerved that great Feſtival on the enſuing Sunday. This Difference had occaſion'd but little Diſturbance in the Church 'till Pope *Victor*'s Time. *Polycrates* Biſhop of *Epheſus* wrote to him in the Name of the *Aſiatick* Churches and vindicated their Practice. *Victor* was ſo highly diſpleaſed with this Oppoſition, that he was inclined to have them cut off from the Communion of the Catholick Church; and diſpatched Letters to ſeveral Biſhops on that Subject. Moſt of the Prelates, even thoſe, who maintain'd the Weſtern Cuſtom, were alarm'd at this Proceeding, ſent him their Sentiments in Writing, and deſired he would conſider the Tendency of theſe violent Meaſures, and direct all his Endeavours to preſerve Peace and Unity in the Church. But no one perform'd this charitable Office with more Zeal and Prudence than our Saint. In his Letter to the Pope on that Subject he declares, that 'though he agreed with his Holineſs as to the Subſtance of the Diſpute, he could not approve of excommunicating ſo many illuſtrious Churches for adhering to a Cuſtom, which they had receiv'd from their Anceſtors: puts him in Mind of the Conduct of his Predeceſſors, who never attempted to carry the Matter to ſuch a dangerous Extream, but continued in Peace with thoſe who differ'd from them in that Point. This Epiſtle, or at leaſt, a conſiderable Part of it is extant in *Euſebius*; and that Hiſtorian tells us he wrote ſeveral of the ſame Sort to other Biſhops: We have ſome Reaſon to believe his Application to *Victor* met with the Succeſs he propoſed, for we do not find that the Diſpute went any farther at that Time. June 28

This is the laſt Action recorded of our Saint; and we are left in the Dark as to the chief Circumſtances of his Death. All we know of it at preſent is that in the Reign of *Severus*, who came to the Imperial Throne in 183, he was crown'd with Martyrdom in the Perſecution that Prince raiſed in the Year 202. St. *Gregory* of *Tours* tells us he was put to Death together with a prodigious Multitude of his own People, upon which Occaſion that Hiſtorian ſays the Streets of *Lyons* ran with the Blood of the Chriſtians. The *Grecians* honour his Memory on the twenty third of *Auguſt*; the *Latins* on the twenty eighth of *June*. His Body was buried by *Zachary* who ſucceeded him, and was afterwards found between thoſe of *Alexander* and *Epipodius*, of whom we have ſpoken *April* the twenty ſecond.

St. Leo

LEO a *Sicilian*, Son to *Paul*, a Man eminent in the Profeſſion of Phyſick, was educated from his Infancy in a Manner that might qualify him for the Church. By the Help of a good Capacity and cloſe Application he became perfectly acquainted with the Holy Scriptures, acquired a conſiderable Share of profane Knowledge, and was particularly famous for Eloquence, and his Skill in Muſick. But his Vertue was much Superior to his Learning, and recommended him very powerfully to the Holy See which became vacant by the Death of *Agatho* on the firſt of *December* 681. *Leo* was elected ſoon after the Deceaſe of his Predeceſſor; but his Conſecration was deferr'd for ſome Time. *Conſtantine Pogonatus* was then at *Conſtantinople*, where he had aſſiſted at the ſixth general Council againſt the *Monothelites*, i. e. ſuch Heretcks as affirm'd there was but one Will in *Jeſus Chriſt*; and, upon the breaking up of that venerable Aſſembly, made it his Buſineſs to put it's Proceedings in Order, and ſend them to *Rome* for the new Pope's Approbation. They were diſpatched by a Legate of the Holy See, who had repreſented *Agatho* in the late Synod, and accompanied with a Letter to *Leo*. This Legate arrived at *Rome* in *July* 182; but the Pope was not conſecrated 'till the nineteenth of *October* the ſame Year.

As ſoon as he was in full Poſſeſſion of the Apoſtolical Character, his firſt Care was to convene a Synod for receiving the Decrees of the Council of *Conſtantinople*. Upon examining the Acts, he found the Doctrine the ſame as that of *Agatho*, which was that of the Holy See, and the Weſtern Churches, on the Article in Diſpute; he wrote to the Emperor, confirm'd it's Deciſions at large, and join'd with the Fathers in anathematizing all ſuch as had died in the Profeſſion of the Errors by them condemn'd, or obſtinately maintain'd the ſame at that Time. As our Saint was well verſed in the *Greek* Tongue, he tranſlated the Acts of the Council into *Latin* for the Uſe of the Weſtern Church.

The ſame Holy Pope made ſeveral uſeful Regulations in Eccleſiaſtical Diſcipline; reform'd the *Gregorian* Chant, and made ſome new Hymns for the Divine Office. The Exarchs of *Ravenna*, or Lieutenants of the Emperor in *Italy*, ſupported the Pride of the Biſhops of that City, and put them upon claiming a Right like that of the Patriarchs of *Conſtantinople*, *Alexandria*, and *Antioch*. *Leo*, who look'd on this Pretenſion as prejudicial to the Dignity of the Holy See, exerted himſelf ſtrenuouſly againſt it, and ſucceeded ſo far as to reduce that aſpiring Church to due Obedience. All his Endeavours were directed

directed to the grand End of eſtabliſhing Purity of Faith and Manners in the Catholick Church; and the whole Chriſtian World wiſhed for a long Enjoyment of the Happineſs they poſſeſs'd in him. But Providence diſpoſed of things otherwiſe, for he paſſed to a better Life on the twenty third of *May* 684, after having ſate a Year and ſeven Months in St *Peter*'s Chair. June 29

He was buried in St. *Peter*'s Church on the twenty eighth of the following Month, the day on which we now keep his Feſtival.

The XXIX Day.

Saint *PETER*, PRINCE of the APOSTLES.

THE great Saint of this Day was Son of *Jonas* or *John*, a Native of *Bethſaïda*, a ſmall Town on the Lake of *Geneſareth* in *Galilee*, and with his Brother *Andrew* follow'd the Employment of a Fiſherman. He was married and ſettled at *Capernaum*, not far from the Place of his Nativity, where he had the Company of his Brother, and his Wife's Mother. *Andrew* had been a Diſciple of St. *John the Baptiſt*; but, upon hearing his Maſter declare *Jeſus* the Saviour of the World, quitted him to follow the new found Bleſſing; and communicated the Diſcovery to our Saint, who at that time bore the Name of *Simon*. He was overjoy'd at the happy News; and the next day went with his Brother to ſee the expected *Meſſias*. As ſoon as *Jeſus* perceived him coming toward him, he prevented his Application, and let him underſtand what he deſign'd to do by his Miniſtry by changing his Name into that of *Peter*, or *Cephas*, that is *a Rock*. The two Brothers ſpent the Remainder of that day with our Lord, and then return'd to their uſual Employment; but made him ſeveral occaſional Viſits before they undertook to be his conſtant Attendants, and it is thought they attended him at the Wedding of *Cana*. Some Months after their firſt Acquaintance, with our Lord, as he was walking by what the Goſpel calls ſometimes the Sea of *Galilee*, and at others the Lake of *Geneſareth*, and the Sea of *Tiberias*, he found them waſhing their Nets, while *James* and *John* were mending theirs in another Boat. *Jeſus* went into *Simon*'s Boat, from which he inſtructed a great Number of People who preſs'd to hear him. When he had ended his Diſcourſe, he order'd the Maſter of the Veſſel to throw his Net; to which he replied that he and his Brother had labour'd hard all Night without any Succeſs that could encourage a farther Attempt; but, full of Obedience to his divine Gueſt, was now reſolved to try Matt. 4, 18. Mar. 1, 29. Jo. 1. Matt. 4, 18 &c. Luke 5, 1, 2, &c.

June 29 another Caſt; which brought up ſo prodigious a Number of Fiſhes as loaded both the Boats. *Peter*, amazed at the Miracle, threw himſelf at our Saviour's Feet, and acknowledged himſelf unworthy to approach ſo great and Holy a Perſon. This humble Profeſſion, however, recommended him moſt effectually to his Lord, and procured him the firſt Place in the College of the Apoſtles; and from that Moment he and his Brother with *James* and *John* quitted all they had, and follow'd *Jeſus*.

About this Time, or ſoon after, our Saviour made *Capernaüm* the Place of
Luke 4. 38 his ordinary Reſidence; and, 'though the Buſineſs of his Miſſion carried both him, and his Diſciples abroad frequently, we find him commonly in that Town on the Sabbath day, and employ'd in the Synagogue. He had juſt left the Congregation when he went to *Peter*'s Houſe, where he found his Wife's Mother ill of a violent Fever. He and his Brother entreated our Lord to employ his Power for her Recovery; which he did, and by his all powerful Word commanded the Diſtemper to leave her. *Jeſus* had been above a Year in the Execution of his Publick Miniſtry, when he choſe twelve of his conſtant Attendants, who were from that Time to bear a more honourable Rank than the reſt of his Diſciples; at the Head of which Number all the Evangeliſts place our Saint; and he is by them, and all the Writers of Antiquity called *the firſt*; a Title not due to him upon the Account of his Vocation, becauſe *Andrew* was really called before him; and has therefore always been underſtood to imply ſuch a Primacy as is at preſent held in the Catholick Church as belonging to his Succeſſors in the See of *Rome*.

One Night, as he and others of our Lord's Diſciples were croſſing the Lake,
Matt. 14, 25, &c. *Jeſus*, whom they had left on ſhore, walk'd on the Water and made toward their Boat. At firſt they took what they ſaw for an Apparition, aud were affrighted; upon which *Jeſus* called to them, and encouraged them by letting them know it was He. "*If it be you*, ſaid our Saint, *Lord, command me to* "*come to you on the Water.*" Our Lord favour'd his affectionate Inclinations, and gave him the deſired Order. He had enter'd on his Journey, when the Violence of the Wind ſhook his Courage and Faith, and he began to ſink. In this Diſtreſs he had immediate Recourſe to the Aſſiſtance of his divine Maſter, who, after a gentle Rebuke, gave him his Hand, and conducted him ſafe into the Boat. When they reached the Shore, *Jeſus* preached to the *Capernaïtes*.
Jo. 6. But the Pride and Hardneſs of their Hearts gave them a Diſguſt to the important Truths he deliver'd, and much the greateſt Part of his Auditors quitted
v. 66, 67, &c him. The Divine Preacher then turn'd to his Apoſtles, and aſked them whither they would follow the Example of that incredulous People and leave

him?

him; to which St. *Peter*, in the name of them all, anſwer'd by another Que- June 29.
ſtion, which ſhew'd his abſolute Dependance on his Saviour; *To whom ſhall we*
"*go Lord*, ſaid he; *for You have the Words of eternal Life*; and then went on to expreſs the Senſe of the whole ſacred College in the following Words; "*We*
"*believe and are aſſured that You are Chriſt the Son of the living God.* This Profeſſion was made about two Years after our Lord engaged in his publick Miniſtry.

Some time after, being at *Ceſarea Philippi*, which St. *Jerom* calls *Paneas*, it's Mat. 16. 13
Name before *Philip* the Tetrarch, Son to King *Herod* the great, gave it that which it bears in the Goſpel, he aſked his Diſciples what was the Opinion of the World concerning the Son of Man; to which it was anſwer'd that ſome took him for *John the Baptiſt*, ſuppoſing him riſen from the Dead; others called him *Elias*, or *Jeremy*, and all ſeem'd to ſuſpect one of the ancient Prophets had made a ſecond Appearance among them in his Perſon. Then *Jeſus* aſk'd them directly what were their Sentiments of him; *Peter*, whom the antient Fathers therefore call *the Mouth of the Apoſtles*, undertook to anſwer for them all, and declared he was *Chriſt*, *the Son of the Living God*; this was the ſecond Time our Saint had made this glorious Confeſſion of the Divinity of *Jeſus Chriſt*, which engaged our Lord to confirm the ſignificant Name of *Peter* to him, and promiſe to build his Church upon that *Rock*. He then went on to aſſure him he would give him the Keys of the Kingdom of Heaven, and the Power of binding and looſing. The Promiſe and Commiſſion made and deliver'd on this Occaſion is in the current Senſe of Antiquity a ſufficient Warrant for his Succeſſors claiming that Primacy which is by the Catholick Church attributed to the Biſhop of *Rome*. After this our Saviour charged his Diſciples not to tell any Man that he was *Chriſt*, and then let them know that he was to be put to Death at *Jeruſalem*. *Peter*, full of Zeal for his dear Maſter's Perſon, but not yet thoroughly acquainted with the Myſtery of Man's Redemption, expreſs'd his Diſlike at the melancholy Prediction, and with an affectionate Warmth declared he ſhould not be expoſed to ſuch Sufferings; Upon which *Jeſus* check'd that irregular and indiſcreet Motion, called him *Satan*, or the *Adverſary*, becauſe he inconſiderately oppoſed the Will of the Eternal Father, and commanded him to go behind him. The Severity of this Reprimand had the deſired Effect on our great Apoſtle, whoſe Miſtake did not degrade him in his Maſter's Favour; For
ſix days after he was choſen to be one of the Witneſſes of his Transfiguration Matt. 17.
on Mount *Tabor*. *Peter*, dazzled and tranſported at the Glory which *Jeſus Chriſt* ſhew'd on that Occaſion, declared himſelf happy enough in that Situation, and propoſed raiſing three Tents there, one for our Lord, the two others

June 29 for *Moſes* and *Elias*, who appear'd with him; *But*, as St. *Luke* obſerves,
c. 9. 33. *he knew not what he ſaid.* The Goſpel is full of particular Marks of Favour ſhewn to our Saint, and affords us frequent Occaſions of obſerving a diſtinguiſh'd Confidence in, and Familiarity with him.

The Day before his Paſſion our Lord took his laſt Supper with his Apoſtles,
Jo. 13. 6. and inſtituted the Holy *Euchariſt*; before the Delivery of that ſacred Food he repreſented the Purity which all ought to bring to the Heavenly Banquet by waſhing the Feet of his Diſciples. The Text of the Goſpel ſeems to inſinuate that he begun this expreſſive Ceremony with St. *Peter*; Amazed and ſhock'd at this prodigious Humility, that Apoſtle proteſted he ſhould never practiſe it on him. But this Oppoſition was over-ruled by our Lord's urging the Neceſſity of what he was going to do, and declaring that he could have no ſhare in his Kingdom, unleſs he was waſhed by him. After the Inſtitution of the Bleſſed
Luke 22. 31. EUCHARIST, and the Communion of the Apoſtles, *Jeſus*, addreſſing himſelf to *Peter*, told him the Devil was deſirous of ſifting him and his Collegues like Wheat, that is diſturbing and torturing them with violent Temptations; but aſſures him at the ſame time that he had prayed for *Him*, that his Faith ſhould not fail entirely, and then charges him upon his Converſion to employ his whole Endeavours to ſtrengthen and encourage his Brethren.

Mat. 26. 31 Luke 22. 33. *Peter*, ſenſibly afflicted to hear his beloved Maſter ſpeak of his approaching Death, and the Cowardice of the Apoſtles, preſumed on his own Courage ſo far a s to aſſure him he was ready to run all Hazards with him, and remain with him to the End, 'though the reſt of Mankind ſhould deſert him. The Truth is, he ſpoke then according to his real Diſpoſition; but *Jeſus*, who was better acquainted with the Strength of his Reſolutions than he was; undertook to cure this Preſumption by a moſt mortifying Prediction; and aſſured him he ſhould deny him three ſeveral Times before the Dawn of the next day, or the Time of Cockcrowing. Upon which *Peter* repeated his former Proteſtation with freſh Vehemence, and added he would prefer Death to ſo ſhameful an Act. *Peter*, however, was one of thoſe whom our Lord was pleaſed to admit to ſee his Agony in the Garden of *Gethſemani*; upon finding the choſen three aſleep, after he had invited them to watch with him in his Extremity, he reproached them with their Weakneſs, and addreſs'd his Diſcourſe to *Peter* on this Occaſion; *could you not watch with me one Hour?* ſaid the afflicted *Jeſus*;
Mar. 14. 37 and then exhorted them to Vigilance and Prayer, as the only Security againſt Temptations.

When the Jews, under the Conduct of the Traitor *Judas*, made toward our Lord, in order to ſeize him, our Saint's Courage grew vigorous, and he ſeem'd

reſolved

resolved to make ample Amends for his late Drowzineſs. He drew his Sword June 29
in Defence of his injured Maſter, and, without ſtaying for his Direction, cut off the Ear of *Malchus* one of the high Prieſt's Servants. This Act of miſguided Zeal was reproved by our Saviour, *Peter* was bid to put up his Sword, and the Perſon, who had felt the Weight of it, was cured by his healing Touch.

The Apoſtles, perceiving their Maſter in the Hands of his Enemies, thought of nothing ſo much as providing for their own Security. *Peter*, indeed, was willing to ſee the End of this melancholy Affair, and therefore follow'd the Croud; but it was at a ſafe Diſtance. He ventured at laſt to the Palace of Jo. 17, 16.
Caïphas, the high Prieſt, and by the Intereſt of another Diſciple, ſuppoſed to be St. *John*, gain'd Admiſſion. And now the Time of ſhewing his great Weakneſs was come; for the Maid, who open'd the Door aſking him whether he was not *one of that Man's Diſciples?* he readily anſwer'd he was not, Luke 22,
and had no Acquaintance with the Perſon in Queſtion. Soon after this, the 56, 57.
Servants and Officers belonging to the Houſe preſs'd the ſame Queſtion with more Aſſurance, and obſerved that his Speech betray'd him to be a *Galilean*; but *Peter* denied the Matter very ſtrenuouſly. At laſt a near Relation of the Man, whom he had wounded, affirm'd he had ſeen him in the Garden, when our Lord was apprehended: Upon which *Peter* ſwore he knew nothing of the Perſon under Examination, and even did not underſtand what they ſaid. He had ſcarce compleated his unhappy Crime in the manner foretold by *Jeſus Chriſt*, when he heard the Cock crow. This Circumſtance, which had been mention'd at the ſame Time, made him enter into himſelf. St. *Luke* ſays *Jeſus* turn'd about and look'd on him, which ſeems rather to imply his viſiting him with his divine Grace, and thus giving him a due Senſe of his Guilt, and a Deſire of repairing his Fault, than his directing his bodily Eyes toward our Apoſtle; becauſe it appears from the Context of the Evangelical Hiſtory that *Peter* was in the Hall among the Servants, while *Chriſt* was within before the Prieſts and chief of the People; and it is in this Senſe we uſually deſire the Almighty to look on us with an Eye of Compaſſion. Thus graciouſly viſited he felt the Weight of his Sin, and immediately endeavour'd to waſh off that Stain by a Flood of Tears; from whence ſeveral of the antient Fathers have taken Occaſion to be very large on the Neceſſity and Efficacy of penitential Tears.

Mary Magdalene, going to our Lord's Sepulchre early in the Morning on the firſt Day of the Week, and not finding his Body, went and told our Apo- Jo. 20.
ſtle and St. *John* that it was carried off. They ran to the Place, and were of the ſame Opinion upon ſeeing the Linen, in which he had been buried, lie alone.

Peter

June 29 *Peter* was not left long in this Miſtake and Uncertainty; for Chriſt appear'd to him the ſame day; Soon after this *Peter*, and ſome other of the Apoſtles were fiſhing in the Lake of *Geneſareth*, when *Jeſus* appear'd on the Shore. Upon the firſt Diſcovery of his Divine Maſter our Saint threw himſelf into the Water, and made his Way to him. Our Saviour, who conſider'd this Apoſtle as the Repreſentative of his Church, and the Perſon to whom he was to leave the Direction of it, aſked him three ſeveral Times whether he loved him; that thus he might repair his late Denials by as many Profeſſions of his Love. *Peter*, 'though aſked whether he loved his Saviour more than the reſt of the Apoſtles, was now grown more humble, and declined anſwering that Queſtion in it's full Latitude; for, being unwilling to judge of the Hearts of his Neighbours, or give himſelf the Preference, he only declared he *loved him*; and appeal'd to his own Omniſcience for the Truth of what he ſaid; upon which Chriſt committed his *Lambs* and *Sheep*, that is his whole Flock, to his Care; a Commiſſion which the Fathers of the Primitive Church have always underſtood to imply a Power in St. *Peter* and his Succeſſors beyond what the other Apoſtles receiv'd from our Saviour. After this *Jeſus* foretold the Death by which he was to glorify God after a long Series of Apoſtolical Labours, and plainly intimated a Conformity between that of the Maſter and his firſt Diſciple.

Luke 24. 34. 1 Cor. 15. 5.

Peter, and the other Apoſtles went afterwards to *Jeruſalem*, and from thence to the Mount of Olives, where they ſaw their Lord aſcend into Heaven; and then, according to his Direction, return'd to the City, where they were to wait the Deſcent of the Holy Ghoſt. In that Interval our Saint propoſed filling the Place of the Traytor *Judas*; two Candidates being preſented, *Matthias* was choſen, and thus the Apoſtolical College once more conſiſted of the original Number appointed by it's divine Founder. The Deſcent of the Holy Ghoſt produced ſuch extraordinary Effects in the Perſons, who had receiv'd it, as drew great Crouds to the Houſe, where they were aſſembled, which conſiſted of People of all Nations. They were ſurprized to hear a Set of *Galileans*, ſpeaking the Language of all their different Countries. A thing ſo new and unheard of put them upon ſeveral Enquiries into the Meaning of this Wonder; and ſome contented themſelves with declaring them *Drunk with new Wine*. *Peter*, hearing this abſurd and injurious Reflection, made a Diſcourſe to the People in which he inform'd them of the true Cauſe of what had puzzled them, let them ſee the Crime they had committed in crucifying *Jeſus Chriſt*, declared his Reſurrection, and preſs'd them to repent and be baptized. This was done with a happy Mixture of Strength and Sweetneſs, that gain'd

Act. 2.

about

about three thouſand Perſons that Day. Here it was that the Power of the Holy Ghoſt appear'd to great Advantage in *Peter's* undaunted Courage, and powerful Eloquence; for, 'though all the Apoſtles had receiv'd the Gift of Tongues, St. *Peter* was for ſome Time the only Preacher among them. And the Sequel of our Saint's Life is ſo different from what it was before the Operation of this Divine Spirit, that he ſcarce ſeems the ſame Man. Moderation, Humility, Sweetneſs, and Condeſcention compoſe his Character from that Time, and he affects Preference in nothing but the Fatigues and Dangers of his Miſſion. June 29

The Goſpel began now to make a happy Progreſs at *Jeruſalem*; which was not a little promoted by the miraculous Cure of a Lame Man well known in that City. He lay at one of the Gates of the Temple, and aſked Alms of St. *Peter* and St. *John*, as they were going thither about three in the Afternoon, one of the Hours appointed for Prayer. *Peter*, touched with Compaſſion, fix't his Eyes on the poor Beggar, and bid him look on him and his Companion. The lame Man did as he was order'd, expecting ſome Relief from them; upon which *Peter* told him, he had neither Silver nor Gold, but would impart to him what Aſſiſtance was in his Power; *in the Name of Jeſus Chriſt of Nazareth*, ſaid the Apoſtle, *ariſe and walk*, and at the ſame Time laid hold of his Hand and raiſed him up. His Feet and Legs had now their natural Strength, and the Man, tranſported at the Favour, follow'd his Benefactors into the Temple, and return'd Thanks to God. This ſuddain Change ſurprized all who ſaw him, ſome of whom had known him in his infirm Condition from his Infancy, upon which they crouded about the two Apoſtles. *Peter* look'd on this as a favourable Opportunity of preaching his Saviour, by whoſe Power the Cure was perform'd, which he did with great Succeſs, and converted about five thouſand Perſons, he was interrupted by the Prieſts, and Officers belonging to the Temple, and the *Sadducees*, who ſeiz'd on him and St. *John*, threw them into Priſon that Evening, and deferr'd their Examination 'till the next Day. The *Sanhedrim*, or grand Council of the Jews conſiſting of the high Prieſt, Senators, Magiſtrates, and Doctors of the Law, met; and the Apoſtles, being brought before that illuſtrious Aſſembly, were aſked by what Power and in whoſe Name they acted. *Peter* without the leaſt Heſitation or Delay, deliver'd himſelf with ſuch Force and Efficacy as quite confounded his Judges, who had ſeen him and his Companion with *Jeſus*, and knew them to be perfect Strangers to the Courage and Reſolution they ſhew'd upon their Trial. The Cure of the lame Man was an inconteſtable Evidence of the Vertue of that great Name which they preached ſo vigorouſly; ſo that, after ſome Act. 3.

Debate

June 29 Debate among themſelves, they thought proper to diſmiſs the Apoſtles, charging them at their Peril to preach no more in that Strain, nor make any farther Attempts to engage the People to profeſs a Belief in *Jeſus Chriſt*. But they were too well acquainted with the Duty of their Character to make ſuch a Promiſe, and appeal'd to the Council whether it was reaſonable to obey them rather than God. Upon this bold Expoſtulation the Jews repeated their Threats, and ſent them away without venturing to inflict any Puniſhment on them, becauſe the whole Town look'd on them with Reverence on the Account of the Miracle done by their Hands.

Peter and *John*, thus ſet at Liberty, return'd to their Brethren, and gave them an exact Account of all that had paſs'd. The Faithful were now become a conſiderable Body; and, as their Hearts and Minds were united by the ſtrict Ties of a holy Friendſhip, they threw all their Fortunes into one common Stock for the Uſe of the whole Community, ſo that every one was provided with the Neceſſaries of Life, and all Superfluity was baniſhed from that bleſſed Society of Saints. *Ananias*, a Man of ſome Fortune, was one of thoſe who undertook to ſell his Eſtate, and lay the Money at the Feet of the Apoſtles to be diſtributed according to the Neceſſities of the infant Church; but he made a Reſerve of ſome Part of the Money, brought what he thought proper, and aſſured them that was the whole; *Sapphira* his Wife was privy to this Fraud. St. *Peter*, enlighten'd by the Holy Ghoſt, was acquainted with their diſingenuous Proceedings, and reproached *Ananias* with it as no better than lying to the Holy Ghoſt; thunderſtruck at the Diſcovery of his Crime he fell down dead on the Spot, and was carried off to be buried. About three Hours after *Sapphira*, knowing nothing of what happen'd, came to St. *Peter*, who immediately aſked her how much her Husband receiv'd for his Eſtate. She replied that it had brought him no more than what they had offer'd; upon which the Apoſtle gave her a ſhort Account of her Husband's late Puniſhment, and pronounced the ſame Sentence againſt her. He had ſcarce ended his Speech when that unhappy Woman fell down dead, and was carried off by the ſame Perſons, who had buried her Husband.

Our great Apoſtle became every day more powerful in Words and Works; the Reputation of his Miracles ran ſo high that the Sick were laid on Beds, and Couches in the Street that his Shadow might come on them; ſo great was their Faith in the Efficacy of every thing that had any Connexion with our Saint. The Multitudes that were cured by him, and the other Apoſtles incenſed the high Prieſt, and the *Sadducees* a Set of People among the Jews who denied the Reſurrection of the Body ſo ſtrenuouſly aſſerted by the firſt Preachers of our

Act. 5. 15.

moſt

moſt holy Religion; who therefore endeavour'd to ſtop the Progreſs of the Gospel by ſeizing and impriſoning it's Miniſters; but they were that Night releas'd from their Confinement by an Angel. Upon *Caiphas*'s ſending for them the next Morning the Priſon was found ſhut, but the Apoſtles not there. The Council of the Jews was amazed at the News; and at the ſame Time receiv'd Information that the Perſons they wanted were then actually preaching in the Temple. A ſufficient Number of Officers were diſpatched with Orders to bring them before the Council; which they executed with all the Caution and Moderation imaginable for their own Security; for the People were full of Veneration for the pretended Criminals. Upon their appearing the High Prieſt aſked them how they dared continue to teach in the Name of *Jeſus*, after the ſevere Prohibition he had laid on them. *Peter*, according to Cuſtom, ſpoke for the whole Company, declared their Reſolution of obeying God rather than Man, and gave a freſh Teſtimony of the Reſurrection of our Lord. *Caiphas*, and the other Members of the *Sanhedrim* were ſo enraged at this Reply that they began to concert Meaſures for putting them to Death; but were diverted from that Deſign by *Gamaliel*, a famous Doctor of the Law. The Apoſtles were then chaſtized, and diſmiſs'd with the uſual Charge of preaching the Doctrine and Faith of *Chriſt* no more. They went away full of Joy at the Honour they had receiv'd; for ſuch they reckon'd all the Diſgrace they ſuffer'd for the faithful Diſcharge of their Duty. June 29

The Martyrdom of St. *Stephen* was follow'd by a violent Perſecution, which obliged the Diſciples of our Apoſtle to leave *Jeruſalem*, but proved the happy Occaſion of other Places being viſited by the Light of the Goſpel. St. *Philip* preached in *Samaria*, and made a glorious Harveſt in that City. The News of his Succeſs coming to *Jeruſalem*, St. *Peter* and St. *John* were ſent to confirm the new Converts. *Simon*, commonly diſtinguiſhed by the Title of the *Magician*, was one of that Number; and, ſeeing what Power was conferr'd on the Chriſtians by the Impoſition of the Apoſtles Hands offer'd them a Sum of Money for the ſame Privilege, which he hoped might be beneficial to him, and increaſe both his Fortune and Reputation. *Peter*, full of Horror and a holy Indignation at the Propoſal, gave him a moſt ſevere Reprimand, reproached him ſtrongly with his perverſe Miſtake concerning the Dignity of the divine Gift, and exhorted him to repent of his enormous Crime. Our Apoſtle and his Collegue, having preached and confirm'd the new Church of *Samaria*, left that Place, and return'd to *Jeruſalem*, where they ſtaid 'till the Perſecution was over; and then *Peter*, as the chief Inſpector of the Flock of *Jeſus Chriſt*, made a circular Viſit to all the new founded Churches; in this Apoſto- c. 8. Act. 9. 32.

June 29 lical Journey he came to *Lydda*, ſince called *Dioſpolis*, where he found a Man who had been confin'd to his Bed by the Palſy eight Years. His miſerable Condition ſpoke loudly enough on this Occaſion; for which Reaſon the Apoſtle did not think it neceſſary to aſk him whether he deſired a Cure, but told him *Jeſus Chriſt* reſtor'd him the Uſe of his Limbs, and bid him ariſe. *Eneas*, for that was the Perſon's Name, obey'd the Command, and his miraculous Recovery proved the happy Motive of great Numbers embracing the Faith. When the Faithful at *Joppa* heard out Saint was ſo near them, they ſent two Meſſengers to deſire his Preſence in their City. At his Arrival there he was conducted into a Room, where he found the Corpſe of *Tabitha*, a Chriſtian Woman, who had then been dead a Day or two. As ſhe had been a great Benefactreſs to the Poor, and a Mother to the Diſtreſs'd, ſuch Widows as had been cloathed, and relieved by her charitable Hand, attended on this melancholy Occaſion, bewail'd their Loſs, and proclaim'd her good Works. *Peter*, moved at their Tears, deſired to be left alone, and then fell on his Knees and prayed; after which he turn'd himſelf toward the Body, and ſaid *Tabitha* ariſe. He had no ſooner pronounced theſe Words, but the deceaſed open'd her Eyes, and when ſhe ſaw the Apoſtle, ſate up. *Peter* gave her his Hand, raiſed her, and preſented her to the ſorrowful Company. The Noiſe of this Miracle, put ſeveral upon conſidering the divine Miſſion of the Apoſtle, and diſpoſed them to receive the Goſpel.

St. *Peter* made ſome Stay at *Joppa*, and lodged at the Houſe of a Tanner whoſe Name was *Simon*. He was here when *Cornelius*, an Officer of the *Roman* Army, ſent to him, as the Angel had directed; the Meſſengers were on their Way to *Joppa*, when about Noon the Apoſtle fell into a Trance, in which he ſaw the Heavens open, and was commanded to eat what he found before him, without Diſtinction. Perceiving ſeveral Animals forbidden by the Moſaick Law as unclean, he declared his conſtant Obſervation of the Levitical Diſtinction in that Point. Upon which the Voice bid him not call any thing unclean which God had cleanſed; and then the whole Viſion diſappear'd. *Peter* was very much ſurprized and puzzled at what he had ſeen and heard, and full of Thought on that Subject, when *Cornelius*'s Meſſengers arrived and enquired for him. The Holy Spirit at the ſame Time inform'd the Apoſtle that the Strangers were directed thither by God, and bid him make no Difficulty of going with them. *Peter* ſet out the next Morning, attended by ſix Chriſtians of *Joppa*, and went to *Ceſarea*, where he was joyfully receiv'd by *Cornelius*, who told him what had happen'd, and declared himſelf and his Friends and Relations there preſent were ready to hear all he ſhould ſay by divine Commiſſion.

Peter

Peter began his Diſcourſe with admiring the Goodneſs of God, which was not limited to one Set of People, but extended to thoſe of every Nation who are juſt, and fear the Lord; and then in few Words deliver'd the great Myſtery of our Redemption, and the Reſurrection of *Jeſus Chriſt*. While he was ſpeaking, the Holy Ghoſt deſcended on the whole Company, who immediately receiv'd the Gift of Tongues. Thoſe who had accompanied our Saint were ſurprized to ſee the divine Spirit communicated to the uncircumciſed; *Peter* baptized theſe firſt converted *Gentiles*; and, after ſome Days, went to *Jeruſalem*. At his Arrival he found the Chriſtians there were no Strangers to his late Journey; for they began to accuſe him of illegal Converſation with uncircumciſed Perſons. *Peter*, for his own Juſtification, gave them a particular Account of all that had paſs'd in that Affair, upon which they dropt the Diſpute, and praiſed God who had thus manifeſted his Will in Regard of the Gentiles. June 29 Act. 11.

Not long after this, the Apoſtles left *Jeruſalem*, and took different Roads with a View of carrying the Light of the Goſpel into the ſeveral Parts of the known World. The Church of *Syria* was St. *Peter*'s firſt Care after this Diſperſion, and *Antioch* the Place of his moſt uſual Reſidence, while in theſe Parts; for which Reaſon he is always reckon'd the firſt Biſhop of that City. After ſome Time ſpent there he return'd to *Jeruſalem*; and then preached in ſeveral Parts of *Aſia*. In the Cloſe of the Year 43 we find him in *Judea* again; and in the beginning of 44 he was thrown into Priſon at *Jeruſalem* by King *Herod*'s Order, who endeavour'd to ingratiate himſelf with the Jews by perſecuting the Church of *Chriſt*. That Prince's Deſign was to diſpatch him after the Feſtival of the *Paſſover*, for which he pretended a ſingular Deference. During his Confinement the whole Church offer'd their Prayers to God, which were heard, and their firſt Paſtor miraculouſly deliver'd the Night before his intended Execution. The Angel, who had let him out of Priſon conducted him the Length of one Street, and then diſappear'd. *Peter* now recover'd the Surprize, was convinced he was really ſet at Liberty and reſcued from the Hands of a bloody and politick Prince, and made his Way to the Houſe of *Mary*, Mother of *John Mark*, where he was ſure to find a Number of Chriſtians employ'd in Prayer; and it is impoſſible to expreſs the Raptures of Joy the devout Company felt upon ſeeing the Apoſtle ſafe among them. After he had given them the Particulars of his miraculous Eſcape, and charged them to let St. *James* their Biſhop, and the reſt of the Brethren know what had happen'd, he left them.

As ſoon as it was light the Keepers of the Priſon, and the Guards that were poſted there were in the utmoſt Conſternation upon miſſing their Priſoner.

June 29 *Herod* order'd ſtrict Search to be made; and upon not finding him, the Soldiers were put to Death for favouring his Eſcape, or not preventing it. The Author of the Acts of the Apoſtles gives us no farther Account of our Saint 'till we find him in the Year 51 at the Council of *Jeruſalem*. After much Diſpute about St. *Peter*'s Journey's to *Rome*, the Learned ſuppoſe this a proper Interval for his eſtabliſhing his Chair in that City, which they date in the Year 48, and this is now reckon'd a juſt *Medium* betwixt two very different Accounts, both which labour under conſiderable Difficulties. St. *Peter* carried ſeveral Diſciples with him to that City, whom he deſign'd to employ in the Weſtern Provinces: St. *Mark*, of whom we have already ſpoke at large, was one of the moſt conſiderable of that Number. Some of the Antients tell us that our Apoſtle's Journey to *Rome* was occaſion'd by the Succeſs of *Simon Magus* in that City. The Veneration paid to that Impoſtor ran ſo high at that Time, that the deluded People look'd on him as a Divinity, and erected a Statue in his Honour in the Iſle of *Tiber*.

Our Apoſtle was not ſo entirely taken up with the Converſion of the *Romans*, as not to allow the Salvation of ſuch as he had formerly engaged in the Chriſtian Religion in the Eaſt due Conſideration. His Concern for the Churches of *Pontus*, *Bythinia*, *Galatia*, *Cappadocia*, and the leſſer *Aſia* produced his firſt Epiſtle, which is addreſs'd to the Chriſtians in thoſe Countries. This is uſually dated about the Year 49; in the Cloſe of it he calls *Rome* BABYLON, an evident Alluſion to the confuſed Variety which reign'd in that Capital of Idolatry. St. *Peter* ſpent about three Years at *Rome*, and then return'd to *Judea*; which was probably done in Obedience to the Emperor, who order'd all the Jews to quit the City. Our Apoſtle had been ſome Time at *Jeruſalem* when St. *Paul* and St. *Barnabas* came thither from the Church of *Antioch* to conſult the Apoſtles about the Neceſſity of Circumciſion, and the Obſervation of the Moſaick Law, which had been urged with great Warmth by ſome Jewiſh Converts. The Apoſtles form'd themſelves into an Aſſembly, in Order to examine the important Queſtion, and remove all future Difficulties on that Subject. This was the firſt general Council; in which after much Debate St. *Peter* 'roſe up, and deliver'd it as his Opinion that the heavy Yoke of the Moſaical Rites and Ceremonies was not to be impoſed on the converted Gentiles, which he proved to be the leſs neceſſary from the Conduct of the Almighty, who had directed him to preach to that People, and favour'd them with the Holy Ghoſt. St. *Paul* and St. *Barnabas* then gave an Account of the Succeſs of their Miniſtry among the Heathens; after which St. *James* confirm'd what our Apoſtle had ſaid by ſeveral Paſſages of the Old Teſtament, and reduced the Affair to a

Act. 15.

Prohibition

Prohibition of eating Meats offer'd to Idols, Blood, and the Fleſh of Animals that were ſtrangled; to which was added a Command to abſtain from Fornication, which many of the Heathens did not look on as a Crime. June 29

Paul and *Barnabas*, join'd by *Judas* and *Silas*, were deputed to carry their Synodical Letter to the Church of *Antioch*; and our Saint follow'd them to that City; where, conformably to the Deciſions of that venerable Aſſembly, he eat with the Gentile Converts, without obſerving the Diſtinction of Meats commanded by the old Law; but upon the Arrival of ſome of the Circumciſion, he was ſo tender of giving them any Occaſion of Offence, that he left his former Company. St. *Peter*'s Example influenced St. *Barnabas*, and the other *Jews*, and drew them into a Practice which might have proved deſtructive of the Definition of the Council of *Jeruſalem*. St. *Paul*'s Zeal grew warm at what he calls *Diſſimulation*, and prompted him to make ſtrong Remonſtrances againſt the Conduct of our great Apoſtle; but, whatever Complaiſance he might think proper to uſe on this Occaſion, he agreed with St. *Paul* as to the Subſtance, and Merits of the Cauſe; for 'though St. *Peter* i the Council of *Jeruſalem* had denied that thoſe of the Heathens, who became Chriſtians were obliged to conform to the Jewiſh Law, neither he nor the Apoſtle of the Gentiles held it a Crime at that Time for the Jews to practice it; and the latter declares he made it one of his ſtanding Maxims to act as a Jew among the Jews. *Peter* received this Reproof with an admirable Humility, and Temper; and, according to St. *Cyprian*'s Obſervation, 'though Chriſt had built his Church on him, and choſen him to be the firſt of the Apoſtles, he did not arrogantly urge his Primacy in Defence of what he had done, but yielded to the Force of St. *Paul*'s Reaſons.

Gal. 2.

1. Cor. 9. 20.

Theſe are the moſt conſiderable Circumſtances of our Saint's Life which can be gather'd from the ſacred Writings, except that he wrote a ſecond Epiſtle, which is uſually placed at the latter End of 66 or the Beginning of the following Year. This is directed, as the former, to the Faithful diſperſed in ſeveral Parts of *Aſia*; he exhorts them to perſevere in the Doctrine of the Apoſtles, be conſtant in the Practice of good Works, and guard themſelves againſt the Inſinuations of falſe Teachers. The Remaining fifteen Years of his Life were certainly not ſpent in Idleneſs, and Inactivity, 'though we have no certain Account of the particular Actions in that Space of Time. It is the common Opinion that he made a ſecond Journey to *Rome* about the Year 58, after ſome Stay there we are told he preached in ſeveral Provinces of the Weſtern World; and it is a receiv'd Tradition that the Churches of *Italy*, *Spain*, *Gaul*, *Britain*, *Sicily*, and *Africa* were founded by his Diſciples. If *Euſebius* is to be underſtood

June 29 ſtood litterally when he ſays all the Apoſtles then living met after the Martyrdom of St. *James* Biſhop of *Jeruſalem* to chooſe a Succeſſor to that See, we muſt ſuppoſe our Saint made a Journey to that City in the Year 62. But we find him again at *Rome* in 65, where the Succeſs of his Apoſtolical Labours, and thoſe of St. *Paul* made them odious to the Heathen Powers. *Nero* was then on the Imperial Throne; and, beſide the other Extravagancies which made him appear a Monſter of Wickedneſs, he was paſſionately fond of Magick, and Sorcery. *Simon*, whom we have had Occaſion to mention on that Score already, was a great Favourite of that impious Prince upon the Account of his Art, and had undertaken to convince the whole Town of his Divinity by flying up to Heaven. He raiſed himſelf into the Air by the Help of his infernal Aſſociates; but our Apoſtle and St. *Paul*, who were preſent at this Performance, fell on their Knees, and pray'd to *Jeſus Chriſt*. Upon which the Devils deſerted their Friend, and let him fall, which broke both his Legs; this Story is deliver'd to us by ſome of the moſt conſiderable Fathers both of the *Greek* and *Latin* Churches, as a current Tradition in the fourth and fifth Ages. According to an ancient Account the Pagans were ſo highly enraged at the infamous Defeat of their great *Simon*, that the Chriſtians adviſed the Apoſtles to leave the Town to avoid the Conſequences of their Indignation. *Peter* yielded to their affectionate Importunities, and made his Eſcape by Night; but was ſcarce got out of the Gate of the City when our Saviour appear'd to him; *Peter* aſked him where he was going; to which he replied, "*to* Rome *to be crucified again.* Our Saint, conſidering his divine Maſter's glorified State would not allow him to die a ſecond Time, concluded that He was to ſuffer in the Perſon of his firſt Apoſtle, and went back. He had not been long there, when *Nero* iſſued out an Order for apprehending him and his Fellow Labourer, to whom he had a particular Averſion upon the Account of his converting one of his favourite Concubines. They ſuffer'd a long Confinement, and all the Hardſhips of a Priſon, but nothing could divert them from labouring for the Salvation even of thoſe who uſed them ill. The Luſtre of their Miracles, their exemplary Patience, and frequent Diſcourſes on the great Truths of the Chriſtian Religion made conſiderable Conqueſts; among which *Proceſſus*, and *Martinian* two of the Keepers embraced the Faith, were baptized, and the Church honours them as Martyrs on the ſecond of *July*. St. *Peter* had lain nine Months in Priſon, and St. *Paul* ſomewhat longer, when they were brought out for Execution. It is a current Opinion that they ſuffer'd in different Places, 'though on the ſame Day. St. *Paul* about three Miles from *Rome*, and our Apoſtle on the *Vatican* Hill; 'though there is at leaſt

leaſt as good Reaſon to believe they died within Sight of one another. St. June 29.
Paul was allow'd the Privilege due to him as a Citizen, and beheaded; while *Peter* was treated with leſs Reſpect, and ſentenced to be crucified. The Executioners were going to fix him on the Inſtrument of his Puniſhment in the uſual Poſture; but he deſired he might be diſtinguiſhed from his great Maſter, and ſuffer with his Head downwards, which was granted. Some place their Martyrdom in the Year 65, others in the following Year, and ſome in 67; But all agree on the Day, which they ſay was the twenty ninth of *June*.

The Body of St. *Peter* was afterwards buried where the Church ſtands which now bears his Name; and that of St. *Paul*, on the Road to *Oſtia*, where we now ſee a Church dedicated in his Honour. In the Year 258, the Perſecution raging at *Rome*, Pope *Xyſtus* removed the Relicks of our Apoſtle into the Catacombs. St. *Jerom* tells us they were in the *Vatican* in his Time. At preſent their Heads are ſaid to be kept in the Church of St. *John Lateran*; and it is commonly believed that their Bodies are divided, and Part of each buried in the two Churches already mention'd. The Reſpect paid to their Memory in all Ages, and the Crouds that have at all Times reſorted to their Tombs from the moſt remote Corners of Chriſtendom are a convincing Proof of the Senſe of the Church in Regard to thoſe two illuſtrious Saints.

The XXX Day.

Saint *PAUL*, APOSTLE.

THE Converſion of St. *Paul* is related in it's proper Place, *January* 25. When we had Occaſion to ſpeak of that Miracle of God's Grace, we left him at *Damaſcus*, where he immediately began to give ſubſtantial Proofs of his Change by preaching the Divinity of our Lord in the Synagogues of Act. 9, 20.
that City, to the great Surprize of the Faithful, and the no leſs Confuſion of the *Jews*. His thorough Acquaintance with the Scriptures, and the Zeal with which he preſſed the firſt Article of our holy Religion made all Oppoſition fall before him. After ſome Days ſpent in that City he went into *Arabia*, and then return'd to *Damaſcus*, where his vigorous Preaching, and the Succeſs that Gal. 1. 2 Cor. 11. 32.
attended it incenſed the *Jews* ſo that they came to a Reſolution of killing him. They obtain'd an Order from the Governor for ſecuring the Gates of the City to prevent his Eſcape; and poſted themſelves there day and Night.

The

June 30 The Apoſtle had Notice of their Deſign, and by the Aſſiſtance of the Brethren was put into a Baſket, and let down out of a Window on the Walls.

Our Saint had now been converted to the Faith of Chriſt three Years, and upon this Delivery went to *Jeruſalem*, where his Buſineſs was, as he tells us
Gal. 1. 18 himſelf, to ſee St. *Peter*; for he aſſures us, he was immediately inſtructed by God in all the Articles of Religion, and the Obligations of the Apoſtolical Character, and conſequently had no need to make a Journey thither to receive Directions from the other Apoſtles. Thoſe, who had known him before his Converſion, could not eaſily believe him ſincere in that Point, and kept at a
Act. 9. Diſtance from him; but *Barnabas*, who was acquainted with the Particulars of that great Victory of God's Grace, undertook to introduce him to the Apoſtles, and gave them an Account of what had happen'd in his Journey to *Damaſcus*, and his Conduct there ſince his Change. Thus recommended he was freely admitted to their Converſation, ſtaid there fifteen Days, exerted himſelf moſt vigorouſly in preaching, and engaged in ſeveral Diſpures with the *Helleniſts*, i. e. ſuch of the Jews as ſpoke the Greek Tongue. As the Adverſaries of the Faith were always worſted when they encounter'd our Apoſtle, they could think of no Way to ſilence ſo troubleſome a Diſputant but that of murthering him. The Faithful got Information of their Deſign, and prevail'd with him to leave the City; which he was the more willing to do at that Time becauſe *Jeſus Chriſt* had appear'd to him lately as he was praying in the Temple, and commanded him to depart immediately, aſſuring him that his Doctrine would not be re-
Act. 22. 17 ceiv'd there, and that he was deſign'd for an extenſive Miſſion among the Gentiles. They conducted him to *Ceſarea*, and from thence he went alone to *Tarſus* in *Cilicia*, the Place of his Birth. But his Zeal for the Kingdom of *Jeſus Chriſt* would not allow him to remain long there, and he carried the Light of the Goſpel into ſeveral Parts of *Syria* and *Cilicia*, while *Tarſus* was the Place of his moſt ordinary Reſidence. He ſpent five or ſix Years in this Manner, and then *Barnabas*, who had been ſent to *Antioch* by the Apoſtles, finding Employment enough for another Hand, went to *Tarſus* and engaged our Saint to aſſiſt him. They ſpent a whole Year together at *Antioch*, where the Goſpel made ſo conſiderable a Progreſs that the Faithful were diſtinguiſhed by the
Act. 11. 20. Name of *Chriſtians*.

During their Stay at *Antioch*, ſeveral Prophets came thither from *Jeruſalem*. *Agabus*, one of that Number, foretold an univerſal Famine, and his Prediction was verified by the Event; upon which the Faithful of *Antioch* made a Collection for the Relief of thoſe of *Judea*; and *Paul* and *Barnabas* were deputed to carry their charirable Contributions.

When

When our Saint and his Collegue had acquitted themſelves of their Commiſſion, they went back to *Antioch*, where they join'd the Prophets and Doctors in the Functions of the Chriſtian Miniſtry. They were thus employ'd, and faſting, when the Holy Spirit ſingled out *Saul* and *Barnabas* for carrying the Goſpel among the Heathens. Upon this Authentick Choice, the whole Church of that City obſerved a ſolemn Faſt, and offer'd ſuch Prayers as the Occaſion ſeem'd to require; after which the two Apoſtles receiv'd Impoſition of Hands, and were then diſmiſs'd. It is the Opinion of ſeveral Learned Men that the Extaſy of which he ſpeaks in his ſecond Epiſtle to the *Corinthians*, ought to be placed at the Beginning of his great Miſſion. He there ſays he was carried up to the third *Heaven*, and *Paradiſe*, which are probably two Terms ſignifying the ſame Place. When he was thus favour'd he heard myſterious and ineffable things. Theſe and other *Revelations*, as he ſtiles them, might have puffed him up and made him forget himſelf, had not the Wiſdom of God ſent him a ſevere and ſhameful Mortification, which he calls a *Thorn in the Fleſh*, and owns it gave him much Trouble. The common Opinion is that this was a Temptation of the Fleſh, which therefore obliged him to have Recourſe to Faſting and other corporal Severities proper for reducing rebellious Nature. Our Apoſtle, according to the Practice of the Jews, and even of good Families among that People had learnt a Trade, and during the Courſe of his Miſſion maintain'd himſelf by the Labour of his own Hands, to avoid being burthenſome to thoſe whom he inſtructed, which is the Reaſon why he and *Barnabas* were not attended by Holy Women, who were to take Care of them in their Journeys, as the other Apoſtles were.

June 30

c. 12. v. 2.

1 Cor. 9. 27. 2 Cor. 6. 5.

Their firſt Journey after they receiv'd their Miſſion from the Holy Ghoſt, was to *Seleucia*; and from thence they ſail'd to *Cyprus*. When they came to *Salamis*, the Capital of that Iſland, they preached in the Synagogues of the Jews, and then travell'd over the whole Country with the comfortable Meſſage of Salvation. At *Paphos*, another conſiderable City in *Cyprus*, they found *Sergius Paulus*, Governor of the Iſland, a Man of Senſe and Integrity, who expreſſed a Deſire of hearing the Word of God from their Mouths. But *Elymas* the Sorcerer, a famous Impoſtor, who was then with that Magiſtrate, oppoſed the Apoſtles and endeavour'd to divert *Sergius* from embracing the Faith. Our Saint, who from that Time is diſtinguiſhed by the Name of *Paul*, animated with the Holy Ghoſt, reproached him with his Wickedneſs in very ſtrong Terms, and ſtruck him Blind on the Spot. The Governor touched with this Miraculous Chaſtiſement declared himſelf a Chriſtian.

Act. 13. 4.

v. 13.

The Apoſtles, and thoſe who accompanied them, left *Cyprus*, and went for *Perga* in *Pamphylia*, where *John Mark* left them, and return'd to *Jeruſalem*.

June 30 They then purſued their Way to *Antioch*, the chief City of *Piſidia*; where they took the Opportunity of the Sabbath day to preach to the Jews in their Synagogue. *Paul* and *Barnabas* ſate down among the reſt, while ſome Part of the Scripture was read according to Cuſtom. After which the Heads of the Congregration invited them to ſay ſomewhat for the Inſtruction of the People. Upon which St. *Paul* aroſe up, and made them an excellent Diſcourſe on the *Meſſias*, which he was deſired to repeat the next Sabbath Day. Several Jews and Proſelytes were converted at his firſt preaching; And the ſecond Time he appear'd in the Synagogue the whole Town crouded to hear him. This extraordinary Concourſe of People incenſed the *Jews*, who therefore oppoſed and contradicted St. *Paul*, and uſed ſeveral diſreſpectful and blaſphemous Expreſſions on that Occaſion. The two Apoſtles, ſeeing their malicious Reſiſtance, told thoſe Enemies of the Faith of *Chriſt* that ſince they would not liſten to the Word of God, they would abandon them in their Incredulity, and apply to the Converſion of the Gentiles. The Author of the Acts of the Apoſtles tells us the
c. 13. v. 48. Heathens were glad to hear the Promiſe of eternal Life was made to Them, and ſeveral of them embraced the Faith; thus the Goſpel was ſoon propagated through the whole Country; which added to the Rage of the Jews. Reſolved to ſilence the Apoſtles they put the devout Women of their Religion, and the moſt conſiderable Perſons in the Town, upon perſecuting them, which obliged them to leave that Place. The next time we find them employ'd in the Apoſtolical Labours is at *Iconium* a City of *Lycaonia*, where they again made the firſt Offer of the Goſpel to the *Jews*. Their Diſcourſes and the many Miracles
Act. 14. they perform'd during their Stay there gain'd ſeveral both Jews and Gentiles to the Faith of *Chriſt*. But thoſe Jews, who rejected the Terms of Salvation, incenſed the Gentiles againſt the Apoſtles, upon which the Town was divided; and *Paul* and *Barnaby* went to *Lyſtra*, *Derbe*, and ſeveral other Cities of that Province, where they continued the great Work. It was at the firſt of thoſe Places that St. *Paul* commanded a Man to ſtand up, who had never known the Uſe of his Legs. The People, ſurprized at this Miracle, proclaimed the Deſcent of the Gods among them, and called our Saint *Mercury*, upon the Account of his Eloquence. They were ſo ſincere in their Declaration that they were ready to offer Sacrifice to the two ſuppoſed Deities, when the Apoſtles ſtept forward, declared themſelves mere Men, and endeavour'd to diſſuade them from their idolatrous Worſhip. But, ſee the Inconſtancy of a ſuperſtitious People; for ſoon after theſe very Perſons, at the Inſtigation of ſome Jews from *Antioch*, and *Iconium*, fell on St. *Paul*, ſtoned him, and left him for Dead; but he recover'd and went the next Day to *Derbe* in Company with St. *Barnabas*. When they had made a great Number of Chriſtians in that City, they

return'd

return'd to *Lyſtra*, made another Viſit to *Iconium*, and went on to *Antioch* in *Piſidia*, ordaining Prieſts, and regulating the Diſcipline of the new Churches wherever they came. When they had travell'd through that Province, they came to *Pamphylia*, preached ſome time at *Perga*, paſs'd on to *Attalia*, and then ſail'd for *Antioch* in *Syria*. When they reached that place, they convened the Faithful, and gave them an Account of their Travels, Sufferings and Succeſs of their Labours among the Gentiles; after which they made a conſiderable Stay in that City. June 30

St. *Paul*'s Return to *Antioch* is uſually dated in the Year 47; and the inſpired Writer of *the Acts of the Apoſtles*, whoſe chief Deſign ſeems to have been to give us an exact Account of that Saint's Journeys and Labours, has left us none of what he did from that Time to the Council of *Jeruſalem* in 51. It is not improbable that he employ'd that Interval in preaching in ſeveral Parts of *Judea*, *Syria* and *Cilicia*, and carried the Light of the Goſpel as far as *Illyricum*. In this Space, therefore, we may place ſeveral of theſe holy Expeditions, of which he ſpeaks in his ſecond Epiſtle to the *Corinthians*; where he lets them know he had endured more Hardſhips in the Execution of his Miniſtry than the other Apoſtles. Rom. 15 19, c. 11.

St. *Paul* was at *Antioch* with his Companion St. *Barnabas*, when ſome converted Jews coming to that City, preſs'd the Obſervation of the *Moſaick* Law on the Gentile Converts; which occaſion'd no ſmall Diſturbance there. The Diſpute ran ſo high at laſt, that it was thought neceſſary to conſult the Apoſtles at *Jeruſalem* on the Queſtion. Thoſe two, and *Titus*, a Diſciple of our Saint, were diſpatched on the important Errand, and were very well receiv'd by the Church in that City. A Council was accordingly held to conſider of the controverted Point, and the Affair determin'd as we have already related the Matter in the Life of St. *Peter*, after a full Hearing of the Succeſs of his and his Companion's Miniſtry among the Gentiles. Before his Return to *Antioch* he had a Conference with St. *Peter*, St. *James*, and St. *John*, who approved of his Conduct and Doctrine, as ſtrictly conformable to what they had learnt from the Mouth of *Jeſus Chriſt*. Pleaſed with the Progreſs the Goſpel had made among the Pagans by his Means, thoſe *Pillars of the Church* own'd him divinely appointed for that Miſſion. Soon after his Arrival at *Antioch* he had Occaſion to give a glorious Proof of his Zeal for Chriſtian Liberty by reproving St. *Peter*'s miſtaken Complaiſance for the Jewiſh Converts, in the Manner already related in the Life of that Apoſtle. After ſome Days ſpent in their uſual Labours there, our Saint propoſed to make a circular Viſit to the Churches they had planted; upon which *Barnabas* was inclined to take *John Mark* with them; but St. *Paul* oppoſed the Motion ſo vigorouſly, that thoſe Gal. 2. Act. 15

June 30 two Evangelical Preachers parted. This Separation, however, was by divine Providence made ſerviceable to the Intereſt of Religion, and proved the Occaſion of the Goſpel being received in a greater Number of Places. *Barnabas*, accompanied by *John Mark*, went for *Cyprus*; while *Paul* attended, by *Silas*, took another Way, ſtrengthen'd the new Chriſtians in *Syria* and *Cilicia*; and gave them the Decree of the Council of *Jeruſalem* for their Direction, and Comfort. When they came to *Lyſtra*, they found *Timothy*, a Young Man of a very fair Character, and excellent Diſpoſition for the Faith of Chriſt. Our Apoſtle was deſirous of taking him with him; but, to remove all Objections which the Jews might form againſt him, he thought proper to circumciſe him, and then ordain'd him. This Condeſcenſion to the Weakneſs of the Jews ſhews that, 'though he was convinced that a Compliance with the *Levitical* Law was unneceſſary, he did not think it criminal, when an evident Good was propoſed by it, and there was no Danger of abridging that Chriſtian Liberty, which he had ſo ſtrenouſly aſſerted at *Antioch* and *Jeruſalem*. As they purſued their Journey through *Phrygia* and *Galatia*, and ſeem'd inclined to go on to *Aſia*, i. e. the Proconſular Province, which bore that Appellation, the Spirit of God, which directed all their Motions, interpoſed and obliged them to make to *Troas*; while they were there, our Apoſtle had a Viſion in the Night, in which a Native of *Macedonia* appear'd to him, and begg'd he would favour their Country with his Preſence. Convinced that this Invitation was made by divine Appointment, He and his Companions, one of which was St. *Luke*, to whom we owe the moſt conſiderable Part of his Hiſtory, embark'd for *Macedonia*; they touched at the Iſland of *Samothracia*, now called *Samandrachi*; and landed at *Neapolis*; from which Place they went up the Country to *Philippi*, then a Roman Colony, and one of the moſt conſiderable Cities in *Macedonia*. They had not been long there when St. *Paul*'s Preaching converted a Woman who dealt in Purple; her Name was *Lydia*, a Native of *Thyatira* in *Aſia*, but ſettled at *Philippi*; upon receiving Baptiſm, ſhe deſired our Apoſtle, and his Companions to accept of a Lodging at her Houſe. As they were one day going to the Place of Prayer, they were follow'd by a young Woman poſſeſs'd with an evil Spirit, who proclaim'd their Miſſion, and declared they were the Servants of the moſt high God; this ſhe continued to do for ſeveral Days; At laſt St. *Paul* turned about, and by the powerful Name of *Jeſus Chriſt*, commanded the Spirit to leave her, in which he was obey'd immediately. As the poſſeſs'd Perſon belong'd to ſome who made a conſiderable Advantage of her Misfortune, and drew Money from the People for what Anſwers the Devil gave by her Mouth, they were ſo provoked at the Loſs, that they laid hold of the Apoſtle and his Collegue, and carried them before

Act. 16,

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the Magiſtrates, where, diſguiſing their Avarice with Zeal for Religion, and Concern for the Peace of the State, they accuſed our Evangelical Preachers of creating a Diſturbance, and attempting to introduce new, and unlawful Cuſtoms. This heavy Charge alarm'd the whole Town, and every Mouth was open againſt theſe ſuppoſed Rioters and Innovators. The Magiſtrates would not allow them to anſwer for themſelves, but tore their Cloaths off, and order'd them to be whipt. After which they were thrown into Priſon; the Keeper was commanded to take particular Care that they did not make their Eſcape, who for his own Security put them into the Dungeon, and faſten'd their Legs in the Stocks. June 30

They were ſo far from ſinking under theſe Hardſhips, that they ſpent the Night in Prayer, and ſinging Praiſes to God, which they perform'd with ſo much Joy and Vigour that they were heard by the reſt of the Priſoners; about Midnight the Priſon was ſhook with an Earthquake, all the Doors flew open, and every one's Chains broke. The Keeper, awaking and finding things in this Poſture, concluded his Priſoners were gone; and, remembring the ſtrict Charge he had receiv'd with them, was going to prevent his own Diſgrace by diſpatching himſelf, when our Apoſtle call'd out to him, and aſſured him they were all ſafe. The Jaylor, amazed at this Prodigy, went and threw himſelf at the Feet of *Paul* and *Silas*, removed them from their Dungeon, and then aſk'd them that important Queſtion, *What muſt I do to be ſaved?* Upon which he and his whole Family were inſtructed in the Faith and baptized that Night; and his Benefactors treated with all the Marks of Reſpect and Gratitude in his Power. The next Morning Orders were ſent down for their Enlargement. But *Paul* inſiſted on the Privilege of their Birth, declared that ſince they had been ill uſed in the Face of the whole Town, and condemn'd without being heard, they could not conſent to be diſmiſs'd in ſo private a Manner. When the Magiſtrates underſtood they were *Roman* Citizens, ſtartled at what they had done, were glad to go in Perſon, and deſire them to accept of their Liberty, and leave the City. This Condeſcenſion ſatisfied the injured Saints, they came out, ſpent a few days with *Lydia*, comforted the new Converts, and then departed.

The Apoſtle and his Companions, directed their Courſe to *Theſſalonica*, the Capital of *Macedonia*; where he undertook to prove from Scripture that the *Meſſias* was come in the Perſon of *Jeſus Chriſt*; this was the Employment of three ſucceſſive Sabbath Days in the Synagogue of that Place, and ſeveral of the *Jews* receiv'd the Faith; but the Number of Gentile Converts was much more conſiderable, among whom were ſome Ladies of the firſt Rank. Thoſe Jews, who remain'd in their Infidelity were ſo incenſed at the Progreſs the Goſ- Act. 17.

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Gospel made at *Theſſalonica*, that they raiſed a Mob, and beſet the Houſe where the Apoſtles lodged; but, not finding them there, laid hold of *Jaſon* the Maſter of the Houſe, and ſome other Chriſtians, and dragg'd them to the Magiſtrates, alledging that he had harbour'd certain common Diſturbers, who oppoſed the Imperial Authority, and ſet up a new King of their own, meaning our Bleſſed Saviour, of whom they ſpoke in a Stile which made this Calumny plauſible. *Jaſon* and his Friends were diſmiſs'd upon giving Security for their appearance, but the Chriſtians of *Theſſalonica*, could not think the Apoſtles ſafe there, and therefore conducted them out of Town that Night. They made their Way to *Berea*, where they went into the Synagogue according to Cuſtom; for it was always their Rule to make the firſt Offer of the Goſpel to the *Jews*, whereever they found them. The ſacred Hiſtorian tells us the *Jews* of this Place were of a more ſweet and tractable Temper than thoſe of *Theſſalonica*, that they receiv'd the Word of God with a ready Affection and Docility, and took Pains to compare the Doctrine of the Apoſtles with that of the Scriptures. This happy Diſpoſition and Diligence were rewarded by the Grace of God; great Numbers of them were converted; and ſeveral of the Gentiles follow'd their Example. The Jews of *Theſſalonica*, hearing how the Faith of *Jeſus Chriſt* made it's Way among the Inhabitants of *Berea*, took Care to go thither, and ſtir up the People againſt the Apoſtles, which obliged them to accept of the Care of their new Converts for their Security. *Paul* was conducted toward the Sea, while *Silas* and *Timothy* lay conceal'd in the Town.

The Brethren, who had undertaken to carry St. *Paul* off, attended him by
Act. 17. Land as far as *Athens*, and brought back his Orders for *Silas* and *Timothy* to follow him thither with all convenient Speed. While he was waiting their Arrival, he was ſenſibly afflicted to ſee that City, once the moſt conſiderable in the World for Politeneſs and Learning, full of the groſſeſt Idolatry, and took all Opportunities of declaring the Truth to that deluded People. The *Athenians*, and thoſe who came thither to ſtudy, were remarkable for an unbounded Curioſity, and therefore ſeem'd fond of hearing our Apoſtle; becauſe what he advanced was new to them. The two prevailing Sects of Philoſophers in *Greece* at that Time were the *Epicureans* and *Stoicks*; the former of which placed Happineſs in the Gratification of the Senſes; while the latter made it conſiſt in the Perfection of Reaſon; but, as neither of them carried their Views beyond this Life, they look'd on St. *Paul* as a Vender of ſtrange and abſurd Principles, when they heard him talk of the Reſurrection. Some of the Company, more curious than the reſt, were reſolved to hear him at large and carried him to the *Areopagus*, a Place, which according to the Original meaning of the Word bore the Name of *Mars*, where the Judges met upon the moſt important

important Occaſions. Being brought before that illuſtrious Aſſembly, as a Perſon who taught a new Religion, he was order'd to give an Account of himſelf and his Tenets. He began with obſerving to what Exceſs the Religion of that Country was carried, and, as an Inſtance of what he advanced, mention'd an Altar in *Athens* dedicated *to the unknown God.* We are told that the whole Inſcription was, *To the Gods of* Asia, Europe *and* Africa; *to the unknown and ſtrange* Gods; a Proof of their ſuperſtitious Care to let no Deity go unworſhip'd. The Apoſtle took Occaſion from this Inſcription to preſs the Belief of a God whom they *knew not*, whoſe Nature he declares to be ſpiritual, who has invited all Men to Repentance in Conſideration of the General Judgment, which was to be managed by the Perſon, whom he had raiſed from the Dead. The bare Mention of one raiſed from the Dead appear'd ſo abſurd and ridiculous to thoſe pretended Wiſe Men, that ſome of them banter'd him upon that Subject, and others promiſed to give a ſecond hearing on that Article another Time. Several, however, were converted, among which were *Denis*, one of the *Areopagites*, and *Damaris* a Lady of Figure, whom ſome Authors ſpeak of as his Wife. June 30

By this Time *Timothy* was come to St. *Paul* at *Athens*; but he ſent him to *Theſſalonica*, and was thus left once more alone; for we find no Mention of *Silas* on this Occaſion, who however join'd him in *Macedonia*. After about three Months ſpent in that City, our Saint went to *Corinth*, the Metropolis of all *Achaia*, a Place famous for it's Riches and the Debaucheries of it's Inhabitants. His Arrival at that City is commonly placed at the Cloſe of the Year 52. Here he found *Aquila* a Jew, and Native of *Pontus*, who had ſpent ſome Time at *Rome*, and left that City when the Emperor *Claudius* baniſh'd the Jews from thence. Our Apoſtle lodged with him during his Stay at *Corinth*; and what principally induced him to that Choice, was his being of the ſame Trade, which his Hiſtorian St. *Luke* tells us was that of *Tentmaking*; Our Apoſtle maintain'd himſelf by the Labour of his own Hands, and thus avoided the Imputation of Idleneſs and being burthenſome to his Neighbour. He ſpent a Year and an half at *Corinth*, and the Neighbourhood, and gain'd a conſiderable Number of both Jews and Gentiles to the Faith of Chriſt. His whole Time was employ'd in preaching; leaving his Companions the Charge of baptizing his Converts; for he ſays himſelf he was ſent not to baptize, but to preach; and it appears from his own Words to the *Corinthians* that *Stephanus*, and his Family with *Criſpus* and *Gaius* were the only Perſons who receiv'd that Sacrament from St. *Paul*'s hands. His two Epiſtles to the *Theſſalonians*, according to the moſt general Opinion, were written from *Corinth*; 'though the *Greek* Copies are dated from *Athens*; for that Addition is the Work of a later Hand, and

1 Theſſ. 3. 1. 2.

Act. 18. 5.

Act. 18. 11.

Ep. 1. c. 1.

June 30 and never was look'd on as Part of the Epiſtles. The former is full of Expreſſions of Affection and Concern for that Church, and contains ſeveral Inſtructions for their Conduct. This was ſoon follow'd by his ſecond Letter to the ſame People, in which he particularly recommends Apoſtolical Tradition, as of equal Dignity with the written Word.

2. Theſs. c. 3. 15.

But our Saint, meeting with his uſual Treatment from the unbelieving Jews, was obliged to leave *Corinth*, having ſuffer'd much from their Malice, and perform'd ſeveral Miracles in Confirmation of his Doctrine. After this he continued his Apoſtolical Labours in ſeveral other Parts of *Achaia*. *Lucius Junius Gallio* was then Procunſul of that large Province, and the tumultuous Jews carried St. *Paul* before him with a Complaint of his endeavouring to put the People on a way of Worſhip contrary to their Law. The Apoſtle was going to make his Defence, when that wiſe Magiſtrate declared that if the Charge was founded on ſuch Diſputes as concern'd the Jewiſh Diſpenſation, he would by no Means pretend to decide the Matter, and therefore order'd them to be gone, and ſettle it, among themſelves. After about a Year and half ſpent in preaching in *Achaia*, St. *Paul* embarked at *Cenchrea* for *Syria*. Before he left that Port he cut his Hair, in Conſequence of the Vow of the *Nazarites*, which he had made. *Aquila* and his Wife *Priſcilla* accompanied him in this Voyage; they landed at *Epheſus*; where he left his two Companions, and purſued his Journey to *Jeruſalem*; from thence he removed to *Antioch*; and, after ſome Stay there, viſited the Churches of *Galatia* and *Phrygia*, and thoſe of the upper Parts of the leſſer *Aſia*; and then return'd to *Epheſus*, according to a former Promiſe to the Jews of that City. He ſtaid there and in other Parts of the Province about three Years, and employ'd all that Time in preaching the Goſpel with his uſual Zeal and Courage, and prodigious Succeſs; 'though he met with the cuſtomary Oppoſition from the Jews of that City. He wrought ſeveral Miracles, and the Power of God was manifeſted by the Recovery of ſeveral ſick and infirm Perſons, and the Relief of ſuch as were poſſeſs'd by the Devil, upon the touching them with Handkerchiefs and other things that had touched our Saint's Body; an authentick Evidence of the Power of God ſhewn, and Miracles perform'd by the Means of Relicks. There were then at *Epheſus* ſeven Sons of *Sceva* a *Jewiſh* Prieſt, who had made it their Buſineſs to go from Place to Place, and pretended to drive the Devil out from ſuch Perſons as he had poſſeſs'd: They made Uſe of the Name of *Jeſus* upon that Occaſion, and mention'd *Paul* as a Preacher of that venerable Name. The Spirit, whom they conjured to depart, replied that he knew *Jeſus* and *Paul*, but aſked who they were; and immediately after the poſſeſs'd Perſon fell on them, tore their Cloaths off, and beat them ſo that they were glad to leave the

Act. 18.

Act. 19, 12

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Houſe as ſoon as poſſible. This was known all over the Town, and raiſed the Reputation of the ſacred Name of our Bleſſed Saviour. Several, who had given into the Study of Aſtrology, and ſuch idle Curioſities, brought their Books and burnt them in the Face of the World; and the Chriſtians ſtruck with the Power of the Almighty haſten'd to the Tribunal of Confeſſion. June 30 vi. 8.

St. *Paul* was ſtill at *Epheſus*, when he underſtood that the Church of *Galatia* was diſturb'd by ſome miſtaken Zealots, who aſſerted the Neceſſity of receiving Circumciſion, and the reſt of the Moſaick Obſervances, and made Uſe of the Authority of St. *Peter*, St. *James*, and St. *John*, whoſe Practice ſeem'd to favour their Opinion; upon which Occaſion, they endeavour'd to ſink the Character of our Apoſtle, by beſtowing extravagant Commendations on the aforemention'd three. This Deluſion paſs'd but too currently on the *Galatians*, which obliged our Saint to take up his Pen, aſſert the Dignity of his miraculous Vocation, and aſſure that miſlead People, that his Doctrine was exactly the ſame with that of the other Apoſtles.

St. *Paul*, directed by the Holy Spirit, propoſed making another Viſit to the Chriſtians of *Macedonia* and *Achaia*; ſent *Timothy* and *Eraſtus*, two of his Diſciples, into the former Province to prepare Matters there for his coming, and ſtaid at *Epheſus*. About that Time an unhappy Schiſm tore the Church of *Corinth*, where ſeveral Parties were form'd, which all valued themſelves upon the Credit of the Perſon from whom they pretended to derive their Religion. Some were very loud in Commendation of *Cephas* or *Peter*; others declared for *Appollos*; and a third Set of People knew no Name ſo conſiderable as that of *Paul*. Theſe Diſputes open'd a Way to all Manner of Relaxations in Diſcipline, and introduced a General Corruption among the *Corinthians*; the Correction of which is the Subject of his firſt Epiſtle to that Church. Act. 19. 21

Before our Apoſtle left *Epheſus* he had another ſevere Trial of his Patience and Courage. That City was then famous for the Worſhip of *Diana*, and a magnificent Temple dedicated to that Goddeſs; in it was a Statue of their pretended Divinity, which they believed fell down from Heaven. But the Idol, and the Ediſice in which it was placed, were ſo curious and highly eſteem'd, that every one was deſirous of having a Model of them. *Demetrius* was one of the Artiſts, who got a handſome Livelyhood by this Buſineſs; he work'd in Silver, and ſeems to have been the chief of that Trade. Apprehending that St. *Paul*'s Preaching would ſoon ruin the Worſhip of *Diana*, and conſequently ſpoil his Buſineſs, he conven'd all the Perſons of the ſame Trade, repreſented the Danger to which their Art was expoſed, and was very large on the Contempt with which their great Goddeſs was treated. Thus animated with Zeal for Religion, and Concern for their own Intereſt, they alarm'd the whole Town, and the

June 30 Theatre was ſoon full of a confuſed Croud, the greateſt Part of which ſcarce knew what had brought them thither. At laſt one of the inferior Magiſtrates of the Town made a Speech to the People, which had it's intended Effect, and diſperſed the Company without any farther Diſorder.

Soon after St. *Paul* took his Leave of the Brethren, and went for *Macedonia*; where *Titus* join'd him. That Diſciple was diſpatched with a ſecond Epiſtle to the Church of *Corinth*, in which St. *Paul* juſtifies his Conduct againſt the falſe Apoſtles, and Judaizing Chriſtians, and exalts his Miniſtry by glorying in his Sufferings. Having paſſed ſome Months in *Macedonia*, he made a third Journey to *Corinth*, where he wrote his Epiſtle to the *Romans*; this is uſually placed before the reſt of his Epiſtles, upon the Account of the Dignity of the Church to which it was ſent, and the Importance of it's Subject. After three
Act. 20. Months Stay in *Greece* he was inclined to go into *Syria*; but, being inform'd that the Jews deſign'd to attack him in his Way, alter'd his Meaſures, and directed his Courſe through *Macedonia*, and ſtaid ſome Time at *Philippi*, accompanied only by St. *Luke*; here he kept the Feaſt of the *Paſſover*, and then went on, and join'd the reſt of his Company at *Troas*; where he paſſed a Week. On *Sunday* the Chriſtians of that City meeting to celebrate the *Holy Euchariſt*, our Apoſtle made them a Diſcourſe, which laſted 'till Midnight. The Room where they were aſſembled, was three Stories high, and one of the Congregation, who ſate in a Window, fell aſleep, drop't out, and was taken up for dead. This melancholy Accident alarm'd the devout Company; but *Paul* went down immediately, threw himſelf upon the dead Man, embraced him, and reſtored him to Life; after which he aſſiſted at the Conſecration and Diſtribution of the Bleſſed Sacrament, continued his Sermon 'till Break of Day, and then left that City.

St. *Paul* went from *Troas* to *Aſſos* on foot, where his Companions had the Pleaſure of meeting him again; they took ſhipping together, and touching at ſeveral Ports landed at *Miletus*, one of the moſt conſiderable Cities of *Aſia*. While he was there he ſent to *Epheſus*, and deſired the Clergy of that and the neighbouring Churches would come to him. They readily complied with the Invitation, and he made them an excellent Diſcourſe, in which he propoſed his own Example to their Imitation, and exhorted them to Zeal and Vigilance in the Duties of their Character. He aſſured them they would never ſee him again, and that he was very well ſatisfied he ſhould ſuffer ſomewhat at *Jeruſalem*. This Declaration drew Tears from all who heard it, they embraced him, and conducted him on board. The Apoſtle and his Companions put to Sea; but made no conſiderable Stay any where 'till they came to *Tyre*;

and

and there they ſpent a Week. Some of the Chriſtians of that Place, would have diſſuaded St. *Paul* from going to *Jeruſalem*; But nothing could make him alter his Reſolution of ſeeing that City at the Feaſt of *Pentecoſt*. As *Ceſarea* lay in his Way, he ſpent ſome days there with St. *Philip* the Deacon: While he was there *Agabus*, a Prophet lately come from *Judea*, took up our Saint's Girdle, tied his own Hands and Feet with it, and aſſured the Company that the Jews at *Jeruſalem* ſhould thus bind the Perſon to whom that Girdle belonged, and deliver him to the Hands of the Gentiles, adding that he ſpoke this by the Direction of the Holy Ghoſt. Affrighted at this Prediction our Apoſtle's Companions, and the Faithful of the Place endeavour'd to prevail with him to put off his Journey; but to no Purpoſe, for he profeſs'd he was ready for the worſt that could happen. June 30 Act. 21.

They reached *Jeruſalem* in good Time; where they were receiv'd with all Demonſtrations of a holy Joy. The Day after their Arrival they went to St. *James* the Biſhop of that City; where the Prieſts were aſſembled to welcome the great Apoſtle of the Gentiles. St. *Paul* began with letting them know what Progreſs the Goſpel had made among the Heathens by his Labours ſupported by the Bleſſing of God; for which they were thankful to the Being that had given ſuch Succeſs to his Evangelical Endeavours. But, to ſtop the Mouths of the zealous Jewiſh Converts, who imagin'd that our Saint condemn'd the Practice of the *Moſaick* Law as bad in itſelf, he was deſired to give a publick Proof of his Approbation of it's Ceremonies by aſſiſting at the Sacrifices which were to be offer'd by ſome *Nazarites*, when the Term of their Vow was expired. The Ceremony of the Purification of the *Nazarites* laſted ſeven Days; which were almoſt ended when ſome Jews, who had known St. *Paul* in *Aſia*, ſeeing him in the Temple, laid hold of him, called for Aſſiſtance, and declared this was the Man, who had publickly inveigh'd againſt the Law, and the Temple, and now profaned that holy Place by bringing Gentiles into it. The whole Town ſoon took the Alarm, and great Numbers flock'd to the Temple, dragged the Saint out, ſhut the Doors, and were going to murther him, when *Claudius Lyſias*, an Officer of the *Roman* Garriſon, who bore a conſiderable Command in the Town, being apprized of the Diſturbance, took a ſufficient Guard, enquired into the matter, reſcued the Saint from the Mob, and order'd him to the Caſtle 'till he could be better inform'd of the Merits of the Cauſe. As he went up the Stairs he deſired Leave to ſpeak to the People; which being granted, he made a Sign with his Hand to engage their Attention, and then addreſs'd them in their own Language, and begg'd to be heard. His Speech contain'd the Hiſtory of his own Converſion and Miſſion to which they liſten'd with tolerable Act. 22.

June 30 Patience 'till he mention'd his being ſent to the Gentiles; and then, with all the Tranſports of Madmen, they expreſs'd their Abhorrence of him, and declared he was not worthy of the common Benefits of Life, and human Society. The Officer, deſirous to know what could be the Reaſon of ſuch Fury and Noiſe, took him into the Caſtle, and then order'd him to be whip't till he own'd what had given them ſo much Offence. St. *Paul* was tied, and the Sentence on the Point of being executed, when, addreſſing himſelf to the Captain, he aſked whether the Laws of the Empire allow'd a *Roman* Citizen to be uſed in that Manner, and puniſhed without the Formality of a Trial. The Captain hearing this, let the commanding Officer know whom he had in his Hands; who immediately went, and aſked him whether he was really a *Roman* Citizen. Upon his anſwering in the affirmative, the Officer told him that Privilege had coſt him a conſiderable Sum; to which St. *Paul* replied, that it was born with Him, as indeed it was; for the City of *Tarſus* had ſignalized itſelf ſo in the civil Wars in the Reigns of *Julius Cæſar*, and *Auguſtus*, that it's Natives were for their Loyalty rewarded with that great Privilege.

The Officer, however, had ſtill no ſmall Curioſity to know the Bottom of this Affair; and therefore the next day he called the *Sanhedrim*, or great Council of the Jews, and gave *Paul* his Liberty; but required him to appear before that auguſt Aſſembly. The Apoſtle had ſcarce began to ſpeak when *Ananias*, the high Prieſt order'd him to be ſtruck on the Face, upon which he called him *whited Wall*, i. e. *Hypocrite*, and aſſured him God would ſtrike him for his illegal Prodeedings. Being told, that the Perſon, to whom he had made that Reproach was no leſs than the High Prieſt, he excuſed himſelf by ſaying he was not acquated with his Character.

Act. 23.

The Apoſtle, knowing that Council was compoſed of *Phariſees* and *Sadducees*, declared himſelf originally a *Phariſee*, and that his great Crime was teaching the Reſurrection of the dead. As this was a Point upon which thoſe two prevalling Sects were divided, the *Phariſees*, who ſaw their own Opinions impeached declared for St. *Paul*. This Motion met with ſuch Oppoſition from the Sadducees, that the aforemention'd Officer was obliged to ſend a Party of Soldiers to reſcue the Saint from the Danger that threaten'd him, and carry him to the Caſtle. That Night our Bleſſed Saviour appear'd to him, bid him take Courage, and let him know he was to ſuffer for the ſame Cauſe at *Rome*. The next day above forty of the Jews went to the High Prieſt, and told him they had bound themſelves by a ſolemn Oath neither to eat nor drink 'till they had kill'd *Paul*; after which they propoſed his being ſent for to the Council upon Pretence, of farther Examination, and undertook to perform their Promiſe before he reached the Place where they met. But the Conſpiracy

ſpiracy being providentially diſcover'd by the Apoſtle's Nephew, *Lyſias* order'd a conſiderable Body of Horſe and Foot to be in Readineſs about three hours after Sunſet to carry his Priſoner off, and conduct him to *Ceſarea*. He ſent a Letter at the ſame Time to *Felix* the Governor of *Judea*, who reſided in that City, with Orders to deliver St. *Paul* into that Magiſtrate's Hands; which were punctually executed. *Felix* having read the Letter, and finding his Accuſers mention'd, told him he muſt defer his Trial 'till their Arrival; and in the mean Time ſecured him in *Herod*'s Palace. June 30.

Five days after, *Ananias*, the high Prieſt came to *Ceſarea* attended by ſome of the Senators, and an Orator named *Tertullus*, who, upon our Saint's appearing in Court, undertook to draw up the Charge, and uſher'd it in with an eloquent Complement to the Governor. He accuſed our Apoſtle of raiſing a Diſturbance whereever he went, profaning the Temple of *Jeruſalem*, and teaching a new and ſtrange Doctrine; he then went to inform the Governor that the Jews would have done themſelves and their Religion Juſtice, had they not been hinder'd by the Interpoſition of *Lyſias*. *Paul*, being allow'd to ſpeak for himſelf, denied the two firſt Articles, defying his Enemies to maintain them againſt him, and explain'd himſelf on the third. *Felix* did not think proper to proceed any farther in this Affair 'till *Lyſias* made his Appearance, and then he hoped to go to the Bottom of it. In the mean Time *Paul* was order'd into the Cuſtody of an Officer, who was to allow him to ſee his Friends, and uſe him with all poſſible Civility. Some days after the Governor ſent for him, and deſired to hear what he had to ſay for the Religion he profeſs'd. The Apoſtle, having deliver'd the Principles of the Chriſtian Religion, ſpoke very ſtrongly on the great Points of Morality it teaches and recommends; his Diſcourſe on Juſtice, Chaſtity, and the Terrors of the laſt day was too preſſing for him; he was ſeized with a Trembling; and diſmiſs'd the Apoſtle with a Promiſe to ſend for him again, when he ſhould judge it convenient. The ſacred Hiſtorian tells us that he had ſeveral Interviews with him after this, not to hear his Inſtructions, but with a View of getting Money from him. St. *Paul* had been two Years in this Situation when *Felix*'s Time was out, and *Feſtus* ſucceeded in the Government of *Judea*. Upon his Acceſſion, the new Governor went directly to *Jeruſalem*, where he found the Heads of the Jewiſh Church very loud in their Complaints againſt our Apoſtles; they petition'd he might be commended to appear at *Jeruſalem*, deſigning to aſſaſſinate him on the Road. *Feſtus* anſwer'd that as the Perſon in Queſtion was then at *Ceſarea*, it would be more commodious to defer the Trial there 'till he could go to that City, which would be in a few Days, at which Time he required they would take Care to appear and make good their Charge. The day after *Feſtus*'s Arrival, St. *Paul* was called before him, and accuſed of ſeveral black Crimes. The Saint made a plain

Act. 24.

Act. 25.

De-

June 30 Declaration of his Innocence in every particular, and the Deputies from *Jeruſalem* could not prove what they had alledged againſt him. *Feſtus*, to oblige the Jews, aſk'd him whether he would rather be carried to *Jeruſalem* for his Trial, to which He replied that he was then before *Ceſar*'s Tribunal, and appeal'd to him, having committed no Offence againſt the Jews. The Governor adviſed with his Council upon this Point, and then let him know that, ſince he had appeal'd to *Ceſar* he ſhould go to him.

A few days after this Reſolution was taken, *Feſtus* receiv'd a Viſit from King
Act. 26. *Agrippa*, and his Queen *Berenice*; after giving them an Account of our illuſtrious Priſoner, he added that, as *Paul* was to go for *Rome*, purſuant to his own Appeal, he ſhould be glad to know what Account he was to ſend his Imperial Majeſty of the Perſon under Conſideration; and the next Day he was brought before the King, the Queen, the Governor and a numerous Aſſembly; and order'd to ſpeak for himſelf. The Apoſtle began his Speech with obſerving how happy he was in being allow'd to make his Defenſe before one ſo well verſed in the Cuſtoms of the Jews, and ſo thoroughly acquainted with their Doctrine as King *Agrippa*; declared the Reſurrection of the Dead was what had given Offence, and drawn this Perſecution upon him; which yet he thought himſelf obliged to preach, in Obedience to the Call he receiv'd at his miraculous Converſion, of which he repeated the principal Circumſtances. The Governor, perceiving his Zeal for the great Truths of the Chriſtian Religion, grew warm, interrupted him by telling him he was out of his Senſes, and that too much Learning had made him mad. The Apoſtle with the utmoſt Modeſty and Calmneſs anſwer'd, that he was not mad, and ſpoke nothing but what was true and reaſonable; and then, appealing to *Agrippa* for the Truth of our Lord's Death and Reſurrection, he aſked him whether he believed the Prophets, and undertook ro anſwer for him on that Article. The King was ſo ſenſibly affected with the Diſcourſe, that he told our Saint he almoſt perſuaded him to embrace the Chriſtian Faith. "*Would to God*, replied the Apoſtle, "*that You and all who hear me this Day were altogether ſuch as I am, theſe Chains excepted.*" This was the Concluſion of the Audience; all own'd him innocent; and *Agrippa* declared he might have been ſafely ſet at Liberty, had he not appeal'd to *Ceſar*.

C. 27. St. *Paul*'s Journey to *Rome* was now inevitable; and he was with other Priſoners deliver'd into the Hands of *Julius* a Centurion, who was to conduct them to that City. They embarked in a Veſſel of *Adrumytra* in *Myſia*, and our Apoſtle was attended by St. *Luke* and *Ariſtarchus*. After one days Coaſting they reach'd *Sidon*, where St. *Paul* was allow'd the Satisfaction of ſeeing his Friends, and refreſhing himſelf at his Leiſure. From thence they croſs'd over to *Lycia*;

Lycia; and, finding an *Alexandrian* Ship bound for *Italy*, the Centurion put his Priſoners on board of that Veſſel. For want of a Wind they made but little Way for ſome Days. It was now toward the End of *September*, a Time when Storms are very common in the *Mediterranean*, and our Travellers met with much foul Weather in their Voyage. St. *Paul*, purſuant to a Revelation he had receiv'd, aſſured the Ship's Crew that all their Lives would be ſaved, but the Veſſel loſt; which happen'd accordingly. For, after beating about on the Sea a fortnight they endeavour'd to put into a Creek, but were thrown on Shore; the Prow ſtruck faſt in the Sands, while the Poop was broke in Pieces by the Violence of the Waves. In this Diſtreſs the Soldiers, who guarded the Priſoners, were for killing them, to prevent their Eſcape; but *Julius*, out of Regard to St. *Paul*, diverted them from that Propoſal; and order'd all, who could ſwim, to make the beſt of their Way to Land; and the reſt got ſafe to Shore by the help of Planks. June 30

The Land they had thus providentially made was the Iſland of *Malta*, where they were uſed with much Humanity, and provided with a Fire. St. *Paul* was employ'd in laying on ſome ſmall Wood, when a Viper, forced out by the Heat, faſten'd on his Hand. The *Malteſes*, obſerving the venemous Creature fix't on St. *Paul*, concluded he was ſome Murtherer, whom Vengeance thus purſued after he had eſcaped the Dangers of the Sea. The Apoſtle ſoon undeceived them, and made them change their Language by ſhaking the Viper off, and letting them ſee he had ſuffer'd nothing from that poiſonous Animal. This happen'd upon the Ground of *Publius* a *Roman*, the moſt conſiderable Perſon in the whole Iſland; who entertain'd the Saint and his Companions three days. After three Months ſpent at *Malta*, where St. *Paul* perform'd ſeveral miraculous Cures, they left that Place, embarked in another *Alexandrian* Veſſel, and ſail'd to *Syracuſe* in *Sicily*; where they ſtaid but three Days; *Rhegium* was their next Port; and the day after they made *Puzzoli*; where they found ſeveral Chriſtians, who detain'd them a Week. They then purſued their Journey on Foot. The Chriſtians of *Rome*, apprized of their coming, went ſome 50 others 33 Miles to meet and conduct them to that City. St. *Paul* and his Companions finiſhed their Journey toward the End of *Feb.* in the Year 61. *Julius* gave his Priſoners into the Hands of the Captain of the Guards; and our Apoſtle was allow'd to remain in Cuſtody of a ſingle Soldier. Three days after his Arrival, he deſired the chief o the Jews would favour him with their Company, told them his Caſe, and aſſured them he did not come thither to make Complaints againſt his Countrymen. Their Reply was that they had receiv'd no Account of him from their Brethren of *Judea*; but would be glad to hear what he could offer in Favour of his new Religion, which was then grown very famous, and had met with much Oppoſition from all Hands. Upon a Day appointed for that Purpoſe, they

came

June 30 came in a large Body, attended his Diſcourſe from Morning to Night, and ſeveral of them embraced the Faith of *Jeſus Chriſt*. He hired a Houſe at *Rome*, where he employ'd two whole Years in inſtructing all who reſorted to him, without the leaſt Moleſtation from the Government. And here ends the Account given of our Apoſtle by the inſpired Hiſtorian.

During St. *Paul*'s Stay at *Rome*, the Churches of *Greece* and *Aſia* ſent him all the Aſſiſtance and Conſolation in their Power. *Epaphroditus*, Biſhop of *Phi-*
Phil. 2. 25. *lippi* in *Macedonia*, was deputed by the Church of that City on that charitable Errand; by whom he ſent an Epiſtle to the *Philippians*, in which he gives them an Account of the Progreſs of the Goſpel at *Rome*, cautions them againſt falſe Teachers, whom he calls *Dogs*, and concludes with thanking them for their Supplies. The Converſion of *Oneſimus* during our Saint's Impriſonment at *Rome* has been related at large on the ſixteenth of *Febr.* St. *Paul*'s Epiſtle to *Philemon* was written on that Occaſion; and, with one to the *Coloſſians*, ſent by his Hand and that of *Tychicus*. The Epiſtle to the *Epheſians*, written about the ſame Time, is dated from *Rome*, and was ſent by *Tychicus*. Theſe three are commonly placed in 62. The next Year he penn'd his Epiſtle to the *Hebrews*, or converted Jews in *Paleſtine*.

We have no Account of the Manner how our Apoſtle procured his Liberty; but are aſſured from very ſufficient Authority that he left *Rome*, and made ſeveral Apoſtolical Journeys in ſuch Parts of the World as had not yet been viſited by the Light of the Goſpel. *Crete*, now called *Candia*, was one of the Places which enjoy'd that Favour, where he left *Titus* to purſue the Work he had ſo happily begun. From that Iſland he made his Way into *Aſia*. There is Reaſon to think that after ſome Stay at *Epheſus*, he went to *Coloſſæ*, as he had promiſed *Philemon*, and then made the Tour of *Laodicea*, and the upper *Phrygia*, where he had never preached before. His next Removal was into *Macedonia*, about which time he wrote his firſt Epiſtle to *Timothy* whom he had entruſted with the Church of *Epheſus*. This excellent Piece has always been highly eſteem'd in the Church as containing the beſt Rules for the Conduct of a Biſhop both in the Government of his Flock, and the Choice of inferior Paſtors. St. *Paul* was at *Nicopolis* in *Macedonia* when he wrote to *Titus* upon the ſame Subject, and invited him to meet him at that City where he deſign'd to ſpend the Winter. The next Year he went to *Epheſus*, and from thence to *Troas*; we have no certain Account of his Motions from that Time 'till we find him again at *Rome*, where he arrived in the Summer of the Year 65, and join'd St. *Peter*. Their united Labours were employ'd in inſtructing both Jews and Pagans. The Cauſe of his Impriſonment, the Time and Manner of his Death have been already related. All we have to add in this Place, is that he wrote his ſecond Epiſtle to his beloved *Timothy* during his laſt Confinement.

The END of *JUNE*.

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FINIS.

MVSEVM
BRITAN
NICVM